

A tall, dark, tapered stone monument stands on a grassy hillside. The monument is a slender obelisk with a pyramidal top, resting on a multi-tiered base. The background shows a vast, rolling landscape of green fields and distant hills under a sky filled with white and grey clouds. The overall scene is one of a quiet, elevated natural setting.

**DIFFICULTIES ASSOCIATED
WITH ARTICLES OF RELIGION
AMONG
PARTICULAR BAPTISTS**

David Clarke

The Difficulties Associated With Articles of Religion Among Particular Baptists

David Clarke

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Articles of Religion Among Particular Baptists.
David Clarke
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Introduction

Articles of religion or confessions of faith are used to inform others of what a person, a church or society believe with respect to religious beliefs. Some churches restrict membership to those who will subscribe to their articles of religion. One of the problems that this brings is that there comes a time when a new believer cannot, in conscience, subscribe to a tenet of belief that they do not understand. It may be the article is badly worded or poorly written or may in fact be in error. In which case a new believer could not in conscience subscribe to something they do not understand. This did not happen in the early days of the Christian church as there was Apostolic authority to settle matters of religious differences. Those whom the Lord added to the church were such as should be saved and they did not have to subscribed to a written confessions of faith like those we are about to look at in a moment. Even the Apostles were growing in knowledge of the Lord Jesus Christ, just as we do today. Peter is an example of an Apostle who was in error, whom Paul had to withstand to the face, over matters of doctrine and practice¹.

1 Galatians 2. 7.

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BIERTON STRICT AND PARTICULAR BAPTISTS

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Articles of Religion Important

It is the view of this author that articles of religion are necessary due to the vast differences of belief held by all manor of those professing Christianity. It is most reasonable if not essential that believers should see eye to eye when working together in the cause of God and truth. How ever a real problem occurs when a new believer, having no religious cultural background, is required to subscribe to Articles of Religion that were prepared by men 100 or 200 years ago. The problem being that by very nature such articles of religion are held in dispute by some.

It is for this reason the author argues that it is unreasonable to expect a new believer to subscribe to a set of religious tenets without being able to give a reasonable account of so doing.

Of the many sets of Articles of religion there are a range of differences. Some are in error and the teaching is not according to the scripture. It is wrong to then to expect a new believer to subscribe to such religious tenets if they are unable to comprehend the issues surrounding them being penned.

And what should they do when at later time they come to realize they can no longer subscribe to them. What should they do.

How ever a real problem occurs when a second or third generation believer is require to subscribe to tenets of religion written in unclear terms and the original framer of the articles cannot be questioned, or current generations, are unavailable to explain their meaning or in fact explain them in error. As is the case of many seeking to explain the added articles of the Gospel Standard.

Authors Testimony

It is the testimony of this author that when he was converted, from crime to follow Christ, on 16th January 1970, he was not connected with any church and had no real knowledge of the bible. He was virtually illiterate and was directed, by other Christians, to an Assemblies of God Pentecostal church, in Aylesbury. He learned to read by reading the bible and classical Christian literature and soon realized that the doctrines of grace were those truths taught in the bible but not taught or believed in the Assemblies of God Pentecostal church, or other churches in Aylesbury.

Bierton Particular Baptist Church

In 1976, on the 8th January, he was received as a member of the Bierton Society of Particular Baptists, a church that was founded in 1831.

It was here he gave an account of his call by grace and conversion and was received into membership of the Bierton church. An account of this is told in the authors book, ***Bierton Strict and Particular Baptists***², chapter 16,

² Bierton Strict and Particular Baptists, David Clarke, ISBN 9780953947379

'I Join The Church'.

A Difficulty Over Articles Of Religion

Becoming a member was not without some difficulty as the articles of religion that were presented to him were not the same as those set out in the trust deed of the church, formed in 1831. The articles presented to him contain two he could not subscribe too as they went beyond scripture. Help was sought from Mr Hill, one of our supply ministers and a Gospel Standard minister, from Luton, "Ebenezer". The matter was resolved and it was agreed that those articles of religion found in the trust deed were those to be agreed upon and the spurious articles could be ignored. This matter is recored in chapter previously mentioned book, Bierton Strict and Particular Baptists.

The Bierton church became a Gospel Standard cause, on 16th January 1981, and with this brought further difficulties within and without the church. This from those who were either opposed to the Gospel Standard articles of religion, or from those had no idea of the historic need to define certain doctrines.

In 1982, the author was called by the lord and sent by the church to preach the gospel. Within the next two years he preached in many Gospel Standard causes through out the country. During this time it was realized there was a need to clearly set out the doctrines of grace and a need to rightly divide the word of truth. In 1983 the author pointed out to the Bierton church the error of allowing *general redemption* hymns to be taught and sung by children and their unconverted parents. Not only so but other issues arose regarding *duty faith and duty repentance* and the *Law of Moses being the rule of life and conduct for the believer rather than the gospel*. These were issues that opposed our articles of religion, as expressed in the Gospel Standard articles of faith, which the church had recently subscribed too, when the church became a Gospel Standard listed cause.

There were other matters that arose relating to the chapel building being the *House of God* and the communion table being a *holy table*. The sad thing was that there appeared to be no one able to come along side and help resolve these difficulties. The long standing church members held uneducated views of gospel truths and were governed by *longstanding traditions* that denied the gospel of Christ. These errors are written about in the author's book, *'The Bierton Crisis'*, that was written in 1984, with a view to help any who were serious in their pursuit of gospel truth and the cause of Christ.

Written From Experience

It is due to the authors experience of articles of religion and certain practices in Particular Baptist churches that he wishes to introduce the reader to five sets of Particular Baptist articles of religion.

1) The First London Baptists Confession 2nd Edition ³1646, which the author believes to be one of the better confessions.

2) The London Baptist Confession, 1689 which is a full confession and very useful to educate the reader, and from which other confessions were based. In the opinion of the author the 2nd Confession 1646 is better.

3) The Berton Society of Particular Baptists, 1831. We point out the simplicity of this confession.

4) The Gospel Standard Articles, 1878.

This is more comprehensive and points out the error of duty faith and rightly states the relationship of the believer to the law of Moses.

5) Berton Particular Baptists (proposed) for Pakistan, 2016.

This is a compilation of points of belief expressing a doctrinal position that teaches the doctrines of grace, as expressed in the 1646 confession and the Berton Articles of religion, 1831 also the finer points that are expressed in the Gospel Standard articles.

Berton Particular Baptists History

The Berton church became a Gospel Standard listed cause, in 1981 and adopted and subscribed to their 35 Articles of Religion and the rules of conduct.



In this book we wish to point out some of the doctrinal differences

³ Please note the first edition was produced in 1644 and then second edition in 1646. This being free from a legal spirit that is reintroduced in 1698 Baptist confession that we introduce later.

between the various confessions. Then show their deficiencies with a view to educate and help resolved matters that may be at variance among today's generation of believers.

The first confession of faith is the :

The First London Baptist Confession of Faith 1644

In England during the 1630's and 1640's Congregationalists and Baptists of Calvinistic persuasion emerged from the Church of England. Their early existence was marked by repeated cycles of persecution at the hands of the established Religion of Crown and Parliament.

The First London Confession had been issued by seven Particular Baptist congregations of London, in 1644. That first document had been drawn up to distinguish newly organized **Calvinistic Baptists** from the Arminian Baptists and the Anabaptists. The second London Confession was drawn up in dark hours of oppression, it was issued anonymously.

1 FIRST LONDON PARTICULAR BAPTIST CONFESSION 1646

2nd Edition

This is the forward.

Of those CHURCHES which are commonly (though falsely) called ANABAPTISTS;

Of seven congregations or churches of Christ in London. Which are commonly, but unjustly, called Anabaptists; published for the vindication of the truth and information of the ignorant; likewise for the taking off those aspersions which are frequently, both in pulpit and print, unjustly cast upon them. Printed in London, Anno 1646.

Presented to the view of all that fear God, to examine by the touchstone of the Word of Truth: As likewise for the taking off those aspersions which are frequently both in Pulpit and Print, (although unjustly) cast upon them. Acts 4.20

We can not but speak the things which wee have seen and heard. Isaiah. 8.20

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

2 Cor. 1.9, 10

But we had the sentence of death in our selves, that wee should not trust in our selves, but in the living God which raiseth the dead; who delivered us from so great a death, and doth deliver, in whom wee trust that he will yet deliver.

London To All That Desire

The lifting up of the Name of the LORD Jesus in sincerity, the poor despised Churches of God in London send greeting, with prayers for their further increase in the knowledge of CHRIST JESUS.

We question not but that it will seem strange to many men, that such as we are frequently termed to be, lying under that calumny and black brand of Heretics, and sowers of division as we do, should presume to appear so publicly as now we have done: But yet notwithstanding we may well say, to give answer to such, what David said to his brother, when the Lord's battle was a fighting, 1 Sam. 29:30. Is there not a cause?

Surely, if ever a people had cause to speak for the vindication of the truth of Christ in their hands, we have, that being indeed the main wheel at this time that sets us a work; for had anything by men been transacted against our persons only, we could quietly have sitten still, and committed our Cause to him who is a righteous Judge, who will in the great day judge the secrets of all men's hearts by Jesus Christ:

But being it is not only us, but the truth professed by us, we cannot, we dare not but speak; it is no strange thing to any observing man, what sad charges are laid, not only by the world, that know not God, but also by those that think themselves much wronged, if they be not looked upon as the chief Worthies of the Church of God, and Watchmen of the City: But it hath fared with us from them, as from the poor Spouse seeking her Beloved, Cant. 5:6, 7. They finding us out of that common roadway themselves walk, have smote us and taken away our Vail, that so we may by them be recommended odious in the eyes of all that behold us, and in the hearts of all that think upon us, which they have done both in Pulpit and Print, charging us with holding Free-will, Falling away from grace, denying Original sin, disclaiming of Magistracy, denying to assist them either in persons or purse in any of their lawful Commands, doing acts unseemly in the dispensing the Ordinance of Baptism, not to be named amongst Christians: All which Charges we disclaim as notoriously untrue, though by reason of these calumnies cast upon us, many that fear God are discouraged and forestalled in harboring a good thought, either of us or what we profess; and many that know not God encouraged, if they can find the place of our meeting, to get together in Clusters to stone us, as looking upon us as a people holding such things, as that we are not worthy to live: We have therefore for the clearing of the truth we profess, that it may be at liberty, though we be in bonds, briefly published a Confession of our Faith, as desiring all that fear God, seriously to consider whether (if they compare what we here say and confess in the presence of the Lord Jesus and his Saints) men have not with their tongues in Pulpit, and pens in Print, both spoken and written things that

are contrary to truth; but we know our God in his own time will clear our Cause, and lift up his Son to make him the chief cornerstone, though he has been (or now should be) rejected of Master Builders. And because it may be conceived, that what is here published, may be but the Judgment of some one particular Congregation, more refined than the rest; We do therefore here subscribe it, some of each body in the name, and by the appointment of seven Congregations, who though we be distinct in respect of our particular bodies, for convenience sake, being as many as can well meet together in one place, yet are all one in Communion, holding Jesus Christ to be our head and Lord; under whose government we desire alone to walk, in following the Lamb wheresoever he goeth; and we believe the Lord will daily cause truth more to appear in the hearts of his Saints, and make them ashamed of their folly in the Land of their Nativity, that so they may with one shoulder, more study to lift up the Name of the Lord Jesus, and stand for his appointments and Laws; which is the desires and prayers of the condemned Churches of Christ in London for all saints.

Subscribed in the Names of seven Churches in London

William Kiffin.

Thomas Patience

John Spilsbery

George Tipping

Samuel Richardson

Thomas Skippard.

Thomas Munday

Thomas Gunne

John Mabbatt

John Webb

Thomas Killcop

Paul Hobson

Thomas Goare

Joseph Phelpes

Edward Heath

1. The Lord Our God Is But One God

Whose subsistence is in Himself; whose essence cannot be comprehended by any but Himself, who only hath immortality, dwelling in the light, which no man can approach unto; who is in Himself most holy, every way infinite, in greatness, wisdom, power, love: merciful and gracious, long-suffering, and abundant in goodness and

truth; who giveth being, moving and preservation to all creatures. 1 Cor.8:6; Isa.44:6. 46:9; Exod.3:14; 1 Tim.6:16; Isa. 43:15; Ps.147:5; Deut.32:3; Job 36:5; Jer.10:12; Exod.34:6.7; Acts17:28; Rom.11:36.

2. In This Divine And Infinite Being

There Is The Father, the Word, and the Holy Spirit; each having the whole divine Essence, yet the Essence undivided; all infinite without any beginning, therefore but one God; who is not to be divided in nature, and being, but distinguished by several peculiar relative properties. 1 Cor.1:3; John 1:1, 15:26; Exod.3:14; 1 Cor.8:6.

3. God Hath Decreed In Himself

Before the world was, concerning all things, whether necessary, accidental or voluntary, with all the circumstances of them, to work, dispose, and bring about all things according to the counsel of His own will, to His glory: (Yet without being the author of sin, or having fellowship with anything therein) in which appears His wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing His decree: And God hath before the foundation of the world, foreordained some men to eternal life, through Jesus Christ, to the praise and glory of His grace; and leaving the rest in their sin to their just condemnation, to the praise of His justice. Isa.46:10; Eph.1:11; Rom.11:33; Ps.115:3, 135:6, 33:15; 1 Sam.10:9.26; Prov.21:6; Exod.21:13; Prov.16:33; Ps.144; Isa.45:7; Jer.14:22; Matt.6:28,30; Col.1:16, 17; Num.23:19.20 Rom.3:4; Jer.10:10; Eph.1:4,5. Jude 4.6; Prov.16:4.

4. In The Beginning God Made All Things

Very Good; Created man after His own Image, filled with all meet perfection of nature, and free from all sin; but long he abode not in this honor; Satan using the subtlety of the serpent to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, transgressed the command of God, and fell, whereby death came upon all his posterity; who now are conceived in sin, and by nature the children of wrath, the servants of sin, the subjects of death, and other miseries in this world, and for ever, unless the Lord Jesus Christ set them free. Gen.1:1; Col.1:16; Isa.45:12; 1 Cor.15:45,46; Eccles.7:29; Gen.3:1,4,5; 2 Cor.11:3; 1 Tim.2:14; Gal.3:22; Rom.5:12,18,19,6:22; Eph.2:3.

5. God In His Infinite Power And Wisdom

Doth dispose all things to the end for which they were created; that neither good nor evil befalls any by chance, or without His providence; and that whatsoever befalls the elect, is by His appointment, for His glory, and their good. Job 38:11; Isa.46:10,11; Eccles.3:14; Mark 10:29.30; Exod.21:13; Prov.16:33; Rom.8:28.

6. The Elect Being Loved Of God

With An Everlasting Love, Are redeemed, quickened, and saved, not by themselves, nor their own works, lest any man should boast, but, only and wholly by God, of His own free grace and mercy, through Jesus Christ, who is made unto us by God, wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoiceth, might rejoice in the Lord. Jer.31:2; Eph.1:3,7, 2:8,9; 1 Thess.5:9; Acts 13:38; 2 Cor.5:21; Jer.9:23,24; 1 Cor.1:30,31; Jer.23:6.

7. And This Is Life Eternal

That We Might Know Him the Only True God, and Jesus Christ whom He hath sent. And on the contrary, the Lord will render vengeance, in flaming fire, to them that know not God, and obey not the gospel of Jesus Christ.

John 17:3; Heb.5:9; 2 Thess.1:8; John 6:36.

8. The Rule Of This Knowledge

Faith, And Obedience, concerning the worship of God, in which is contained the whole duty of man, is (not men's laws, or unwritten traditions, but) only the word of God contained in the holy Scriptures; in which is plainly recorded whatsoever is needful for us to know, believe, and practice; which are the only rule of holiness and obedience for all saints, at all times, in all places to be observed. Col.2:23; Matt.15:6,9; John 5:39; 2 Tim.3:15,16,17; Isa.8:20; Gal.1:8,9; Acts 3:22,23.

9. The Lord Jesus Christ

Of Whom Moses And The Prophets Wrote, the Apostles preached, **He is the Son of God**, the brightness of His glory, etc. by whom He made the world; who upholdeth and governeth all things that He hath made; who also when the fulness of time was come, was made of a woman, of the tribe of Judah, of the seed of Abraham and David; to wit, of the virgin Mary, the Holy Spirit coming down upon her, the power of the most High overshadowing her; and He was also tempted as we are, yet without sin. Gen.3:15, 22:18, 49:10; Dan.7:13, 9:24, etc.; Prov.8:23; John 1:1,2,3; Heb.1:8; Gal.4:4; Heb.7:14; Rev.5:5; Gen.49:9,10; Rom.1:3, 9:10; Matt.1:16; Luke 3:23,26; Heb.2:16; Isa.53:3,4,5; Heb.4:15.

10. Jesus Christ Is Made The Mediator

Of The New And Everlasting Covenant of grace between God and man, ever to be perfectly and fully the prophet, priest, and king of the Church of God for evermore.

1 Tim.2:5; Heb.9:15; John 14:6; Isa.9:6,7.

11. Unto This Office He Was Appointed By God From Everlasting

and in respect of his manhood, from the womb called, separated, and anointed most fully and abundantly with all gifts necessary. God having without measure poured out His Spirit upon Him. Prov.8:23; Isa.42:6, 49:15, 11:2.3.4,5. 61 :1.2 ; Luke 4:17,22; John 1:14,26, 3:34.

12. Concerning His Mediatorship

The Scripture holds forth Christ's call to His office; for none takes this honour upon Him, but He that is called of God as was Aaron, it being an action of God, whereby a special promise being made, He ordains His Son to this office; which promise is, that Christ should be made a sacrifice for sin; that He should see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; all of mere free and absolute grace towards God's elect, and without any condition foreseen in them to procure it. Heb.5:4.5.6; Isa.53:10,11; John 3:16; Rom.8:32.

13. This Office To Be Mediator

That Is, To Be Prophet, Priest, And King of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from Him to any other.

1 Tim.2:5; Heb.7:24; Dan.7:14; Acts 4:12; Luke 1:33; John 14:6.

14. This Office To Which Christ Is Called

Is threefold; a prophet, priest, and king: This number and order of offices is necessary, for in respect of our ignorance, we stand in need of His prophetic office; in respect of our great alienation from God, we need His priestly office to reconcile us; and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold and preserve us to His heavenly kingdom . Deut.18:15; Acts 3:22,23; Heb.3:1, 4:14,15; Ps.2:6; 2 Cor.5:20; Acts 26:18; Col.1:21; John 16:8; Ps.110:3; Song of Sol.1:3; John 6:44; Phil.4:13; 2 Tim.4:18.

15. Concerning The Prophecy Of Christ

it is that whereby He hath revealed the will of God, whatsoever is needful for His servants to know and obey; and therefore He is called not only a prophet and doctor, and the apostle of our profession, and the angel of the covenant, but also the very wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continueth revealing the same truth of the gospel to His people. John 1:18. 12:49,50, 17:8; Deut.18:15; Matt.23:10; Heb.3:1; Mal.3:1;1 Cor.1 :24; Col.2:3.

16. That He Might Be A Prophet

Every Way Complete, it was necessary He should be God, and also that He should be man: For unless He had been God, He could never have perfectly understood the will of God; and unless He had been

man, He could not suitably have unfolded it in His own person to men. John 1:18; Acts 3:22; Deut.18:15; Heb.1:1.

NOTE:

That Jesus Christ is God is wonderfully and clearly expressed in the Scriptures.

- i. He is called the mighty God. Isa.9:6.
- ii. That Word was God, John 1:1.
- iii. Christ, who is God over all, Rom.9:5.
- iv. God manifested in the flesh, 1 Tim.3:16.
- v. The same is very God, 1 John 5:20.
- vi. He is the first, Rev.1:8.
- vii. He gives being to all things, and without Him was nothing made, John 1:2.
- viii. He forgiveth sins, Matt.9:6.
- ix. He is before Abraham, John 8:58.
- x. He was and is, and ever will be the same, Heb.13:8.
- xi. He is always with His to the end Of the world, Matthew 28:20
Which could not be said of Jesus Christ, if He were not God.
- xii. And to the Son He saith, Thy throne,
- xiii God, is forever and ever, Heb.1:8. John 1:18.

Also, Christ is not only perfectly God, but perfect Man,

1. Made of a woman, Ga1.4:4.
2. Made of the seed of David, Rom.1:3.
3. Coming out of the loins of David, Acts 2:30.
4. Of Jesse and Judah, Acts 13:23.
5. In that the children were partakers Of flesh and Blood He Himself likewise took part with them, Heb.2:14.
6. He took not on Him the nature of angels, but the Seed of Abraham, verse 16.
7. So that we are bone of His bone, and flesh of His Flesh. Eph.5:30.
8. So that He that sanctifieth, and they that are Sanctified are all of one. Heb.2:11. See Acts 3:22; Deut.18:15 Heb.1:1.

17. Concerning His Priesthood,

Christ having sanctified Himself, hath appeared once to put away sin by that one offering of Himself a sacrifice for sin, by which He hath fully finished and suffered all things God required for the salvation of His elect, and removed all rites and shadows, etc. and is now entered within the veil into the holy of holies, which is the presence of God. Also, He makes His people a spiritual house, an holy priesthood, to offer up

spiritual sacrifice acceptable to God through Him. Neither doth the Father accept, nor Christ offer to the Father, any other worship or worshippers. John 17:19; Heb.5:7,8,9,10,12; Rom.5:19; Eph.5:2; Col.1:20; Eph.2:14, etc.; Rom.8:34; Heb.9:24, 8:1; 1 Pet.2:5; John 4:23,24.

18. This Priesthood Was Not Legal

Or Temporary, but according to the order of Melchisedek, and is stable and perfect, not for a time, but forever, which is suitable to Jesus Christ, as to Him that ever liveth. Christ was the priest, sacrifice, and altar: He was a priest according to both natures; He was a sacrifice according to His human nature; whence in Scripture it is attributed to His body, to His blood: Yet the effectualness of this sacrifice did depend upon His divine nature; therefore it is called the blood of God. He was the altar according to His divine nature, it belonging to the altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself. Heb.7:16, etc.; Heb.5:6, 10:10; 1 Pet.1:18,19; Col.1:20 22; Heb.9:13; Acts 20:28; Heb.9:14, 13:10,12,15; Matt.23:17; John 17:19.

19. Concerning His Kingly Office,

Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all, angels and men, good and bad, to the preservation and salvation of the elect, and to the overruling and destruction of His enemies. By this kingly power He applieth the benefits, virtue, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: By this His mighty power He ruleth the vessels of wrath, using, limiting and restraining them, as it seems good to His infinite wisdom. 1 Cor.15:4; 1 Pet.3:21,22; Matt.28:18,19; Luke 24:51; Acts 1:1, 5:30,31; John 19:36; Rom.14:9; John 5:26,27; Rom. 5:6,7,8, 14:17; Gal.5:22,23; Mark 1:27; Heb.1:14; John 16: 15; Job 2:8; Rom.1:21; Eph.4:17,18; 2 Pet.2.

20. This His Kingly Power Shall Be More

Fully Manifested when He shall come in glory to reign among His saints, when He shall put down all rule and authority under His feet, that the glory of the Father may be perfectly manifested in His Son, and the glory of the Father and the Son in all His members. 1 Cor.15:24,28; Heb.9:28; 2 Thess.1:9,10; 1 Thess.4:15,16,17; John 17:21,26.

21. Jesus Christ By His Death Did Purchase

Salvation for the elect that God gave unto Him: These only have interest in Him, and fellowship with Him, for whom He makes intercession to His

Father in their behalf, and to them alone doth God by His Spirit apply this redemption; as also the free gift of eternal life is given to them, and none else. Eph.1:14; Heb.5:9; Matt.1:21; John 17:6; Heb.7:25; 1 Cor.2: 12; Rom.8:29.30; 1 John 5:12; John 15:13,3:16.

22. Faith Is The Gift Of God,

Wrought in the hearts of the elect by the Spirit of God; by which faith they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and of the power and fullness of the Spirit in its [His] workings and operations; and so are enabled to cast their souls upon His truth thus believed. Eph.2:8; John 6:29, 4:10; Phi1.1:29; Ga1.5:22; John 17:17; Heb.4: 11,12; John 6:63.

23. All Those That Have This Precious Faith

Wrought In them, by the Spirit, can never finally nor totally fall away; seeing the gifts of God are without repentance; so that 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; not withstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God 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 palms of His hands, and their names having been written in the book of life from all eternity. Matt.7:24.25; John 13:10.10:28,29; 1 Pet.1:4.5,6; Isa.49:13.14,15,16.

24. Faith Is Ordinarily Begotten

By the Preaching of The Gospel, or word of Christ, without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe and is converted by no less power than that which raised Christ from the dead. Rom.10:17; 1 Cor.1:28; Rom.9:16; Ezek.16:16; Rom. 3:12,1:16; Eph.1:19; Col.1.2:12.

25. The Preaching Of The Gospel

To The Conversion Of Sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead and buried, and risen again; who is made a prince and a Saviour for such sinners as through the gospel shall be brought to believe on Him.

John 3:14,15,1:12; Isa.55:1; John 7:37; 1 Tim.1:15; Rom.4:5,5:8; Acts 5:30,31,2:36; 1 Cor.1:22,24.

26. The Same Power That Converts

To Faith In Christ, carrieth on the soul through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same. 1 Pet.1:5; 2 Cor.12:9; 1 Cor.15:10; Phi.1.2:12,13; John 15:5; Gal. 2:19,20.

27. All Believers Are By Christ United To God;

By which union, God is one with them, and they are one with Him; and that all believers are the sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come. 1 Thess.1:1; John 17:21, 20:17; Heb.2:11; 1 John 4:16; Gal.2:19,20.

28. Those That Have Union With Christ,

Are Justified from all their sins by the blood of Christ, which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by His death for all their sins, and this applied (in manifestation of it) through faith. 1 John 1:7; Heb.10:14, 9:26; 2 Cor.5:19; Rom.3:23; Acts 13:38,39; Rom.5:1, 3:25,30.

29. All Believers Are A Holy And Sanctified

People, and that sanctification is a spiritual grace of the new covenant, and an effect of the love of God manifested in the soul, whereby the believer presseth after a heavenly and evangelical obedience to all the commands, which Christ as head and king in His new covenant hath prescribed to them. 1 Cor.12; 1 Pet.2:9; Eph.1:4; 1 John 4:16; Matt.28:20.

30. All Believers Through The Knowledge

Of That Justification Of Life, given by the Father and brought forth by the blood of Christ, have as their great privilege of that new covenant, peace with God, reconciliation, whereby they that were afar off are made nigh by that blood, and have peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom we have received atonement. 2 Cor.5:19; Rom.5:9,10; Isa.54:10; Eph.2:13,14, 4:7; Rom.5:10,11.

31. All Believers In The Time Of This Life

Are In A Continual Warfare and combat against sin, self, the world, and the devil; and are liable to all manner of afflictions, tribulations and persecutions, being predestinated and appointed thereunto, and whatsoever the saints possess or enjoy of God spiritually, is by faith; and outward and temporal things are lawfully enjoyed by a civil right by them who have no faith. Rom.7:23,24; Eph.6:10,11,etc.; Heb.2:9,10; 2 Tim.3:12; Rom.8:29; 1 Thess.3:3; Gal.2:19,20; 2 Cor.5:7; Deut.2:5.

32. The Only Strength By Which The Saints

Are Enabled To Encounter with all oppositions and trials, is only by Jesus Christ, who is the captain of their salvation, being made perfect through sufferings; who hath engaged His faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by His power to His everlasting kingdom. John 16:33,15:5; Phil.4:11; Heb.2:9,10; 2 Tim.4:18.

33. Jesus Christ Hath Here On Earth

A Spiritual Kingdom, which is His Church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which Church is a company of visible saints, called and separated from the world by the word and Spirit of God, to the visible profession of faith of the gospel, being baptized into that faith, and joined to the Lord, and each other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their head and king. Matt.11:11; 2 Thess.1:1; 1 Cor.1:2; Eph.1:1; Rom.1:7; Acts 19:8,9,26:18; 2 Cor.6:17; Rev.18:4; Acts 2:37,10:37; Rom.10:10; Matt.18:19,20; Acts 2:42, 9:26; 1 Pet.2:5.

34. To This Church He Hath

Made His Promises, and giveth the signs of His covenant, presence, acceptance, love, blessing, and protection. Here are the fountains and springs of His heavenly graces flowing forth to refresh and strengthen them. Matt.28:18, etc.; 1 Cor.11:24, 3:21; 2 Cor.6:18; Rom.9:4,5; Ps.133:3; Rom.3:7,10; Ezek.47:2.

35. And All His Servants Of All Estates

(are to acknowledge Him to be their prophet, priest, and king;) and called thither to be enrolled among His household servants, to present their bodies and souls, and to bring their gifts God hath given them, to be under His heavenly conduct and government, to lead their lives in this walled sheepfold, and watered garden, to have communion here with His saints, that they may be assured that they are made meet to be partakers of their inheritance in the kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his own estate, yet they are to supply each others wants, according as their necessities shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by Himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together according to the effectual working of every part, to the edifying of itself in love. Acts 2:41,47; Isa.4:3; 1 Cor.12:6,7, etc.; Ezek.20:37,40; Song of Sol.4:12; Eph.2:19; Rom.12:4,5,6; Col.1:12, 2:5,6,19; Acts 20:32, 5:4, 2:44,45, 4:34,35; Luke 14:26; 1 Tim.6:1; Eph.4:16.

36. Being Thus Joined, Every Church

Hath Power Given Them From Christ, for their wellbeing, to choose among themselves meet persons for elders and deacons, being qualified according to the word, as those which Christ hath appointed in His testament, for the feeding, governing, serving, and building up of His Church; and that none have any power to impose either these or any other. Acts 1:23,26,6:3,15:22.25; Rom.12:7,8; 1 Tim.3:2,6,7; 1 Cor. 12:8,28; Heb.13:7,17; 1 Pet.5:1,2,3, 4:15.

37. That The Ministers Lawfully Called,

as aforesaid, ought to continue in their calling and place according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind. Heb.5:4; John 10:3,4; Acts 20:28,29; Rom.12:7,8; Heb.13:7,17; 1 Pet.5: 1,2,3.

38. The Ministers Of Christ Ought To Have

whatsoever they shall need, supplied freely by the church, that according to Christ's ordinance they that preach the Gospel should live of the gospel by the law of Christ. 1 Cor.9:7,14; Ga1.6:8; Phil.4:15,16; 2 Cor.10:4; 1 Tim.1:2; Ps.110:3.

39. Baptism Is An Ordinance

Of The New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper. Matt.28:18,19; John 4:1; Mark 16:15,16; Acts 2:37.38, 8:36,37,etc.

40. That The Way And Manner

Of Dispensing This Ordinance, is dipping or plunging the body under water; it being a sign, must answer the things signified, which is, that interest the saints have in the death, burial, and resurrection of Christ: And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ. Matt.3:16; Mark 15:9 reads (into Jordan) in Greek; John 3:23; Acts 8:38; Rev.1:5, 7:14; Heb.10:22; Rom.6:3,4,5,6; 1 Cor.15:28,29. The word baptizo signifies to dip or plunge (yet so as convenient garments be both upon the administrator and subject with all modesty).

41. The Person Designed By Christ

To Dispense Baptism, the Scripture holds forth to be a disciple; it being no where tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel. Isa.8:16; Eph.2:7; Matt.28:19; John 4:2; Acts 20:7,11:10; 1 Cor.11:2, 10:16,17;

Rom.16:2; Matt.18:17.

42. Christ Hath Likewise Given Power

To His Church to receive in, and cast out, any member that deserves it; and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship.

Rom.16:2; Matt.18:17; 1 Cor.5:4,11,13;12:6;2:3; 2 Cor.2:6,7.

43. And Every Particular Member

Of Each Church, how excellent, great, or learned soever, is subject to this censure and judgment; and that the church ought not without great care and tenderness, and due advice, but by the rule of faith, to proceed against her members.

Matt.18:16, 17:18; Acts 11:2,3; 1 Tim.5:19, etc.; Col.4:17; Acts 15:1,2,3.

44. Christ For The Keeping Of This Church

In Holy And Orderly Communion, placeth some special men over the church who by their office, are to govern, oversee, visit, watch; so likewise for the better keeping thereof, in all places by the members, He hath given authority, and laid duty upon all to watch over one another.

Acts 20:27,28; Heb.13:17,24; Matt.24:45; 1 Thess.5:2,14; Jude 3.20: Heb.10:34,35 [cf. 24,25], 12:15.

45. Also Such To Whom God Hath Given

Gifts In The Church, may and ought to prophecy [viz., teach] according to the proportion of faith, and to teach publicly the word of God, for the edification, exhortation, and comfort of the church.

1 Cor.14:3, etc.; Rom.12:6; 1 Pet.4:10,11.; 1 Cor.12:7 1 Thess.5:19, etc.

46. Thus Being Rightly Gathered,

and continuing in the obedience of the gospel of Christ, none are to separate for faults and corruptions (for as long as the church consists of men subject to failings, there will be difference in the true constituted church) until they have in due order, and tenderness, sought redress thereof.

Rev.2,3; Acts 15:12; 1 Cor.1:10; Heb.10:25; Jude 19, Rev. 2:20,21,27; Acts 15:1,2; Rom.14:1, 15:1,2,3.

47. And Although The Particular Congregations

Be Distinct, and several bodies, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth; so also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

1 Cor.4:17, 14:33,36,16:1; Ps.122:3; Eph.2:12,19; Rev.2:1; 1 Tim.3:15, 6:13,14; 1 Cor.4:17; Acts 15:2,3; Song of Sol.8:8,9; 2 Cor.8:1,4, 13:14.

48. A Civil Magistracy

Is An Ordinance Of God, set up by Him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience sake; and that we are 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. Rom.13:1,2, etc.; 1 Pet.2:13,14; 1 Tim.2:1,2,3.

Note

The supreme magistracy of this kingdom we acknowledge to be the king and parliament (now established) freely chosen by the kingdom, and that we are to maintain and defend all civil laws and civil officers made by them, which are for the good of the commonwealth. And we acknowledge with thankfulness, that God hath made this present king and parliament honorable in throwing down the prelatical hierarchy, because of their tyranny and oppression over us, under which this kingdom long groaned, for which we are ever engaged to bless God, and honour them for the same. And concerning the worship of God; there is but one lawgiver, which is able to save and destroy, James 4:12; which is Jesus Christ, who hath given laws and rules sufficient in His word for His worship; and for any to make more, were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough for His house: Surely it is our wisdom, duty, and privilege, to observe Christ's laws only, Ps. 2:6,9,10,12. So it is the magistrates duty to tender the liberty of mens' consciences. Eccles.8:8 (which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less enjoying) and to protect all under them from wrong, injury, oppression and molestation; so it is our duty not to be wanting in nothing which is for their honour and comfort, and whatsoever is for the wellbeing of the commonwealth wherein we live; it is our duty to do, and we believe it to be our express duty, especially in matters of religion, to be fully persuaded in our minds of the lawfulness of what we do, as knowing whatsoever is not of faith is sin. And as we cannot do anything contrary to our understandings and conscience: neither can we forebear the doing or that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done, James 5:4. And thrice happy shall he be, that shall lose his life for witnessing (though but for the least tittle) of the truth of the Lord Jesus Christ, 1 Pet.5: Gal:5.

49. But In Case We Find Not

The Magistrate To Favour Us Herein; yet we dare not suspend our practice, because we believe we ought to go in obedience to Christ, in professing the faith which was once delivered to the saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that we are to witness to the truth of the Old and New Testament(s) unto the death, if necessity require, in the midst of all trials and afflictions, as His saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea, and our own lives dear unto us, so we may finish our course with joy; remembering always, that we ought to obey God rather than men, who will when we have finished our course, and kept the faith, give us the crown of righteousness; to whom we must give an account of all our actions, and no man being able to discharge us of the same. Acts 2:40,41,4:19,5:28,29,20:23; 1 Thess.3:3; Phil.1:28,29; Dan. 3:16,17,6:7,10,22,23; 1 Tim.6:13,14; Rom.12:1,8; 1 Cor.14:37; Rev.2:20; 2 Tim.4:6,7,8; Rom.14:10,12; 2 Cor.5:10; Ps.49:7, 50:22.

50. It Is Lawful For A Christian**To Be A Magistrate Or Civil Officer;**

and also it is lawful to take an oath, so it be in truth, and in judgment, and in righteousness, for confirmation of truth, and ending of all strife; and that by wrath and vain oaths the Lord is provoked and this land mourns. Acts 8:38, 10:1,2,35; Rom.16:23; Deut.6:13; Rom.1:9; 2 Cor. 10:11; Jer.4:2; Heb.6:16.

51. We Are To Give Unto All Men

Whatsoever Is Their Due, as their place, age, estate, requires; and that we defraud no man of anything, but to do unto all men, as we would they should do unto us.

1 Thess.4:6; Rom.13:5,6,7; Matt.22:21; Titus 3; 1 Pet. 2:15.17. 5:5; Eph.5:21,23, etc., 6:1.9; Titus 3:1,2,3.

52. There Shall Be A Resurrection

Of The Dead, both of the just and unjust, and everyone shall give an account of himself to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Acts 24:15; 1 Cor.5:10; Rom.14:12.

The Conclusion

THUS we desire to give unto Christ that which is His; and unto all lawful authority that which is their due; and to owe nothing to any man but love; to live quietly and peaceably, as it becometh saints, endeavouring in all things

to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us, that as our practice is, so it may prove us to be a conscientious, quiet, and harmless people (no ways dangerous or troublesome to human society) and to labour and work with our hands that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive.

Also we confess, that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the word of God what we see not, we shall have cause to be thankful to God and them; but if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in His strength rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the Apostle acknowledge, that after the way they call heresy, worship we the God of our fathers, disclaiming all heresies (rightly so called) because they are against Christ, and to be steadfast and unmovable, always abounding in obedience to Christ, as knowing our labour shall not be in vain in the Lord.

Psalm 74:21,22. ARISE, O God, plead thine own cause; remember how the foolish man blasphemeth Thee daily. O let not the oppressed return ashamed, but let the poor and needy praise Thy name. Come, Lord Jesus, come quickly.

Notes on The First London Particular Baptists Confession 1646, 2nd Edition

1 It should be noted that it is maintained that man is totally passive in respect to him being made alive to God and this is **not by the** instrument of man.

The Spirit of God quickens dead men to spiritual life and as such we are dead in trespasses and sins. We are wholly passive and God is active. It is not through man preaching. **See article 24.**

2 That it is maintained that there is not prerequisite to the process of conversion, this is free; no way requiring as absolutely necessary preparations or terrors of law. **See Article25.**

3 That the person baptising does not have to be a special person connected to a particular church but rather a believer. This prevents the

notion of church perpetuity such as the Roman Catholic system or Primitive Baptists. **See article 41.**

. The Development of Articles Of Religion

There was great persecution against those not in the established national church. The infamous Clarendon Code was adopted in the 1660's to crush all dissent from the official religion of the state. Periods of rigorous application and intervals of relaxation of these coercive acts haunted Presbyterians, Congregationalists, and Baptists alike.

Presbyterians and Congregationalists suffered less than did Baptists under this harassment. No little reason for their relative success in resisting government tyranny was their united front of doctrinal agreement. All Presbyterians stood by their Westminster Confession of 1646. Congregationalists adopted virtually the same articles of faith in the Savoy Confession of 1658. Feeling their substantial unity with paedobaptists, suffering under the same cruel injustice, Calvinistic Baptists met to publish their substantial harmony with them in doctrine.

A circular letter was sent to particular Baptist churches in England and Wales asking each assembly to send representatives to a meeting in London in 1677. A confession consciously modeled after the Westminster Confession of Faith was approved and published. It has ever since born the name of the Second London Confession.

Act of Toleration

After the ejection of King James II from power in the Glorious Revolution of 1688, King William and his wife Mary assumed England's throne in 1689. On May 24 of that year the Act of Toleration was enacted. Within two months, seven London pastors called for a general meeting of Baptists from England and Wales. Representatives of one hundred and seven congregations met in London from September third to the twelfth, adopting and republishing the Confession of 1677.

Additions That Are Wrong

These articles deviate from the 1646 Confession and the newly subscribed creed bore the title "The Baptist Confession of Faith adopted by the ministers and messengers of the General Assembly which met in London in 1689" the Second London Confession, originally composed in 1677, has ever since been called "The 1689 Confession." These additions spoil the 1646 confession by adding a wrong view of the Mosaic Law and its rule moral, the nature of the resurrection and this would seem was due seeking to please various view of those involved. If one were to affirm ones belief in this set of articles and contend to defend then difficulties would arise, as we will show later.

This became the most popular confession of Calvinistic Baptists in the

English speaking world. It enjoyed editions in Britain in 1693, 1699, 1719, 1720, 1791, 1809.

In 1855 C. H. Spurgeon issued a new edition. It was only the second year of his ministry at the New Park Street Chapel.

Spurgeon wrote, "I have thought it right to reprint in a cheap form this excellent list of doctrines, which were subscribed to by the Baptist Ministers in the year 1689. We need a banner because of the truth; it may be that this small volume may aid the cause of the glorious gospel by testifying plainly what are its leading doctrines. May the Lord soon restore unto Zion a pure language, and may her watchmen see eye to eye." He addressed these remarks to "all the Household of Faith, who rejoice in the glorious doctrines of Free Grace."

2 LONDON BAPTIST CONFESSION 1689

WE the MINISTERS and MESSENGERS of and concerned for upwards of one hundred baptized congregations in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith,

Hanserd Knollys, William Kiffin, John Harris William Collins, Hercules Collins, Robert Steed, Leonard Harrison, George Barret, Isaac Lamb, Richard Adams, Benjamin Keath, Andrew Gifford, Thomas Vaux, Thomas Winnel, James Hitt, Richard Tidmarsh, William Facey, Samuel Buttel, Christopher Price Daniel Finch John Ball Edmond White William Pritchard Paul Fruin Richard Ring John Tompkins Toby Willes John Carter James Webb Richard Sutton Robert Knight Edward Price William Phipps William Hankins Samuel Ewer Edward Man Charles Archer, Broken Wharf Devonshire-square Joiner's Hall Petty France Wapping Broken Wharf Limehouse Mile End Green Pennington-street Shad Thames Horse-lie-down Bristol, Fryars Broadmead Taunton Dalwood, Oxford City, Reading Plymouth, Abergavenny, Kingsworth, Tiverton Evershall, Blaenau, Warwick, Southampton Abingdon, Bridewater, Steventon ,Devizes, Tring Stukeley, Hereford-City, Exon, Dimmock, Hemstead, Houndsditch, Hick-Norton, London ,Southwark, Som. & Glouc, Dorset, Osen Berks, Devon, Monmouth, Herts, Devon, Bedford, Monmouth, Warwick, Hants, Berks, Somerset, Bedford, Wilts. Herts, Bucks, Hereford, Devon, Gloucester, Herts,

London, Oxon

CONFESSIO OF FAITH Put forth by the ELDERS and BRETHREN of many CONGREGATIONS OF Christians (baptized upon Profession of their faith) in London and the Country.

With the Heart man believeth unto righteousness, and with the Mouth Confession is made unto Salvation, Rom. 10:10. Search the Scriptures, John 5:39.

1. Of The Holy Scriptures

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedienc⁴, although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation⁵. Therefore it pleased the Lord at sundry times and in diversified manners to reveal Himself, and to declare (that) His will unto His church⁶; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which makes the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now completed⁷.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, 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 Solomon,, Isaiah Jeremiah Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of The New Testament

Matthew, Mark, Luke, John, , Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians,

⁴ 2 Tim. 3:15-17; Isa. 8:20; Luke 16:29,31; Eph. 2:20

⁵ Rom. 1:19-21, 2:14,15; Psalm 19:1-3

⁶ Heb. 1:1

⁷ Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19,20

2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

All of which are given by the inspiration of God, to be the rule of faith and life⁸.

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings⁹.

4. The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God¹⁰.

5. We may be moved and induced by the testimony of the church of God to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it does abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts¹¹.

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men¹². 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 Word¹³, 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 observed¹⁴.

7. All things in Scripture are not alike plain in themselves, nor alike clear

8 2 Tim. 3:16

9 Luke 24:27,44; Rom. 3:2

10 2 Pet. 1:19-21; 2 Tim. 3:16; 2 Thess. 2:13; 1 John 5:9

11 John 16:13,14; 1 Cor. 2:10-12; 1 John 2:20,27

12 2 Tim. 3:15-17; Gal. 1:8,9

13 John 6:45; 1 Cor. 2:9-12

14 1 Cor. 11:13,14; 1 Cor. 14:26,40

unto all¹⁵; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them¹⁶.

8. The Old Testament in Hebrew (which was the native language of the people of God of old)¹⁷, 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 authentic; so as in all controversies of religion, the church is finally to appeal to them¹⁸. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read¹⁹,¹⁶ and search them²⁰, therefore they are to be translated into the vulgar language of every nation unto which they come²¹,¹⁸ 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 hope²².

9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which are not many, but one), it must be searched by other places that speak more clearly²³.

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 resolved²⁴.

2. Of God And Of The Holy Trinity

1. The Lord our God is but one only living and true God²⁵; whose subsistence is in and of Himself²⁶, infinite in being and perfection; whose essence cannot be comprehended by any but Himself²⁷; a most pure spirit²⁸,

15 2 Pet. 3:16

16 Ps. 19:7; Psalm 119:130

17 Rom. 3:2

18 Isa. 8:20

19 Acts 15:15

20 John 5:39

21 1 Cor. 14:6,9,11,12,24,28

22 Col. 3:16

23 2 Pet. 1:20, 21; Acts 15:15, 16

24 Matt. 22:29, 31, 32; Eph. 2:20; Acts 28:23

25 1 Cor. 8:4,6; Deut. 6:4; Isa. 48:12

26 Jer. 10:10

27 Exod. 3:14

28 John 4:24

invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto²⁹; who is immutable³⁰, immense³¹, eternal³², incomprehensible, almighty³³, every way infinite, most holy³⁴, most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will³⁵, for His own glory³⁶; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him³⁷,¹³ and withal most just and terrible in His judgments³⁸, hating all sin³⁹, and who will by no means clear the guilty⁴⁰.

2. God, having all life⁴¹, glory⁴², goodness⁴³, 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 them⁴⁴, 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 things⁴⁵, and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleases⁴⁶; in His sight all things are open and manifest⁴⁷, His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain⁴⁸; He is most holy in all His counsels, in all His works⁴⁹, and in all His commands; to Him is due from angels and men, whatsoever worship⁵⁰, service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

3. In this divine and infinite Being there are three subsistences, the

29 1 Tim. 1:17; Deut. 4:15,16

30 Mal. 3:6

31 1 Kings 8:27; Jer. 23:23

32 Ps. 90:2

33 Gen. 17:1

34 Isa. 6:3

35 Ps. 115:3; Isa. 46:10

36 Prov. 16:4; Rom. 11:36

37 Exod. 34:6,7; Heb. 11:6

38 Neh. 9:32,33

39 Ps. 5:5,6

40 Exod. 34:7; Nahum 1:2,3

41 John 5:26

42 Ps. 148:13

43 Ps. 119:68

44 Job 22:2,3

45 Rom. 11:34-36

46 Dan. 4:25,34,35

47 Heb. 4:13

48 Ezek. 11:5; Acts 15:18 25 Ps. 145:17

49 Ps. 145:17

50 Rev. 5:12-14

Father, the Word or Son, and Holy Spirit⁵¹,²⁷ of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided⁵²:²⁸ the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father⁵³; the Holy Spirit proceeding from the Father and the Son⁵⁴; 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.

3. Of God's Decree

1. God hath decreed in himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass⁵⁵; yet so as thereby is God neither the author of sin nor hath fellowship with any therein⁵⁶; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established⁵⁷; in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree⁵⁸.

2. Although God knoweth whatsoever may or can come to pass, upon all supposed conditions⁵⁹, yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions⁶⁰.⁶

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 Christ⁶¹, to the praise of His glorious grace⁶²; others being left to act in their sin to their just condemnation, to the praise of His glorious justice⁶³.

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 diminished⁶⁴.

5. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable

51 1 John 5:7; Matt. 28:19; 2 Cor. 13:14

52 Exod. 3:14; John 14:11; 1 Cor. 8:6

53 John 1:14,18

54 John 15:26; Gal. 4:6

55 Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15,18

56 James 1:13; 1 John 1:5

57 Acts 4:27,28; John 19:11

58 Num. 23:19; Eph. 1:3-5

59 Acts 15:18

60 Rom. 9:11,13,16,18

61 1 Tim. 5:21; Matt. 25:34

62 Eph. 1:5,6

63 Rom. 9:22,23; Jude 4

64 2 Tim. 2:19; John 13:18

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 love⁶⁵, without any other thing in the creature as a condition or cause moving Him thereunto⁶⁶.

6. As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto⁶⁷; wherefore they who are elected, being fallen in Adam, are redeemed by Christ⁶⁸, are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified⁶⁹, and kept by His power through faith unto salvation⁷⁰; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only⁷¹.

7. The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election⁷²; so shall this doctrine afford matter of praise⁷³, reverence, and admiration of God, and of humility⁷⁴, diligence, and abundant consolation to all that sincerely obey the gospel⁷⁵.

4. Of Creation

1. In the beginning it pleased God the Father, Son, and Holy Spirit⁷⁶, 1 for the manifestation of the glory of His eternal power⁷⁷, wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good⁷⁸.

2. After God had made all other creatures, He created man, male and female⁷⁹, with reasonable and immortal souls⁸⁰, rendering them fit unto that life to God for which they were created; being made after the image of God,

65 Eph. 1:4, 9, 11; Rom. 8:30; 2 Tim. 1:9; 1 Thess. 5:9

66 Rom. 9:13,16; Eph. 2:5,12

67 1 Pet. 1:2; 2; Thess. 2:13

68 1 Thess. 5:9, 10

69 Rom. 8:30; 2 Thess. 2:13

70 1 Pet. 1:5

71 John 10:26, 17:9, 6:64

72 1 Thess. 1:4,5; 2 Pet. 1:10

73 Eph. 1:6; Rom. 11:33

74 Rom. 11:5,6,20

75 Luke 10:20

76 John 1:2,3; Heb. 1:2; Job 26:13

77 Rom. 1:20

78 Col. 1:16; Gen. 1:31

79 Gen. 1:27

80 Gen. 2:7

in knowledge, righteousness, and true holiness⁸¹; having the law of God written in their hearts⁸², 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 change⁸³.

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil⁸⁴,⁹ which while they kept, they were happy in their communion with God, and had dominion over the creatures⁸⁵.

5 Of Divine Providence

1. God the good Creator of all things, in His infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things⁸⁶,¹ from the greatest even to the least⁸⁷, 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 mercy⁸⁸.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly⁸⁹; so that there is not anything befalls any by chance, or without His providence⁹⁰; yet by the same providence He ordered them to fall out according to the nature of second causes, either necessarily, freely, or contingently⁹¹.

3. God, in his ordinary providence makes use of means⁹², yet is free to work without⁹³, above⁹⁴, and against them⁹⁵ at His pleasure.

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extends itself even to the first fall, and all other sinful actions both of angels and men⁹⁶;¹¹ and that not by a bare permission, which also He most wisely and powerfully binds, and otherwise orders and governs⁹⁷, in a

81 Eccles. 7:29; Gen. 1:26

82 Rom. 2:14,15

83 Gen. 3:6

84 Gen. 2:17

85 Gen. 1:26,28

86 Heb. 1:3; Job 38:11; Isa. 46:10,11; Ps. 135:6

87 Matt. 10:29-31

88 Eph. 1:11

89 Acts 2:23

87 Prov. 16:33 6 Gen. 8:22

91 Gen. 8:22

92 Acts 27:31, 44; Isa. 55:10, 11

93 Hosea 1:7

94 Rom. 4:19-21

95 Dan. 3:27

96 Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1

97 2 Kings 19:28; Ps. 76:10

manifold dispensation to His most holy ends⁹⁸;13 yet so, as the sinfulness of their acts proceeds only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin⁹⁹.

5. The most wise, righteous, and gracious God does often times leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends¹⁰⁰.15 So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good¹⁰¹.

6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden¹⁰²; from them He not only withholds His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts¹⁰³; but sometimes also withdraws the gifts which they had¹⁰⁴, and exposes them to such objects as their corruption makes occasion of sin¹⁰⁵;20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan¹⁰⁶, whereby it comes to pass that they harden themselves, under those means which God uses for the softening of others¹⁰⁷.

7. As the providence of God does in general reach to all creatures, so after a more special manner it takes care of His church, and disposes of all things to the good thereof¹⁰⁸.

6. Of The Fall Of Man

Of Sin, And Of The Punishment Thereof

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof¹⁰⁹, yet he did not long abide in this honor; Satan using the subtlety of the serpent to subdue Eve, then by her seducing

98 Gen. 1:20; Isa. 10:6,7,12

99 Ps. 1:21; 1 John 2:16

100 2 Chron. 32:25,26,31; 2 Cor. 12:7-9

101 Rom. 8:28

102 Rom. 1:24-26,28, 11:7,8

103 Deut. 29:4

104 Matt. 13:12

105 Deut. 2:30; 2 Kings 8:12,13

106 Ps. 81:11,12; 2 Thess. 2:10-12

107 Exod. 8:15,32; Isa. 6:9,10; 1 Pet. 2:7,8

108 1 Tim. 4:10; Amos 9:8,9; Isa. 43:3-5

109 Gen. 2:16,17

Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given to them, in eating the forbidden fruit¹¹⁰, which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all¹¹¹:3 all becoming dead in sin¹¹², and wholly defiled in all the faculties and parts of soul and body¹¹³.

3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation¹¹⁴, being now conceived in sin¹¹⁵, and by nature children of wrath¹¹⁶, the servants of sin, the subjects of death¹¹⁷, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free¹¹⁸.

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil¹¹⁹, do proceed all actual transgressions¹²⁰.

5. The corruption of nature, during this life, does remain in those that are regenerated¹²¹; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin¹²².

7. Of God's Covenant

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant¹²³.

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace¹²⁴, wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith

110 Gen. 3:12,13; 2 Cor. 11:3

111 Rom. 3:23

112 Rom 5:12, etc.

113 Titus 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19

114 Rom. 5:12-19; 1 Cor. 15:21,22,45,49

115 Ps. 51:5; Job 14:4

116 Eph. 2:3

117 Rom. 6:20, 5:12

118 Heb. 2:14,15; 1 Thess. 1:10

119 Rom. 8:7; Col. 1:21

120 James 1:14,15; Matt. 15:19

121 Rom. 7:18,23; Eccles. 7:20; 1 John 1:8

122 Rom. 7:23-25; Gal. 5:17

123 Luke 17:10; Job 35:7,8

124 Gen. 2:17; Gal. 3:10; Rom. 3:20,21

in Him, that they may be saved¹²⁵; and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe¹²⁶.

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman¹²⁷, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament¹²⁸; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect¹²⁹; 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 innocence¹³⁰.

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 the covenant made between them both, to be the mediator between God and man¹³¹; the prophet¹³², priest¹³³, and king¹³⁴; head and savior of the church¹³⁵, the heir of all things¹³⁶, and judge of the world¹³⁷; 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 glorified¹³⁸.

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholds and governs all things He has made, did, when the fullness of time was complete, take upon Him man's nature, with all the essential properties and common infirmities of it¹³⁹, yet without sin¹⁴⁰; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah,

125 Rom. 8:3; Mark 16:15,16; John 3:16;

126 Ezek. 36:26,27; John 6:44,45; Ps. 110:3

127 Gen. 3:15

128 Heb. 1:1

129 2 Tim. 1:9; Titus 1:2

130 Heb. 11:6,13; Rom. 4:1,2, &c.; Acts 4:12; John 8:56

131 Isa. 42:1; 1 Pet. 1:19,20

132 Acts 3:22

133 Heb. 5:5,6

134 Ps. 2:6; Luke 1:33

135 Eph. 1:22,23

136 Heb. 1:2

137 Acts 17:31

138 Isa. 53:10; John 17:6; Rom. 8:30

139 John 1:14; Gal. 4:4

140 Rom. 8:3; Heb. 2:14,16,17, 4:15

of the seed of Abraham and David according to the Scriptures¹⁴¹; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man¹⁴².

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 measure¹⁴³, having in Him all the treasures of wisdom and knowledge¹⁴⁴; in whom it pleased the Father that all fullness should dwell¹⁴⁵, to the end that being holy, harmless, undefiled¹⁴⁶, and full of grace and truth¹⁴⁷, He might be thoroughly furnished to execute the office of mediator and surety¹⁴⁸; which office He took not upon himself, but was thereunto called by His Father¹⁴⁹; who also put all power and judgement in His hand, and gave Him commandment to execute the same¹⁵⁰.

4. This office the Lord Jesus did most willingly undertake¹⁵¹, which that He might discharge He was made under the law¹⁵², and did perfectly fulfill it, and underwent the punishment due to us, which we should have born and suffered¹⁵³, being made sin and a curse for us¹⁵⁴; enduring most grievous sorrows in His soul, and most painful sufferings in His body¹⁵⁵; was crucified, and died, and remained in the state of the dead, yet saw no corruption¹⁵⁶: on the third day He arose from the dead¹⁵⁷ with the same body in which He suffered¹⁵⁸, with which He also ascended into heaven¹⁵⁹, and there sits at the right hand of His Father making intercession¹⁶⁰, and shall return to judge men and angels at the end of the world¹⁶¹.

141 Matt. 1:22, 23

142 Luke 1:27,31,35; Rom. 9:5; 1 Tim. 2:5

143 Ps. 45:7; Acts 10:38; John 3:34

144 Col. 2:3

145 Col. 1:19

146 Heb. 7:26

147 John 1:14

148 Heb. 7:22

149 Heb. 5:5

150 John 5:22,27; Matt. 28:18; Acts 2:36

151 Ps. 40:7,8; Heb. 10:5-10; John 10:18

152 Gal 4:4; Matt. 3:15

153 Gal. 3:13; Isa. 53:6; 1 Pet. 3:18

154 2 Cor. 5:21

155 Matt. 26:37,38; Luke 22:44; Matt. 27:46

156 Acts 13:37

157 1 Cor. 15:3,4

158 John 20:25,27

159 Mark 16:19; Acts 1:9-11

160 Rom. 8:34; Heb. 9:24

161 Acts 10:42; Rom. 14:9,10; Acts 1:11; 2 Pet. 2:4

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God¹⁶², procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him.

6. Although the price of redemption was not actually paid by Christ until 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 which should bruise the serpent's head¹⁶³; and the Lamb slain from the foundation of the world¹⁶⁴, being the same yesterday, and today and for ever¹⁶⁵.

7. Christ, in the work of mediation, acts 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 nature¹⁶⁶.

8. To all those for whom Christ has obtained eternal redemption, He does certainly and effectually apply and communicate the same, making intercession for them¹⁶⁷; uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey¹⁶⁸, governing their hearts by His Word and Spirit¹⁶⁹, and overcoming all their enemies by His almighty power and wisdom¹⁷⁰, 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 it¹⁷¹.

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 other¹⁷².

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office¹⁷³; and in respect of our alienation from God, and imperfection of the best of our services, we need

162 Heb. 9:14, 10:14; Rom. 3:25,26 33 John 17:2; Heb. 9:15

163 1 Cor. 4:10; Heb. 4:2; 1 Pet. 1:10, 11

164 Rev. 13:8

165 Heb. 13:8

166 John 3:13; Acts 20:28

167 John 6:37, 10:15,16, 17:9; Rom. 5:10

168 John 17:6; Eph. 1:9; 1 John 5:20

169 Rom. 8:9,14

170 Ps. 110:1; 1 Cor. 15:25,26

171 John 3:8; Eph. 1:8

172 Tim. 2:5

173 John 1:18

His priestly office to reconcile us and present us acceptable unto God¹⁷⁴, 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 kingdom¹⁷⁵.

9. Of Free Will

1. God has endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil¹⁷⁶.

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God¹⁷⁷, but yet was unstable, so that he might fall from it¹⁷⁸.

3. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation¹⁷⁹; so as a natural man, being altogether averse from that good, and dead in sin¹⁸⁰, is not able by his own strength to convert himself, or to prepare himself thereunto¹⁸¹.

4. When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin¹⁸², and by His grace alone enables him freely to will and to do that which is spiritually good¹⁸³; yet so as that by reason of his remaining corruptions, he does not perfectly, nor only will, that which is good, but does also will that which is evil¹⁸⁴.

5. This will of man is made perfectly and immutably free to good alone in the state of glory only¹⁸⁵.

10. Of Effectual Calling

1. Those whom God hath predestinated unto life, He is pleased in His appointed, and accepted time, effectually to call¹⁸⁶, 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 Christ¹⁸⁷; enlightening their minds spiritually and savingly to understand the things of God¹⁸⁸; taking away their heart of stone, and

174 Col. 1:21; Gal. 5:17

175 John 16:8; Ps. 110:3; Luke 1:74,75

176 Matt. 17:12; James 1:14; Deut. 30:19

177 Eccles. 7:29

178 Gen. 3:6

179 Rom. 5:6, 8:7

180 Eph. 2:1,5

181 Titus 3:3-5; John 6:44

182 Col. 1:13; John 8:36

183 Phil. 2:13

184 Rom. 7:15,18,19,21,23

185 Eph. 4:13

186 Rom. 8:30, 11:7; Eph. 1:10,11; 2 Thess. 2:13,14

187 Eph. 2:1-6 Eph. 2:1-6

188 Acts 26:18; Eph. 1:17,18

giving to them a heart of flesh¹⁸⁹; renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ¹⁹⁰; yet so as they come most freely, being made willing by His grace¹⁹¹.

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 creature¹⁹², being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit¹⁹³; 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 dead¹⁹⁴.

3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit¹⁹⁵; who works when, and where, and how He pleases¹⁹⁶; so also are all 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 Spirit¹⁹⁷, yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved¹⁹⁸: much less can men that do not receive the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess¹⁹⁹.

11. Of Justification

1. Those whom God effectually calls, he also freely justifies²⁰⁰, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous²⁰¹; not for anything wrought in them, or done by them, but for Christ's sake alone²⁰²;3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience

189 Ezek. 36:26

190 Deut. 30:6; Ezek. 36:27; Eph. 1:19

191 Deut. 30:6; Ezek. 36:27; Eph. 1:19

192 2 Tim. 1:9; Eph. 2:8

193 1 Cor. 2:14; Eph. 2:5; John 5:25 9 Eph. 1:19, 20

194 Eph. 1:19, 20

195 John 3:3, 5, 6

196 John 3:8

197 Matt. 22:14, 13:20,21; Heb 6:4,5

198 John 6:44,45,65; 1 John 2:24,25

199 Acts 4:12; John 4:22, 17:3

200 Rom. 3:24, 8:30

201 Rom. 4:5-8, Eph. 1:7

202 1 Cor. 1:30,31, Rom. 5:17-19

unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith²⁰³, which faith they have not of themselves; it is the gift of God²⁰⁴.

2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification²⁰⁵; yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love²⁰⁶.

3. Christ, by his obedience and death, did fully discharge the debt of all those who are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due to them, make a proper, real, and full satisfaction to God's justice in their behalf²⁰⁷; 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 them²⁰⁸, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners²⁰⁹.

4. God did from all eternity decree to justify all the elect²¹⁰, and Christ did in the fullness of time die for their sins, and rise again for their justification²¹¹; nevertheless, they are not justified personally, until the Holy Spirit in time does actually apply Christ to them²¹².

5. God continues to forgive the sins of those that are justified²¹³, and although they can never fall from the state of justification²¹⁴, yet they may, by their sins, fall under God's fatherly displeasure²¹⁵; and in that condition they usually do not have the light of his countenance restored to them, until they humble themselves, beg pardon, and renew their faith and repentance²¹⁶.

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 Testament²¹⁷.

12. Of Adoption

1. All those that are justified, God conferred, in and for the sake of his

203 Phil. 3:8,9; Eph. 2:8-10

204 John 1:12, Rom. 5:17

205 Rom. 3:28

206 Gal.5:6, James 2:17,22,26

207 Heb. 10:14; 1 Pet. 1:18,19; Isa. 53:5,6

208 Rom. 8:32; 2 Cor. 5:21

209 Rom. 3:26; Eph. 1:6,7, 2:7

210 Gal. 3:8, 1 Pet. 1:2, 1 Tim. 2:6

211 Rom. 4:25

212 Col. 1:21,22, Titus 3:4-7

213 Matt. 6:12, 1 John 1:7,9

214 John 10:28

215 Ps. 89:31-33

216 Ps. 32:5, Ps. 51, Matt. 26:75

217 Gal. 3:9; Rom. 4:22-24

only Son Jesus Christ, to make partakers of the grace of adoption²¹⁸, by which they are taken into the number, and enjoy the liberties and privileges of the children of God²¹⁹, have his name put on them²²⁰,³ receive the spirit of adoption²²¹,⁴ have access to the throne of grace with boldness, are enabled to cry Abba, Father²²², are pitied²²³, protected²²⁴, provided for,⁸ and chastened by him as by a Father²²⁵, yet never cast off²²⁶, but sealed to the day of redemption²²⁷, and inherit the promises as heirs of everlasting salvation²²⁸.

13. Of Sanctification

1. They 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 farther sanctified, really and personally²²⁹,¹ through the same virtue, by his Word and Spirit dwelling in them²³⁰; the dominion of the whole body of sin is destroyed²³¹, and the several lusts of it are more and more weakened and mortified²³², and they more and more quickened and strengthened in all saving graces²³³, to the practice of all true holiness, without which no man shall see the Lord²³⁴.

2. This sanctification is throughout the whole man²³⁵, yet imperfect in this life; there abides still some remnants of corruption in every part²³⁶, where from arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh²³⁷.

3. In which war, although the remaining corruption for a time may much prevail²³⁸,¹⁰ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome²³⁹;¹¹ and so

218 Eph. 1:5; Gal. 4:4,5

219 John 1:12; Rom. 8:17

220 2 Cor. 6:18; Rev. 3:12 4 Rom. 8:15

221 John 1:12; Rom. 8:17

222 Gal. 4:6; Eph. 2:18

223 Ps. 103:13

224 Prov. 14:26; 1 Pet. 5:7 8 Heb. 12:6

225 Isa. 54:8, 9

226 Lam. 3:31

227 Eph. 4:30

228 Heb. 1:14, 6:12

229 Acts 20:32; Rom. 6:5,6

230 John 17:17; Eph. 3:16-19; 1 Thess. 5:21-23

231 Rom. 6:14

232 Gal. 5:24

233 Col. 1:11

234 2 Cor. 7:1; Heb. 12:14

235 1 Thess. 5:23

236 Rom. 7:18, 23

237 Gal. 5:17; 1 Pet. 2:11

238 Rom. 7:23

239 Rom. 6:14

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 has prescribed to them²⁴⁰.

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 hearts²⁴¹, and is ordinarily wrought by the ministry of the Word²⁴²; by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened²⁴³.

2. By this faith a Christian believes to be true whatsoever is revealed in the Word for the authority of God himself²⁴⁴, and also apprehends an excellency therein above all other writings and all things in the world²⁴⁵, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth consequently believed²⁴⁶; and also acts differently upon that which each particular passage thereof contains; yielding obedience to the commands²⁴⁷, trembling at the threatenings²⁴⁸, and embracing the promises of God for this life and that which is to come²⁴⁹; but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace²⁵⁰.

3. This faith, although it be in different stages, and may be weak or strong²⁵¹, 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 believers²⁵²; and therefore, though it may be many times assailed and weakened, yet it gets the victory²⁵³, growing up in many to the attainment of a full assurance through Christ²⁵⁴, who is both the author and finisher of

240 Eph. 4:15,16; 2 Cor. 3:18, 7:1

241 2 Cor. 4:13; Eph. 2:8

242 Rom. 10:14,17

243 Luke 17:5; 1 Pet. 2:2; Acts 20:32

244 Acts 24:14

245 Ps. 19:7-10, 69:72 6 2 Tim. 1:12

246 2 Tim. 1:12

247 John 15:14

248 Isa. 116:2

249 Heb. 11:13

250 John 1:12; Acts 16:31; Gal 2:20; Acts 15:11

251 Heb. 5:13,14; Matt. 6:30; Rom. 4:19,20 12 2 Pet. 1:1

252 2 Pet. 1:1

253 Eph. 6:16; 1 John 5:4,5

254 Heb. 6:11,12; Col. 2:2

our faith²⁵⁵.

15. Of Repentance Unto Life And Salvation

1. Such of the elect that are converted at riper years, having sometime lived in the state of nature, and therein served divers pleasures, God in their effectual calling gives them repentance to life²⁵⁶.

2. Whereas there is none that does good and does not sin²⁵⁷, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God has, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation²⁵⁸.

3. This saving repentance is an evangelical grace,²⁵⁹ whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, does, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorranc^y²⁶⁰, praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things²⁶¹.

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 particularly²⁶².

5. Such is the provision which God has 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 damnation²⁶³, yet there is no sin so great that it shall bring damnation to them that repent²⁶⁴, which makes the constant preaching of repentance necessary.

16. Of Good Works

1. Good works are only such as God has commanded in his Holy Word²⁶⁵, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions²⁶⁶.

2. These good works, done in obedience to God's commandments, are

255 Heb. 12:2

256 Titus 3:2-5

257 Eccles. 7:20

258 Luke 22:31,32

259 Zech. 12:10; Acts 11:18

260 Ezek. 36:31; 2 Cor. 7:11

261 Ps. 119:6,128

262 Luke 19:8; 1 Tim. 1:13,15

263 Rom. 6:23

264 Isa. 1:16-18, 55:7

265 Mic. 6:8; Heb. 13:21

266 Matt. 15:9; Isa. 29:13

the fruits and evidences of a true and lively faith²⁶⁷; and by them believers manifest their thankfulness²⁶⁸, strengthen their assurance²⁶⁹, edify their brethren, adorn the profession of the gospel²⁷⁰, stop the mouths of the adversaries, and glory God²⁷¹, whose workmanship they are, created in Christ Jesus thereunto²⁷², that having their fruit unto holiness they may have the end eternal life²⁷³.

3. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ²⁷⁴; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them and to will and to do of his good pleasure²⁷⁵; yet they are 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 them²⁷⁶.

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 duty they are bound to do²⁷⁷,

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 sins²⁷⁸; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because they are good they proceed from his Spirit²⁷⁹,¹⁵ 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 punishment²⁸⁰.

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him²⁸¹; not as though they were in this life wholly unblamable and unprovable in God's sight, but that he,

267 James 2:18,22

268 Ps. 116:12,13

269 1 John 2:3,5; 2 Pet. 1:5-11

270 Matt. 5:16

271 1 Tim. 6:1; 1 Pet. 2:15; Phil. 1:11 8 Eph. 2:10

272 Eph. 2:10

273 Rom 6:22

274 John 15:4,5

275 2 Cor. 3:5; Phil. 2:13

276 Phil. 2:12; Heb. 6:11,12; Isa. 64:7

277 Job 9:2, 3; Gal. 5:17; Luke 17:10

278 Rom. 3:20; Eph. 2:8,9; Rom. 4:6

279 Gal. 5:22,23

280 Isa. 64:6; Ps. 43:2

281 Eph. 1:5; 1 Pet. 1:5

looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfection²⁸².

7. Works done by unregenerate men, although for the matter of them they may things which God commands, and of good use both to themselves and to others²⁸³; yet because they proceed not from a heart purified by faith²⁸⁴, nor are done in a right manner according to the Word²⁸⁵, nor to a right end, the glory of God²⁸⁶, they are therefore sinful, and cannot please God, nor make a man meet to receive the grace from God²⁸⁷, and yet their neglect for them is more sinful and displeasing to God²⁸⁸.

17. Of The Perseverance Of The Saints

1. Those whom God has accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, from which source he still begets and nourishes in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality²⁸⁹; 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 them²⁹⁰, yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraved upon the palm of his hands, and their names having been written in the book of life from all eternity²⁹¹.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election^{292,4} 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 him²⁹³, the oath of God²⁹⁴,

282 Matt. 25:21,23; Heb. 6:10

283 2 Kings 10:30; 1 Kings 21:27,29

284 Gen. 4:5; Heb. 11:4,6

285 1 Cor. 13:1

286 Matt. 6:2,5

287 Amos 5:21,22; Rom. 9:16; Titus 3:5

288 Job 21:14,15; Matt. 25:41-43

289 John 10:28,29; Phil. 1:6; 2 Tim. 2:19; 1 John 2:19

290 Ps. 89:31,32; 1 Cor. 11:32

291 Mal. 3:6

292 Rom. 8:30, 9:11,16

293 Rom. 5:9, 10; John 14:19 6 Heb. 6:17,18

294 Heb. 6:17,18

the abiding of his Spirit, and the seed of God within them²⁹⁵, and the nature of the covenant of grace²⁹⁶; 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 prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein²⁹⁷, whereby they incur God's displeasure and grieve his Holy Spirit²⁹⁸, come to have their graces and comforts impaired²⁹⁹, have their hearts hardened, and their consciences wounded³⁰⁰, hurt and scandalize others, and bring temporal judgments upon themselves³⁰¹, yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end³⁰².

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 favor of God and in a state of salvation, which hope of theirs shall perish³⁰³; 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 God³⁰⁴, which hope shall never make them ashamed³⁰⁵.

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith³⁰⁶, founded on the blood and righteousness of Christ revealed in the Gospel³⁰⁷; and also upon the inward evidence of those graces of the Spirit unto which promises are made³⁰⁸, and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God³⁰⁹; and, as a fruit thereof, keeping the heart both humble and holy³¹⁰.

3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and struggle with many difficulties

295 1 John 3:9

296 Jer. 32:40

297 Matt. 26:70,72,74

298 Isa. 64:5,9; Eph. 4:30

299 Ps. 51:10,12

300 Ps. 32:3,4

301 2 Sam. 12:14

302 Luke 22:32,61,62

303 Job 8:13,14; Matt. 7:22,23

304 1 John 2:3, 3:14,18,19,21,24, 5:13

305 Rom. 5:2,5

306 Heb. 6:11,19

307 Heb. 6:17,18

308 2 Pet. 1:4,5,10,11 7 Rom. 8:15,16

309 Rom. 8:15,16

310 1 John 3:1-3

before he be partaker of it³¹¹; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto³¹²: and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance³¹³; so far is it from inclining men to looseness³¹⁴.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it³¹⁵, by falling into some special sin which wounds the conscience and grieves the Spirit³¹⁶; by some sudden or vehement temptation³¹⁷, by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light³¹⁸, yet are they never destitute of the seed of God³¹⁹ and life of faith³²⁰, 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 revived³²¹,¹⁹ and by the which, in the meantime, they are preserved from utter despair.²⁰

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 evil³²²; by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience³²³; promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it³²⁴.

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall³²⁵, and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to

311 Isa. 50:10; Ps. 88; Ps. 77:1-12

312 1 John 4:13; Heb. 6:11,12

313 Rom. 5:1,2,5, 14:17; Ps. 119:32

314 Rom. 6:1,2; Titus 2:11,12,14

315 Cant. 5:2,3,6

316 Ps. 51:8,12,14

317 Ps. 116:11; 77:7,8, 31:22

318 Ps. 30:7

319 1 John 3:9

320 Luke 22:32

321 Ps. 42:5,11 20 Lam. 3:26-31

322 Gen. 1:27; Eccles. 7:29

323 Rom. 10:5

324 Gal. 3:10,12

325 Rom. 2:14,15

man³²⁶.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits³²⁷; and partly holding forth divers instructions of moral duties³²⁸, all which ceremonial laws 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 Father³²⁹ for that end abrogated and taken away³²⁹.

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of modern use³³⁰.

5. The moral law does for ever bind all, as well justified persons as others, to the obedience thereof³³¹, 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 it³³²; neither does Christ in the Gospel any way dissolve, but much strengthen this obligation³³³.

6. Although true believers are not under the law as a covenant of works, to be thereby justified or condemned³³⁴, 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 natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin³³⁵; 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 and unallayed rigour thereof. The promises of it likewise show 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 encourages to the one and deters from the other, is no evidence of his being

326 Deut. 10:4

327 Heb. 10:1; Col. 2:17

328 1 Cor. 5:7

329 Col. 2:14,16,17; Eph. 2:14,16

330 1 Cor. 9:8-10

331 Rom. 13:8-10; James 2:8,10-12

332 James 2:10,11

333 Matt. 5:17-19; Rom. 3:31

334 Rom. 6:14; Gal. 2:16; Rom. 8:1, 10:4

335 Rom. 3:20, 7:7, etc.

under the law and not under grace³³⁶.

7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it³³⁷, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requires to be done³³⁸.

20. Of The Gospel And Of The Extent Of The Grace Thereof

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance³³⁹; in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners³⁴⁰.

2. This promise of Christ, and salvation by him, is revealed only by the Word of God³⁴¹; 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 way³⁴²; much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance³⁴³.

3. The revelation of the gospel to 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 God³⁴⁴; not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever made, or can do so³⁴⁵; and therefore in all ages, the preaching of the gospel has 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 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 insuperable work of the Holy Spirit

336 Rom. 6:12-14; 1 Pet. 3:8-13

337 Gal. 3:21

338 Ezek. 36:27

339 Gen. 3:15 2 Rev. 13:8

340 Rev. 13:8

341 Rom. 1:17

342 Rom. 10:14,15,17

343 Prov. 29:18; Isa. 25:7; 60:2,3

344 Ps. 147:20; Acts 16:7

345 Rom. 1:18-32

upon the whole soul, for the producing in them a new spiritual life³⁴⁶; without which no other means will effect their conversion unto God³⁴⁷.

21. Of Christian Liberty And Liberty Of Conscience

1. The liberty which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the severity and curse of the law³⁴⁸, and in their being delivered from this present evil world³⁴⁹, bondage to Satan³⁵⁰, and dominion of sin³⁵¹, from the evil of afflictions³⁵², the fear and sting of death, the victory of the grave³⁵³, and everlasting damnation³⁵⁴: as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear³⁵⁵, but a child-like love and willing mind³⁵⁶. All which were common also to believers under the law for the substance of them³⁵⁷; but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the 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 of³⁵⁸.

2. God alone is Lord of the conscience³⁵⁹, and has left it free from the doctrines and commandments of men which are in any thing contrary to his word, or not contained in it³⁶⁰. So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience³⁶¹; and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also³⁶².

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 destruction³⁶³, so they wholly destroy the

346 Ps. 110:3; 1 Cor. 2:14; Eph. 1:19,20

347 John 6:44; 2 Cor. 4:4,6

348 Gal. 3:13

349 Gal. 1:4

350 Acts 26:18

351 Rom. 8:3

352 Rom. 8:28

353 1 Cor. 15:54-57 7 2 Thess. 1:10

354 2 Thess. 1:10

355 Rom. 8:15;

356 Luke 1:73-75; 1 John 4:18

357 Gal. 3:9,14

358 John 7:38,39; Heb. 10:19-21

359 James 4:12; Rom. 14:4

360 Acts 4:19,29; 1 Cor. 7:23; Matt. 15:9

361 Col. 2:20,22,23

362 1 Cor. 3:5; 2 Cor. 1:24

363 Rom. 6:1,2

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 lives³⁶⁴.

22. Of Religious Worship And

The Sabbath Day

1. The light of nature shows that there is a God, who has lordship and sovereignty over all; is just, good and does good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might³⁶⁵.¹ But the acceptable way of worshipping the true God, is instituted by himself,² and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures³⁶⁶.

2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone³⁶⁷; not to angels, saints, or any other creatures³⁶⁸; and since the fall, not without a mediator³⁶⁹, nor in the mediation of any other but Christ alone³⁷⁰.

3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men³⁷¹. But that it may be accepted, it is to be made in the name of the Son³⁷², by the help of the Spirit³⁷³, according to his will³⁷⁴; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue³⁷⁵.

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter³⁷⁶; but not for the dead³⁷⁷,¹⁴ nor for those of whom it may be known that they have sinned the sin unto death³⁷⁸.

5. The reading of the Scriptures³⁷⁹, preaching, and hearing the Word

364 Gal. 5:13; 2 Pet. 2:18,21

365 Jer. 10:7; Mark 12:33 2 Deut. 12:32

366 Exod. 20:4-6

367 Matt. 4:9,10; John 6:23; Matt. 28:19

368 Rom. 1:25; Col. 2:18; Rev. 19:10

369 John 14:6

370 1 Tim. 2:5

371 Ps. 95:1-7, 65:2

372 John 14:13,14

373 Rom. 8:26

374 1 John 5:14

375 1 Cor. 14:16,17

376 1 Tim. 2:1,2; 2 Sam. 7:29

377 2 Sam. 12:21-23

378 1 John 5:16

379 1 Tim. 4:13

of God³⁸⁰, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord³⁸¹; as also the administration of baptism,¹⁹ and the Lord's supper³⁸², are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings³⁸³, and thanksgivings, upon special occasions, ought to be used in an holy and religious manner³⁸⁴.

6. 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 in truth³⁸⁵; as in private families³⁸⁶ daily³⁸⁷, and in secret each one by himself³⁸⁸;²⁶ so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God by his word or providence calls thereunto³⁸⁹.

7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him³⁹⁰, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day³⁹¹: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations³⁹², but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy³⁹³.

380 2 Tim. 4:2; Luke 8:18

381 Col. 3:16; Eph. 5:19

382 1 Cor. 11:26

383 Esther 4:16; Joel 2:12

384 Exod. 15:1-19, Ps. 107

385 John 4:21; Mal. 1:11; 1 Tim. 2:8

386 Acts 10:2

387 Matt. 6:11; Ps. 55:17

388 Matt. 6:6

389 Heb. 10:25; Acts 2:42

390 Exod. 20:8

391 1 Cor. 16:1,2; Acts 20:7; Rev. 1:10

392 Isa. 58:13; Neh. 13:15-22

393 Matt. 12:1-13

23. Of Lawful Oaths And Vows

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calls God to witness what he swears³⁹⁴, and to judge him according to the truth or falseness thereof³⁹⁵.

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 abhorred³⁹⁶;³ yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God³⁹⁷;⁴ so a lawful oath being imposed by lawful authority in such matters, ought to be taken³⁹⁸.

3. Whosoever takes 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 knows to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns³⁹⁹.

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation⁴⁰⁰.

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness⁴⁰¹; but popish monastical vows of perpetual single life⁴⁰², professed poverty⁴⁰³, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself⁴⁰⁴.

24. Of The Civil Magistrate

1. God, the supreme Lord and King of all the world, has ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end has armed them with the power of the sword, for defense and encouragement of them that do good, and for the punishment of evil doers⁴⁰⁵.

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

394 Exod. 20:7; Deut. 10:20; Jer. 4:2

395 2 Chron. 6:22, 23

396 Matt. 5:34,37; James 5:12

397 Heb. 6:16; 2 Cor. 1:23

398 Neh. 13:25

399 Lev. 19:12; Jer. 23:10

400 Ps. 24:4

401 Ps. 76:11; Gen. 28:20-22

402 1 Cor. 7:2,9

403 Eph. 4:28

404 Matt. 19:1

405 Rom. 13:1-4

to maintain justice and peace⁴⁰⁶, 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 occasions⁴⁰⁷.

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' sake⁴⁰⁸;4 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.⁴⁰⁹

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 time⁴¹⁰.

2. Marriage was ordained for the mutual help of husband and wife⁴¹¹, for the increase of mankind with a legitimate issue⁴¹², and the preventing of uncleanness⁴¹³.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent⁴¹⁴;5 yet it is the duty of Christians to marry in the Lord;6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy⁴¹⁵.

4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word⁴¹⁶; 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 wife⁴¹⁷.

26. Of The Church

1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of

406 2 Sam. 23:3; Ps. 82:3,4

407 Luke 3:14

408 Rom. 13:5-7; 1 Pet. 2:17

409 1 Tim. 2:1,2

410 Gen. 2:24; Mal. 2:15; Matt. 19:5,6

411 Gen. 2:18

412 Gen. 1:28

413 1 Cor. 7:2,9

414 Heb. 13:4; 1 Tim. 4:3 6 1 Cor. 7:39

415 Neh. 13:25-27

416 Lev. 18

417 Mark 6:18; 1 Cor. 5:1

him that fills all in all⁴¹⁸.

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 saints⁴¹⁹; and of such ought all particular congregations to be constituted⁴²⁰.

3. The purest churches under heaven are subject to mixture and error⁴²¹; and some have so degenerated as to become no churches of Christ, but synagogues of Satan⁴²²; nevertheless Christ always has had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name⁴²³.

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 manner⁴²⁴; neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalts himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming⁴²⁵.

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calls out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father⁴²⁶, that they may walk before him in all the ways of obedience, which he prescribes to them in his word⁴²⁷.¹⁰ Those thus called, he commands to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requires of them in the world⁴²⁸.

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 Christ⁴²⁹;¹² 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

418 Heb. 12:23; Col. 1:18; Eph. 1:10,22,23, 5:23,27,32

419 1 Cor. 1:2; Acts 11:26 3 Rom. 1:7; Eph. 1:20-22

420 Rom. 1:7; Eph. 1:20-22

421 1 Cor. 5; Rev. 2,3

422 Rev. 18:2; 2 Thess. 2:11,12

423 Matt. 16:18; Ps. 72:17, 102:28; Rev. 12:17

424 Col. 1:18; Matt. 28:18-20; Eph. 4:11,12

425 2 Thess. 2:2-9

426 John 10:16; John 12:32

427 Matt. 28:20

428 Matt. 18:15-20

429 Rom. 1:7; 1 Cor. 1:2

Gospel⁴³⁰.

7. To each of these churches therefore gathered, according to his mind declared in his word, he has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he has instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power⁴³¹.

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 deacons⁴³².

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 itself⁴³³; and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein⁴³⁴; and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands⁴³⁵.

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 Him⁴³⁶; 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 ability⁴³⁷, so as they may have a comfortable supply, without being themselves entangled in secular affairs⁴³⁸; and may also be capable of exercising hospitality towards others⁴³⁹; and this is required by the law of nature, and by the express order of our Lord Jesus, who has ordained that they that preach the Gospel should live of the Gospel⁴⁴⁰.

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

430 Acts 2:41,42, 5:13,14; 2 Cor. 9:13

431 Matt. 18:17, 18; 1 Cor. 5:4, 5, 5:13, 2 Cor. 2:6-8

432 Acts 20:17, 28; Phil. 1:1

433 Acts 14:23

434 1 Tim. 4:14

435 Acts 6:3,5,6

436 Acts 6:4; Heb. 13:17

437 1 Tim. 5:17,18; Gal. 6:6,7 2 Tim. 2:4

438 2 Tim. 2:4

439 1 Tim. 3:2

440 1 Cor. 9:6-14

fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.⁴⁴¹

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 Christ⁴⁴².

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 church⁴⁴³.

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 Christ⁴⁴⁴, 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 edification⁴⁴⁵.

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 concerned⁴⁴⁶;29 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 officers⁴⁴⁷.

27. Of The Communion Of The Saints

1. All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have

441 Acts 11:19-21; 1 Pet. 4:10,11

442 1 Thess. 5:14; 2 Thess. 3:6,14,15

443 Matt. 18:15-17; Eph. 4:2,3

444 Eph. 6:18; Ps. 122:6

445 Rom. 16:1,2; 3 John 8-10

446 Acts 15:2,4,6,22,23,25

447 2 Cor. 1:24; 1 John 4:1

fellowship in his graces, sufferings, death, resurrection, and glory⁴⁴⁸; and, being united to one another in love, they have communion in each others gifts and graces⁴⁴⁹, 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 man⁴⁵⁰.

2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification⁴⁵¹; as also in relieving each other in outward things according to their several abilities, and necessities⁴⁵²; which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families⁴⁵³, or churches⁴⁵⁴, yet, as God offers opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, does not take away or infringe the title or propriety which each man has in his goods and possessions⁴⁵⁵.

28. Of Baptism And The Lord's Supper

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world⁴⁵⁶.

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ⁴⁵⁷.

29. Of Baptism

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him⁴⁵⁸, in his death and resurrection; of his being engrafted into him; of remission of sins⁴⁵⁹; and of giving up into God, through Jesus Christ, to live and walk in newness of life⁴⁶⁰.5

2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this

448 1 John 1:3; John 1:16; Phil. 3:10; Rom. 6:5,6

449 Eph. 4:15,16; 1 Cor. 12:7; 3:21-23

450 1 Thess. 5:11,14; Rom. 1:12; 1 John 3:17,18; Gal. 6:10

451 Heb. 10:24,25, 3:12,13

452 Acts 11:29,30

453 Eph. 6:4

454 1 Cor. 12:14-27

455 Acts 5:4; Eph. 4:28

456 Matt. 28:19,20; 1 Cor. 11:26

457 Matt. 28:19; 1 Cor. 4:1

458 Rom. 6:3-5; Col. 2:12; Gal. 3:27

459 Mark 1:4; Acts 22:16

460 Rom. 6:4

ordinance⁴⁶¹.

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit⁴⁶².

4. Immersion, or dipping of the person in water, is Necessary To The Due Administration Of This Ordinance⁴⁶³.

30. Of The Lord's Supper

1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of himself in his death⁴⁶⁴, 1 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 other⁴⁶⁵.

2. In this ordinance 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 by himself upon the cross, once for all⁴⁶⁶; and a spiritual oblation of all possible praise unto God for the same⁴⁶⁷. So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own 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 a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants⁴⁶⁸.

4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ⁴⁶⁹.

5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names

461 Mark 16:16; Acts 8:36,37, 2:41, 8:12, 18:8

462 Matt. 28:19, 20; Acts 8:38

463 Matt. 3:16; John 3:23

464 1 Cor. 11:23-26

465 1 Cor. 10:16,17,21

466 Heb. 9:25,26,28

467 1 Cor. 11:24; Matt. 26:26,27

468 1 Cor. 11:23-26, etc.

469 Matt. 26:26-28, 15:9, Exod. 20:4,5

of the things they represent, in other words, the body and blood of Christ⁴⁷⁰, albeit, in substance and nature, they still remain truly and only bread and wine, as they were before⁴⁷¹.

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone⁴⁷²,⁹ but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries⁴⁷³.

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, 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, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses⁴⁷⁴.

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 thereunto⁴⁷⁵; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves⁴⁷⁶.¹³

31. Of The State Of Man After Death, And Of The Resurrection Of The Dead

1. The bodies of men after death return to dust, and see corruption⁴⁷⁷; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them⁴⁷⁸. The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies⁴⁷⁹; 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 day⁴⁸⁰; besides these two places, for souls separated

⁴⁷⁰ 1 Cor. 11:27

⁴⁷¹ 1 Cor. 11:26-28

⁴⁷² Acts 3:21; Luke 14:6,39

⁴⁷³ 1 Cor. 11:24,25

⁴⁷⁴ 1 Cor. 10:16, 11:23-26

⁴⁷⁵ 2 Cor. 6:14,15

⁴⁷⁶ 1 Cor. 11:29; Matt. 7:6

⁴⁷⁷ Gen. 3:19; Acts 13:36

⁴⁷⁸ Eccles. 12:7

⁴⁷⁹ Luke 23:43; 2 Cor. 5:1,6,8; Phil. 1:23; Heb. 12:23 Luke 23:43; 2 Cor. 5:1,6,8; Phil. 1:23; Heb. 12:23

⁴⁸⁰ Jude 6, 7; 1 Peter 3:19; Luke 16:23,24

from their bodies, the Scripture acknowledgeth none.

2. At the last day, such of the saints as are found alive, shall not sleep, but be changed⁴⁸¹; and all the dead shall be raised up with the selfsame bodies, and none other⁴⁸²; although with different qualities, which shall be united again to their souls forever⁴⁸³.

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 body⁴⁸⁴.

32. Of The Last Judgment

1. God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ⁴⁸⁵; to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged⁴⁸⁶, 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 evil⁴⁸⁷.

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 disobedient⁴⁸⁸; for then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who do not know God, and do not obey the gospel of Jesus Christ, shall be cast aside into everlasting torments⁴⁸⁹, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power⁴⁹⁰.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin⁴⁹¹, and for the greater consolation of the godly in their adversity⁴⁹², so will he have the 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 come⁴⁹³, and may ever be

481 1 Cor. 15:51,52; 1 Thess. 4:17

482 Job 19:26,27

483 1 Cor. 15:42,43

484 Acts 24:15; John 5:28,29; Phil. 3:21

485 Acts 17:31; John 5:22,27

486 1 Cor. 6:3; Jude 6

487 2 Cor. 5:10; Eccles. 12:14; Matt. 12:36; Rom. 14:10,12; Matt. 25:32-46

488 Rom. 9:22,23

489 Matt. 25:21,34; 2 Tim. 4:8

490 Matt. 25:46; Mark 9:48; 2 Thess. 1:7-10

491 2 Cor. 5:10,11

492 2 Thess. 1:5-7

493 Mark 13:35-37; Luke 12:35-40

prepared to say, Come Lord Jesus; come quickly⁴⁹⁴.

Amen.

Notes on The London Baptists Confession 1689

1 In this confession reference is made to the Law of God, namely the 10 commandments, calling this the Moral Law a rule of universal obedience. It states that this was the law was first given to Adam and written on his heart. This confession states that this Law was then delivered at 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 man⁴⁹⁵.

The first point to note is the reference made to the Law of God, the 10 commandments and moral law.

This does not appear in the 1646 edition, and it joins items together matters that the scriptures do not join. Adam was not bound by a law to keep the Sabbath day, this was an exclusive rule to Israel and enjoined to them at the giving of the law, the old covenant of works. Namely the 10 commandments and they are bound to keep the 7th day Sabbath. Christians are not so bound.

This 1689 set of articles has become a branch of legalism and now propagates. The First London Particular Baptist 1646, 2nd Edition is free from this legalism.

In the article relating to Justification it speaks of Faith being an instrument in justification. As an instrument it is used either by God or by man. Faith in not an instrument that justifies for if it were then it is used by man or God. Since it is God that justifies mans faith cannot be an instrument in the hand of God.

The Gospel Standard articles takes step in the correct direction to correct this matter.

The Bierton Particular Baptists Pakistan 2016 article seek to correct this matter. **See Article 32 Bierton Particular Baptists Pakistan 2016.**

2 This confession sights the resurrection and judgment to be at the end of time rather than the end of the age governed by Moses, at the coming Christ at day of vengeance and judgment at 70 A.D. The eschatology of this confession is Historicism.

494 Rev. 22:20

495 Deut. 10:4

3 BIERTON PARTICULAR BAPTISTS ARTICLE OF RELIGION, 1831

These article of religion were drawn up in 1831 and I transcribed them myself before joining the church in 1976.

After my conversion from crime to follow the Lord Jesus Christ I visited several churches and educated myself by reading the bible classical Christian literature.⁴⁹⁶ I was introduced to the Bierton Particular Baptists church in 197. And discovered the church believed the doctrines of grace. I believed that I had that responsibility, having experience the new birth and having been being baptized, to support the cause of Christ at Bierton.

I was received into church membership at the Bierton Strict and Particular Baptist Church on 8th January 1976.

Difficulties Over Articles of Religion

A problem arose because in the articles of religion that were given to me, and that I was required to subscribe too in order to join the church, were not those listed in the trust deed of 1831. There were two articles that I could not subscribe too. With the agreement of the church I discussed this matter with Mr Hill the Pastor of Ebenezer from Luton. Mr Hill who fully understood my concerns and after looking at the original articles of Religion, for the Bierton Church, it was realized that there was no record as to how these articles had come into existence. So the church was bound to be subject to their original articles of religion. These were listed in their trust deed of 1831 and these did not contain these items I could not in conscience subscribe too.

The church was please to allow me to join them upon my confession faith and my acceptance of the original Articles of Religion, and not the spurious ones. There was in fact no record of how these other articles of faith came to be in use.

It was also said to me, by one of the senior members, that they were only man made rules so why not ignore them, which to me was no help as I saw the seriousness of articles of religion and they were not to be ignored.

Problematic Articles

The two articles that I could not subscribe too were :

Article 12. We believe that Christ has set apart a day of rest, to be kept holy, and for his honour and glory, which is the first day of the week, commonly called Sunday, Mark 2 27. Acts 16 13. Hebrew 4, 9.

I did not believe that was true or that these scripture taught that.

⁴⁹⁶ As told in Bierton Strict And Particular Baptists, Chapter 11 Going to Church, by David Clarke.

Article 16. We believe all infants who die in their infancy go to heaven by virtue of the death of Christ. Matth 19 13, 14&15.

Again I could not say I believed this. I grant if they do go to heaven then is must be by virtue of the death of Jesus. These scriptures quoted do not teach this view.

My Concern

I was required to give assent to points of doctrine that I could not agree too, or support from scripture and that these spurious articles were not recorded in our trust deed date 1831⁴⁹⁷. There was no church record as to how they came into being. For me to subscribe to them would be wrong and so would be prevented from joining the church. This problem serves to demonstrate the difficulties of articles of religion that ties church membership to those who will subscribe to them and in particular to article written by those who are diseased and are not present to explain the meaning of them.

The Articles Are As Follows:

And whereas certain persons meet together and with the blessing of God will continue to meet together for the purpose of divine worship at a chapel or place of worship adjoining the said hereditament and called the Bierton Baptist Chapel and the said persons call them selves “The Society of Particular Baptists” and such persons are herein after meant and referred to by the expression of “The Church” and the said persons believe and pledge themselves to the promulgation and support of the tenets or articles of faith herein after set forth, that is to say,

Article Bierton 1831

1. Of The Holy Scriptures

The Being of God

The Trinity of Persons in God

The Deity of the Lord Jesus Christ

They believe that the scriptures of the Old and New Testaments are given by inspiration of God and are the only rule of faith and practice and that these scriptures reveal the one true and only God who is self-existent, infinite and eternal. That there are three self existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost and these three are one God and that the Lord Jesus Christ is very God and very man in one glorious complex person.

2. Of Predestination

That Before the world began God did elect a certain number of the human race unto everlasting life and salvation whom He did predestine to the adoption of Children by Jesus Christ of his own free grace and according

497 Bierton Particular Baptists Article Of Religion 1831

to the good pleasure of His will.

3. Of Total Depravity

That God created Adam upright and all his posterity fell in him, he being the federal head and representative of all mankind.

4. Of The Incarnation And Work Of Christ

That the Lord Jesus Christ in the fullness of time became incarnate and that he really suffered and died as the substitute for the elect of God only and in their stead whereby he made all the satisfaction for their sins which the law and justice of God could require as well as made a way for the bestowments of all those blessings which are needful for them for time and eternity.

5. Or The Redemption And Spiritual Blessing For The Elect

That the eternal redemption which Christ hath obtained by the shedding of his blood is special and particular that it is only and intentionally designed for the elect of God who only can share its spiritual blessings.

6. Of Justification By Imputed Righteousness

That the justification of Gods elect is only by the righteousness of Christ imputed to them and received by faith without consideration of any works of righteousness done by them and that the full and free pardon of all there sins and transgressions is only through the full free pardon of all their sins and transgressions is only through the blood of Christ according to the riches of Gods grace.

7. Of Regeneration, conversion and sanctification

That regeneration, conversion, sanctification and faith are the work of the Almighty efficacious and invincible grace of God the Holy Ghost.

8. Final Perseverance

That all those chosen by the Father, redeemed by the Son and sanctified by the Spirit shall certainly and finally persevere unto eternal life.

9. Of the Resurrection and final judgment

That there is a resurrection of the dead both of the just and the unjust and that Christ will come a second time to judge the quick and the dead when he will consign the wicked to everlasting punishment and introduce His own people into his kingdom and Glory where they shall be for ever with Him.

11. Of Baptism And Church Membership

That baptism of believers by immersion and the Lords Supper are ordinances of Christ to be continued until His coming again and that the former is absolutely requisite to the latter, that is to say that only those are to be admitted as members of the church and participate in its privileges including the ordinance of the Lords supper who upon profession of their faith have been baptised namely immersed in water in the name of the

Father, Son and Holy Ghost. And that no person who has not been baptised as afro said shall on any account be permitted to sit down or commune at the Lords table within the said school room and whereas for the purpose of giving effect to the objects and intentions of the parties hereto and of the said church it has been agreed that the said Hereditament's shall be conveyed to the trustees upon the trust and for the purpose hereinafter contained and these present have been approved by the members of the said Church meeting called for that purpose and held at the said chapel on or before the date

Hereof

The indenture further witnesseth that in further pursuance and consideration of the premises they the trustees do hereby severally covenant and agree amongst themselves and with each other and with the church that they the trustees their successors and assigns shall and henceforth stand and be possessed of the hereditament And premises hereinbefore conveyed unto them upon trust to dedicate and devote and preserve the same for the purpose of holy and divine according to the tenets or articles of faith herein set forth.

That the election of any future pastor of the said church and the removal of any pastor shall be decided by the vote of two thirds of the church assembled at a regularly convened church meeting together with the object for which it is convened having been publicly announce for four successive Lords days. No member eligible to vote has to have been four times to the Lords table in six months unless prevented by illness etc.

No minister shall be elected to the pastoral office or continue therein but such as holds to the doctrines and communion aforesaid nor shall it be lawful for the said church to receive into fellowship any such persons as members but such as have been baptised that is by immersed in water upon confession of their faith in Christ and are able to give some satisfactory account of a work of grace having passed upon their souls in being called out of darkness into Gods marvellous light, nor shall it be lawful for the said church to admit to her communion (in which term is include the ordinance of the Lords supper) any person who has not been baptised by immersion in water on a profession of faith in the name of Jesus.

Notes on Bierton Particular Baptists 1831

1 It will be noticed that this simplifies the previous confessions of the 1646 and 1689 to a Calvinistic protestant confession. The Bierton Church became a Gospel Standard listed cause on 16th January 1981 and these are the articles of the Gospel Standard all of which are not inconsistent with the

Bierton articles of 1831.

2 This confession sights the resurrection and judgment to be at the end of time rather than at the coming Christ at day of vengeance and judgment of Jerusalem in 70 A.D. The eschatology of this confession is Historicism

Bierton Particular Baptists A Gospel Standard Cause

Our church at Bierton decided to become a Gospel Standard listed church, in January 1981. And the church unanimously agreed and subscribed to the Gospel Standard Article of Religion⁴⁹⁸.

This move caused some opposition from various quarters. To site just one, we had a visiting preacher, Mr Dix, the director of The Strict Baptists Historic Society, A Trinitarian Bible Society representative and Pastor of the Dunstable Baptist church came to preach at our week night evening meeting. After the meeting at my home, he expressed his surprise and regret over our Bierton church becoming a Gospel Standard cause. He felt is was wrong and illegal. As a result I wrote to Mr Hill, the pastor of Luton Ebenezer, Gospel Standard church explaining what had happened. The following is a transcript of my letter to Mr Hill:

October 1981

Dear Mr Hill,
Proverbs 210⁻¹².

Trusting it is with a live and tender conscience, as opposed to a dead and carnal reasoning mind, I am moved to seek your help and advice, in connection with our cause at Bierton.

In conversation with Mr Dix, after our Wednesday night preaching service, he charged us as a church at Bierton in acting illegally and immorally because of our actions in becoming a Gospel Standard cause.

The charge being that we had broken the covenant as set out in our own trust deed; that had we wished to become a Standard church we should have formed another church in another building. Our actions being illegal and immoral for no man can dis-annul or add to any rule or regulation or term set out in the operative deed of trust and we as a church must be bound by those articles of religion and rules of practice, set our in that deed alone. This being so since the founder members and trustees in titles covenanted together to maintain support and preserve those articles set out in that indenture.

This matter has caused me some concern in the past and seeking to resolve this issue as a matter of conscience I wrote to Mr Secretary the

498 See Gospel Standard Articles Of Religion 1878

secretary of the Gospel Standard committee, asking for help from whom I obtained some assistance.

I came to this conclusion that since the articles of our church are in no way inconsistent with the articles of the Gospel Standard societies we as a church are free to publicly acknowledge agreement to them and associate as a church with other such churches and so be known as a Gospel Standard cause. This acknowledgement and association in no way contravening any article of religion or rule of practices set out in our trust deed. Hence the rules of our church would be in no way added to or disannulled and any future member could only be required to give assent to those articles set out in the deed of trust.

I would value your judgment in this matter for I often find myself alone in my views realizing my opinions are, or may be, disregarded by some on the grounds I am a novice and inexperienced in matters of this importance. I am persuaded that my position, as described above, is sufficient to answer Mr Dix, but have hesitated to do so since I have not the authority of the church to do so, nor am I certain our position as a church is fully understood by our members for they are now being regulated by the rules of the Gospel Standard articles. Also I believe a prospective new member of the church, would only be asked to subscribed to these articles alone, without reference to those articles set out in the trust deed. Which if Mr Dix were to ask and I confirm this was so it would confirm his opinion and justify his accusations.

Having therefore, I trust, a measure of faith and good hope, through the grace of God, to confess the Lord Jesus Christ before men and the world and being moved by conscience to walk in the church of God, and the world, in all honour thus obeying the gospel rule I Pet. 3¹⁶. ; Could you advice me in the way I should act and the correct course of action, if any that I should take.

Yours in the care and cause of God and truth; may the Lord Jesus comfort, preserve and strengthen you according to His riches in glory especially in this time of bereavement.

David Clarke

23 / 10 / 81.

Mr Hills Reply

Shortly before this time Mr Hill had just lost his wife Beth and so briefly alluded to in his reply.

Letter from Mr. Hill:

Dear David,

27 October

1981

I do appreciate the kind letter from you both, I know it is sincere.

I am so stunned by the suddenness of it all (the death of Mr Hills Wife) so please forgive my short note, but I felt I must answer your enquiry immediately to set mind at rest.

Mr Dix is wrong, but I fell it shows the enmity, which there is to the Gospel Standard causes.

Your articles are almost identical and if you can subscribe to the one set, you can subscribe to the others also I am sure that those godly men who drew them up, would in these days ally themselves to the Gospel Standard denomination, because as a body they are the only people I know who contend for the same things. Further, most of the trustees, I think all of them belong to Gospel Standard churches. However just to instance a case the late Mr Raven who was the chairman of the Gospel Standard committee and Pastor of Small fields, told me himself that his church had their own articles of faith, but fully subscribed as a people to the Gospel Standard articles; it was a position just like yours.

I hope this note will put your mind at rest.

Please ring me when you have had the church meeting re: your exercise and have the sanction of the church preach, for I want you to come to Ebenezer. (Mr Hill did ask me to keep this matter private at that time)

Now my very warm love to Irene and yourself and dear little children'

The enclosed is something for them.

Yours in gospel affection,

James Hill

A Call to Preach The Gospel

I believed that God puts the desire to preach and speak His Word into the hearts of them whom he calls. This desire was placed in my heart the day Jesus called me to hear him and believe in him. We I informed the church of my wish a meeting was arranged for me to meet with Mr Hill and Mr Hope ministers of the Gospel They were both Gospel Standard ministers and they invited me to share with them my calling.

Questioned about the Law of Moses

Mr Hill questioned my belief regarding the Law of Moses and both he and Mr Hope listened. I expressed my understating of the believers relationship to the Law of Moses and concluded that the Law of Moses did not make the Lord Jesus righteous as he was always righteous.. He had an essential righteousness intendant of the Law. He did not have to fulfil the Law to become righteous. He always was righteous. Had he been judged according to the law he would have been declared righteous and so he was.

That imputed righteousness is the righteousness of God, given to all who believe, that Christ's Righteousness imputed justifies us, without our works according to the Law.

Mr Hill's Conclusion

Mr Hill concluded that my leadings were right and Mr Hope agreed. It was then put to the church that I should preach and exercise any gift I had. This was duly done and a few people came from Albert Street Oxford and Eaton Bray church, to hear me preach the word of God that week night meeting at Bierton.

Sent by the Church to Preach

It was agreed without question that I should preach, as the Lord opened up the way, and from that day letters came from different churches asking me to preach at various Strict Baptist Chapels throughout the country. This was my being sent out to preach the gospel as the Lord open up the door for me to speak. This came with the blessing of the church believing that the gifts and callings of God are without repentance.

Preached in Many Churches

I Preach at various Churches

In a very short period of time I was engaged to preach at the following Strict Baptist Chapels in various parts of the country.

Reading "Hope Chapel" Strict and Particular Baptist GS	Oxford "Hope" Chapel Strict and Particular Baptists GS
Wantage Strict and Particular Baptists GS	Stamford Strict and Particular Baptists GS
Oakington Strict and Particular Baptists	Horsham Strict and Particular
Fenstanton Strict and Particular Baptists GS	Romford Room Strict and Particular Baptists
Matfield Strict and Particular Baptists GS	Eaton Bray Strict and Particular Baptists GS
Walgrave Strict and Particular Baptists	Bradford Strict and Particular Baptists

Reading “Hope Chapel” Strict and Particular Baptist GS	Oxford “Hope” Chapel Strict and Particular Baptists GS
Beeches Road Strict and Particular Baptists	Evington Strict and Particular Baptists GS
Leicester “Zion” Strict and Particular Baptists	Nottinghamshire Strict and Particular Baptists
New Mill Baptists	Winslow Baptists
Black Heath Strict and Particular Baptists	Attleborough Strict and Particular Baptists

Same Faith And Order

Visitors and Strict Communion Bierton Church

Our church having become a Gospel Standard cause had adopted their rules of conduct. As such subscribed to the communion principle of “Same Faith and Order”. It was this that caused some people outside the church to object.

In November 1982 we had a Mr Howe and his wife visit our church. Mr Howe was the former Pastor of a Particular Baptists at Pitstone, a village near Bierton, where the father of Mr Dix was a member. Our visiting minister was Mr Dawson, from Kent and It was the first Lord’s Day of the month when we partook of the lord’s supper. After the evening preaching meeting Mr Howe asked if they should join with us in the Lord’s Supper. This request proved rather awkward.

I spoke to Mr Howe and his wife explaining our communion was restricted to those of the same faith and order as I knew Mr Howe did not hold to our doctrinal view and taught otherwise.

He held to duty faith and duty repentance and he had recommended I read Andrew Fuller’s book titled ‘ The Gospel Worthy of all Acceptation’ which supported his views.

He also held to the Ten Commandments being the rule of life for the Believer.

All such views were in conflict with our articles (or so I thought). Knowing these things I was not at liberty to invite Mr Howe and his wife to the communion. I said to them in much fear and tender consideration that they would not be permitted to partake of the communion. I wrote to them immediately, the next day to explain the Churches order of communion and

apologized for any offence caused.

The following is a transcript sent to Mr Howe

(07.II .82)

Dear Peter and Pauline,

I do hope we did not offend you on the Lord's Day evening, we do not wish to offend in any way. I call to mind those scriptures as, Matthew 18 v 6, and I Chr. 16 verses 21 – 22. May I explain our position in respect to the matter of Church communion? We hold the administration of the ordinance of the Lord's Supper to be in the hands and authority of the local Church (it's self being subject to Christ Jesus and His Laws) and our order is such that we restrict the communion to.

Baptized believers (by immersion) Who have given themselves to Church membership of the same faith as ourselves.

That they are actually in communion with his or her own Church.

Therefore in respect to yourselves it would be viewed you are not in membership anywhere, but would hope you be graciously helped and directed as to what you should do.

Please do not think we wish to hold ourselves aloof more orderly than others but rather seeking to hold to those things once given unto the saints and aiming at a defence of the gospel of our Lord Jesus Christ. In pursuit of these things decisions have to be made which often are against our natural inclinations.

Trusting you are well,

Yours with Christian regards,

Mr Howe's reply

The following is a photocopy of Mr Howe reply: -

David Clarke Esq.

187 Aylesbury Road

PWH/MH

7th January 1983

Dear David

I do apologized most sincerely for the delay in replying to your letter of 7 November. This is a busy time of year for me and December particularly is a difficult month because virtually nothing can be done in the week leading up Christmas.

It was kind of you to write to me setting out the position with regard

to the Lord's Table, and may I say at once that my wife and I were not in any way annoyed at what transpired when we were last at Bierton. Indeed it is good to know that some churches exercises some measure of discipline with regard to the Lord's Table.

However, having said that, clearly you were uncomfortable at what took place and I can well understand your grounds for discomfort. It is one thing to say that those coming to the Table should actually be in communion with their own church, but you are well aware that we were brought to the position of closing the Chapel at Ivanhoe for reasons beyond our control and which I trust do not reflect on us after having put in nine years' service there. As things stand, I concluded to myself rather wistfully as I left your church that evening that we would have been in exactly the same position had we been forced to leave a church having run off with the collection! Had the positions been reversed and you had been approaching me as to whether in those circumstances you could have participated in the communion service, without doubt I would have replied in the affirmative. As to your penultimate paragraph about church membership, we hope indeed to be "graciously helped and directed as to what (we) should do". We find ourselves in the difficult position however where no church has given any indication that an approach by us about membership would be welcome. Regrettably I have to say that, spending as I do much time on the road each year, I find when I go to a pub for a meal (which I do from time to time when I am not quite sure where to eat) I receive a far more friendly welcome than I do in some churches. I hope indeed that we will receive the help to which you have referred, but it is a matter of great sadness to me that, having been involved in active Christian service for over 30 years I have never felt at such a loose end.

May I conclude more positively in wishing you and Irene a n d your children every blessing for 1983?

Yours very sincerely
PP. Peter Howe

Secession from the Bierton Church

In 1982 I was called by the Lord and sent to preach the gospel by the church and preached in many churches in England. However during this time serious doctrinal errors arose in the church at Bierton and despite seeking to resolve them they were not resolved. This lead me, due to matters of conscience, to withdraw from the church, in 1984. However due to our strict rules relating to membership my membership was never terminated,

as only the church has the power to terminate ones membership⁴⁹⁹, and the church wished me to return.

Serious Errors

1 The church wished and did to teach the children and their unconverted parents hymns teaching general redemption. This was contrary to our articles of religion that maintains particular redemption⁵⁰⁰.

2 The certain member of the church maintained the Law of Moses was the rule of life for the believer and not the gospel. This was contrary to our articles of religion⁵⁰¹.

3 A superstitious reverence of the chapel building and it's so called holy table. Contrary to the spiritual nature of the church⁵⁰².

The who affair is recorded in the book, The Bierton Crisis⁵⁰³.

4 THE GOSPEL STANDARD ARTICLES OF RELIGION 1878

The following Articles of Faith are those of The Gospel Standard and it is understood they were taken from those of the Westminster Assembly of Divines, 1640, &c., and the General Assembly of Baptist Ministers and Messengers, in London, 1689, and subsequently revised by Dr. Gill. These were amended by Mr. W. Gadsby, Mr. J. M'Kenzie, and Mr. J. C. Philpot; and afterwards, in 1878. Please see the Appendix to this work outlining the background to these additions.

1. The Holy Scriptures

We believe in the divine inspiration of the Holy Scriptures, and receive them as a gracious revelation of the mind and will of God⁵⁰⁴; and we believe that therein are revealed all the doctrines and truths which we here state⁵⁰⁵.

2. The Trinity

We believe that there is but one living and true God⁵⁰⁶; that there are

499 See Gospel Standard Church Rules 22

500 Bierton Particular Baptists 1831 Article 5

501 Gospel Standard Articles 14

502 1 Tim 3.16.

503 The Bierton Crisis, by David Clarke ISBN-13: 978-1534701717 ISBN-10: 1534701710

504 Deut. 4. 2; Ps. 19. 7; Prov. 30. 5, 6; 2 Pet. 1. 19-21; Rev 22. 18, 19; John 5. 39.

505 2 Tim. 3. 15-17.

506 Exod. 3. 14; Deut. 4. 35; Deut. 6. 4; Num. 23. 19; 1 Sam. 2. 2, 3; Ps. 90. 2; Ps. 115. 3; Ps. 135. 5; Ps. 139. 7-10; Prov. 15. 3; Ecc. 3. 14; Isa. 40. 28; Isa. 45. 22; Isa. 46. 9; Jer. 10. 10; Jer. 23. 24; Mal. 3. 6; Mark 12. 29; John 4.24; 1 Cor. 8.6; Col.1.16.

Three Persons in the Godhead – the Father, the Son and the Holy Ghost⁵⁰⁷ – and that these Three Persons are equal in nature, power and glory; and we believe that the Son and the Holy Ghost are as truly and as properly God as the Father⁵⁰⁸.

3. The Everlasting Love Of God; Election; Predestination; Adoption; And The Eternal Covenant Of Grace

We believe in the everlasting and unchangeable love of God⁵⁰⁹; and that before the foundation of the world the Father did elect a certain number of the human race unto everlasting salvation, whom He did predestinate unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will⁵¹⁰; and we believe that in fulfilling this gracious design, He did make a covenant of grace and peace with the Son and with the Holy Ghost on behalf of those persons thus chosen⁵¹¹, and that in this covenant the Son was appointed a Saviour, and all spiritual blessings provided for the elect, and also that their persons, with all the grace and glory designed for them, were put into the hands of the Son as their Covenant Head, and made His care and charge⁴.

4. The Fall Of Man

We believe in the Fall of our first parents, and that by it the whole of the human race became involved in, and guilty of, Original Sin; and that as they are born into the world, the whole of their posterity are, in consequence, actual transgressors against God⁵¹². And we believe that by the Fall all men were rendered both unable and unwilling spiritually to believe in, seek after, or love God until called and regenerated by the Holy Ghost⁵¹³.

5. The Sacred Humanity Of The Lord Jesus Christ And His Offices As Mediator, Surety And Substitute

We believe that the Lord Jesus Christ, the only begotten Son of God, being set up from everlasting as the Mediator of the New Covenant, and having engaged to be the Surety of His people, did, in the fullness of time, really and truly assume human nature, and not before, either in whole or

507 Matt. 28.19; John 1.1; 2 Cor. 13.14; 1 John 5.7; Jude 20, 21.

508 John 10. 15, 30; Eph. 2. 22; Heb. 1. 3; Heb. 9. 14.

509 Jer. 31. 3.

510 Gal. 4. 5; Eph. 1. 2-13; 1 Thess. 5. 9; 2 Thess. 2. 13; 2 Tim. 1.9; 1 John 3.1; 1 Pet. 1.2; 1 Pet. 2.9.3 2 Sam. 23. 5; John 1. 17.

511 2 Sam. 23. 5; John 1. 17.

512 Rom. 5. 12-21; Ps. 58. 3.

513 Gen. 6.5; Gen. 8.21; Job 14.4; Job 25.4; Ps. 51.5; Jer. 13. 23; Jer. 17. 9; Matt. 15. 19; Rom. 3. 10-24; Rom. 5. 12-19; 1 Cor. 15. 22, 45-50; Eph. 2. 3; 1 John 5. 19.

in part⁵¹⁴. And we believe that, though He existed from all eternity as the eternal Son of God⁵¹⁵, the human soul of the Lord Jesus did not exist before it was created and formed in His body by Him who forms the soul of man within him, when that body was conceived, under the overshadowing of the Holy Ghost, in the womb of the virgin Mary⁵¹⁶. And we believe that Christ's human nature consists of a true body and reasonable soul, both of which, together and at once, the Son of God assumed into union with His Divine Person, when made of a woman and not before⁵¹⁷; that this human nature was not sinful, peccable, or mortal⁵¹⁸, though capable of death by a voluntary act⁵¹⁹, but essentially and intrinsically pure and holy⁵²⁰; and that in it He really suffered, bled and died, as the Substitute and Surety of His church and people, in their room and stead, and for no others⁵²¹; whereby, together with His holy, spotless life, He fulfilled the law, and satisfied all the claims of justice, as well as made a way for all those blessings which are needful for His people, both for time and eternity⁵²².

6. Particular Redemption

We believe that the eternal redemption which Christ has obtained by the shedding of His blood is special and particular⁵²³; that is to say, that it was intentionally designed only for the Elect of God, the Sheep of Christ, who therefore alone share in the special and peculiar blessings thereof⁵²⁴.

7. Imputed Righteousness; Justification; And Pardon

We believe that the justification of God's Elect is only by the righteousness of the Lord Jesus Christ imputed to them⁵²⁵, without consideration of any works of righteousness, before or after calling, done by them, and that the full and free pardon of all their sins, past, present, and to come, is only through the blood of Christ, according to the riches of His grace⁵²⁶.

514 Prov. 8. 23.

515 John1.18; Phil.2.5-8; Heb.1.5,8; Heb.13.8; 2John3; Rev. 1. 8.

516 Isa. 7. 14; Matt. 1. 23; Luke 1. 26-38; John 1. 14; Gal. 4. 4.

517 Luke 2. 40; Heb. 2. 14-17.

518 Ps. 16. 10; Acts 2. 27.

519 John 10. 17, 18.

520 Song 5. 9-16; Heb. 7. 26.

521 John 10. 15, 26; John 17. 9, 13.

522 Heb. 9. 22-28.

523 Gal. 3. 13; Heb. 9. 12-15.

524 Isa. 35. 10; John 10. 15, 25-28; Acts 2. 47; Acts 13. 48; Acts 20. 28; Rom. 5. 8-10; Rom. 8. 33, 34; Rom. 9. 13, 15, 16; Rev. 14. 4.

525 Isa. 45. 24; Isa. 64. 6; Jer. 23. 6; Matt. 7. 18; Luke 18. 13; Acts 13. 39; Rom. 4. 4, 5; Rom. 5. 19; Rom. 10. 4; 1 Cor. 1.30; 2Cor.5.21; Phil.3.9; Titus3.5.

526 Rom. 3. 20-27; Rom. 4. 22; Rom. 9. 11; 2 Tim. 1. 9;

Heb.1.3; Heb.9.22; 1Pet.3.18; 1John2.1.

8. Regeneration

We believe that the work of regeneration⁵²⁷ is not an act of man's free will and natural power, but that it springs from the operation of the mighty, efficacious and invincible grace of God.

9. Conviction Of Sin;

Believing In Christ; And Final Perseverance

We believe that all those who were chosen by the Father and redeemed by the Son, and no others, shall, at the appointed time, certainly be convinced in their hearts of sin by the Spirit⁵²⁸, be brought in guilty before God, and made the recipients of eternal life, coming to Christ for salvation, and believing on Him as the Anointed of the Father, and the only Mediator between God and man⁵²⁹; but that none can spiritually come to Christ unless drawn by the Father⁵³⁰; and that all the elect shall be thus drawn to Christ, and shall finally persevere; so that not one of the elect shall perish, but all arrive safely in glory⁵³¹.

10. Spiritual Death And Spiritual Life

We believe that all men are by nature so completely dead in trespasses and sins that they cannot, while in that state, know or feel anything of God in Christ, spiritually, graciously, and savingly⁵³². And we believe that, when quickened into everlasting life in Christ (as the elect alone are, or can be, or will be), the vessel of mercy then first feels spiritually the guilt of sin, and is taught to know, in his own experience, the fall and ruin of man⁵³³. Thus every quickened child of God is brought, in God's own time and way, through the Spirit's teaching, from necessity to depend for salvation on Christ's blood and righteousness alone⁵³⁴. And we believe that this teaching will not lead him to licentiousness, but make him willing to walk in good works, to which he is ordained, and which are acceptable to God only through Jesus Christ⁵³⁵.

11. Man Unable To Perform Spiritual Good Works

527 Jer. 50. 20; Ps. 110. 3; John 1. 13; John 6. 29, 63, 65; John 16. 8; Rom. 8. 16; Rom. 11. 4, 6; James 1. 18.

528 John 16.8; 1Cor.2.14; Eph.2.1.

529 1Tim.2.5; Heb.8.6; Heb.9.15; Heb.12.24.

530 John 6. 44, 65.

531 Job 17. 9; Matt. 25. 34; John 4. 14; John 5. 24; John 6. 37, 44-47; John 10. 28; John 17. 6, 12, 24; Acts 2. 47; Rom. 8. 29-39; Phil. 1. 6; 1 Pet. 1. 3-5.

532 Eph. 2. 1-3.

533 Isa. 1. 6; Rom. 3. 10-19; Rom. 7. 18.

534 John 6. 68; John 10. 9; John 14. 6; Acts 4. 12; Eph. 2. 8-10; Heb. 6. 18.

535 Rom. 8. 14; Gal. 5. 16-25; Gal. 6. 14-16. 19

Until He Is Called By Grace

We believe that man can never do a good work, properly so called, until the grace of God is implanted in his heart⁵³⁶, and that nothing is spiritually good but what God Himself is pleased to communicate to, and work in, the soul, both to will and to do of His good pleasure⁵³⁷. And we also believe that man's works, good or bad, have not anything to do with his call, or being quickened, by the Holy Spirit⁵³⁸.

12. Effectual Calling; The Application Of The Law; And The Manifestation Of Mercy And Pardon

We believe in the effectual calling of all the elect vessels of mercy out of the ruins of the Fall in God's appointed time, and that the work of regeneration, or new birth, is the sovereign work of God, and His work only, the sinner being as passive therein as in his first birth, and previously thereto dead in trespasses and sins⁵³⁹. We believe in the application of the Law to the elect sinner's conscience by the Spirit of God⁵⁴⁰, showing the sinner how greatly he has broken that Law, and feelingly condemning him for the same; and in the manifestation of mercy and pardon through Christ alone made known to the soul by God the Holy Ghost⁵⁴¹.

13. The Effects Of Faith

We believe that faith is the gift of God⁵⁴², as well as true spiritual repentance and hope⁵⁴³, and a manifestation of pardon to the soul; that through faith Christ is made precious to the soul⁵⁴⁴, and the soul drawn out in love to God⁵⁴⁵; that all are the fruits and effects of the blessed Spirit, and that they will most certainly be productive of good works, and a walk and conversation becoming the Gospel⁵⁴⁶.

14. The Resurrection Of The Body; And Eternal Glory Or Damnation

We believe in the Resurrection of the body, both of the just and the unjust⁵⁴⁷; that the just (the elect) shall be raised up in glory and honour⁵⁴⁸,

536 Rom. 8. 8.

537 Phil. 2. 13.

538 2Cor.3.5; Eph.2.3-9; Tit.3.5; Heb.13.21.

539 John 3. 3-8; John 6. 37-65; Rom. 8. 30; 1 Cor. 1. 26-29; Eph. 2. 4, 5.

540 Rom. 7. 7, 9, 12.

541 Ps.30.3; Ps.130.7; Isa.40.2; Jer.33.8; Mic.7.18; Rom. 7. 5-10.

542 Eph. 2. 8.

543 Acts 5.31; Rom. 15.13; 2 Thess. 2.16; 1 Pet.1.3.

544 1 Pet. 2. 7.

545 1 John 4. 19.

546 Gal. 2. 16-21; Gal. 5. 22-26.

547 Acts 24. 15.

548 Matt. 24. 31; Matt. 25. 31-40.

and be openly acknowledged and fully acquitted in the Judgment Day, before angels, devils and sinners, and made fully and eternally blest both in body and soul; and that the wicked shall be raised up to be condemned, body and soul, to the unspeakable torments of hell for ever and ever⁵⁴⁹.

15. Baptism And The Lord's Supper

We believe that Baptism and the Lord's Supper⁵⁵⁰ are ordinances of Christ, to be continued till His Second Coming; and that the former is requisite to the latter; that is to say, that those only can scripturally sit down to the Lord's Supper who, upon their profession of faith, have been baptised, by immersion, in the Name of the Father, and of the Son, and of the Holy Ghost; and that, therefore, what is called "Mixed Communion"⁵⁵¹ is unscriptural, improper, and not to be allowed in the churches of Christ⁵⁵².

16. The Gospel, Not The Law, The Believer's Rule Of Conduct

We believe that the Believer's Rule of conduct is the gospel, and not the law, commonly called the Moral Law, issued on Mount Sinai, which hath no glory in it by reason of the glory that excelleth, that is to say, the Gospel⁵⁵³; the Gospel containing the sum and substance and glory of all the laws which God ever promulgated from His throne, and the Jews, because of the hardness of their hearts, being permitted some things which the Gospel forbids⁵⁵⁴.

17. Infant Baptism Denied

We deny and reject, as un-scriptural and erroneous, the baptism of infants⁵⁵⁵, whether by immersion, sprinkling, pouring, or any other mode.

18. Baptismal Regeneration Denied

We reject as blasphemous the doctrine of Baptismal Regeneration⁵⁵⁶; that is, that the person baptised is or can be regenerated in, by or through baptism, much less, if possible, by infant sprinkling.

19. Sanctification

We believe in the sanctification of God's people, the term sanctification signifying a separation and setting apart by and for God. This, in the child

549 Isa. 26. 19; Dan. 12. 2; Matt. 25. 31-46; John 5. 28, 29; Acts 23. 6; Rom. 6. 23; Rom. 8. 11, 23; Rom. 14. 10-12; 1 Cor. 15. 52; 2 Cor. 5. 10; Rev. 20. 12 15.

550 1Cor.11.2,26; 1Cor.14.40; Col.2.5-8.

551 Rom. 16. 17

552 Matt. 3. 13-16; Matt. 28. 19, 20; John 3. 22, 23; Acts 2. 37-42; Acts 8. 12; Acts 9. 18; Acts 10. 47, 48; Acts 16. 14, 15, 30, 31, 33; Acts 18. 8; Acts 19. 1-6; Rom. 6. 3; Col. 2. 12.

553 Gal. 6. 15, 16; 2 Cor. 3. 10; Rom. 7. 2-4.

554 Deut. 24. 1; Matt. 19. 8, 9.

555 Heb. 11. 6; Acts. 8. 12, 37.

556 John 1. 13; 1 Pet. 1. 23.

of God, is three-fold: 1, by election by God the Father⁵⁵⁷; 2, by redemption by God the Son⁵⁵⁸; and 3, by the almighty regenerating operation of God the Holy Ghost⁵⁵⁹. We believe that the blessed Spirit is the Author of what is styled in Scripture the new creature, or creation⁵⁶⁰, or new heart⁵⁶¹; being, in truth, an implantation of the Divine nature⁵⁶², through which the child of God would, according to the inner man⁵⁶³, be holy as God is holy, and perfectly fulfill all the good pleasure of the Father's will; but groans being burdened, being constantly opposed by the contrary workings of the old man⁵⁶⁴. We reject the doctrine of progressive sanctification, or that a child of God experiences such a gradual weakening, subduing, or rectification of the old nature, called in Scripture the old man⁵⁶⁵, or such a continued general improvement as shall make him at any time less dependent upon the communications of the Spirit and grace of Christ for all goodness, or less a poor, vile, wretched, helpless sinner in himself, and in his own estimation⁵⁶⁶.

20. Growth in grace

We believe that the grace of God produces a real change in a man, and teaches him to deny ungodliness and worldly lusts, and to live godly⁵⁶⁷, and that there is a growth in grace⁵⁶⁸, which consists principally in a growing experimental knowledge of a man's sinful self⁵⁶⁹, the vanity of the creature, the glory of God, the spirituality of His law, and the want and worth of Jesus Christ. This is accompanied by a deepening distrust of everything but the grace and love of God in Christ for salvation, and is not a growth in conscious goodness, but in felt necessity and the knowledge of our Lord and Saviour Jesus Christ⁵⁷⁰.

21. Indwelling Sin

We reject the doctrine of perfection in the flesh, or that the believer ever becomes free from indwelling sin⁵⁷¹ in this life, or whilst in the body. "If we

557 Jude 1.

558 John 17. 19.

559 Rom. 15. 16.

560 2 Cor. 5. 17; Eph. 4. 24.

561 Ezek. 36. 26.

562 2 Pet. 1. 4.

563 Rom. 7. 22.

564 Rom. 7; Gal. 5. 17.

565 Eph. 4. 22; Col. 3. 9.

566 John 15. part of 5; 2 Cor. 3.5; Rev. 3.17.

567 Tit. 2. 11, 12.

568 2 Pet. 3. 18; Phil. 3. 8-10; Mark 4. 26-29; 1 John 2. 12, 13.

569 1 Kings 8.38; Ezra 9.6; Job 40.4-6; Ps. 73.22; Dan. 10. 8.

570 John 3.30; 1Cor. 2.2; Tit. 3.3-8; Eph. 3.8; 1 Tim.1.15.

571 1 John 1. 8; 1 Kings 8. 46; Job 9. 2; Job 15. 14; Ps.119. 96; Prov. 20. 9; Ecc. 7. 20; Rom. 7. 18.

say that we have no sin, we deceive ourselves, and the truth is not in us.”

22. Backsliding And Chastening

We reject the doctrines that the children of God cannot backslide, and that God does not chastise His people for sin⁵⁷². For, though we believe that a child of God is called from a death in sin to a life of righteousness, and would, according to the law of his mind, or new nature, in all respects obey God's holy will as declared in the Scriptures, yet through the temptations of Satan, the allurements of the world, and the power and deceitfulness of indwelling sin, he may fall for a season like David, Peter, and other Bible saints did⁵⁷³. But we believe that when the children of God thus sin against God, and transgress His holy revealed will, God does in various ways and degrees chastise them for it⁵⁷⁴, not in vindictive anger, but in tender love, as a father does the son in whom he delighteth⁵⁷⁵. We believe, too, that in this matter of chastisement for sin God will deal in a most sovereign way, and as a God of judgment; so that, though the punished child shall be made to discern the reason of the rod⁵⁷⁶, it is seldom safe for others to judge according to the outward appearance. We further believe that no man living in habitual sin gives any proof that he is a child of God, and we cannot, therefore, have fellowship with him, be his profession what it may.

23. Final Perseverance

We believe, as expressed in Article 9, in the doctrine of the final perseverance⁵⁷⁷ of the saints, and that, however much the elect of God may be tried by sin, and opposed by Satan, they shall all eventually attain to everlasting glory. Not one of them shall perish, for none can pluck them out of the Father's hand.

24. Gospel Invitations

We believe that the invitations of the Gospel⁵⁷⁸, being spirit and life*, are intended only for those who have been made by the blessed Spirit to feel their lost state as sinners and their need of Christ as their Saviour, and to repent of and forsake their sins.

25. Universal Redemption Denied

572 1 Cor. 11. 32.

573 Jer. 3. 14, 22; Hos. 14.

574 Ps. 89. 30-33; Prov. 3. 11, 12.

575 Job 5. 17; Ps. 94. 12; Ps. 119. 67; Isa. 54. 7, 8; Heb. 12. 5-11.

576 Mic. 6. 9.

577 Isa. 51. 11; John 10. 28, 29.

578 Isa. 55. 1; John 7. 37; Prov. 28. 13; Matt. 11. 28-30; John 6. 37.

We deny that Christ died⁵⁷⁹ for all mankind.

26. Duty Faith And Duty Repentance Denied

We deny duty faith and duty repentance – these terms signifying that it is every man’s duty to spiritually and savingly repent and believe⁵⁸⁰. We deny also that there is any capability in man by nature to any spiritual good whatever. So that we reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God⁵⁸¹.

27. The Non-Elect Incapable Of Receiving Grace

We deny that the Holy Spirit ever enlightens⁵⁸² the non-elect, to make them capable at all of receiving grace.

28. Baxterianism Denied

We reject the doctrine called “Baxterianism”; that is to say, that while all the elect shall assuredly be saved, there is a residuum of grace in Christ for the rest, or any of the rest, if they will only accept it⁵⁸³.

29. Indiscriminate Offers Of Grace Denied

While we believe that the Gospel is to be preached in or proclaimed to all the world, as in Mark 16. 15, we deny offers of grace; that is to say, that the gospel is to be offered indiscriminately to all⁵⁸⁴.

30. Christ’s Glorified Body

We believe that the glorified body of the Lord Jesus Christ is the same flesh and bones now in heaven as that which hung upon the cross⁵⁸⁵.

31. Annihilation Of The Wicked Denied

We reject the doctrine of the annihilation of the wicked, and believe that all who die out of Christ shall be turned into hell, the fire of which shall never be quenched, the wicked there suffering for ever the torments of eternal fire⁵⁸⁶.

Note: It is the same word in the Greek which, in Matt. 25. 46, declares the eternity of life for the sheep which declares the eternity of punishment for the goats. So (Rev. 20. 15), those who are “not written in the book of life” are “cast into the lake of fire”, where they are “tormented for ever and ever” (Ver. 10). Now the same words which are there translated “for ever and ever”

579 Matt. 25. 31-46; John 10. 11, 15, 26.

580 Gen. 6. 5; Gen. 8. 21; Matt. 15. 19; Jer. 17. 9; John 6. 44, 65.

581 John 12. 39, 40; Eph. 2. 8; Rom. 8. 7, 8; 1 Cor. 4. 7.

582 Isa. 6. 9, 10; John 14. 17; Rom. 11. 7, 8; Mark 4. 11, 12; Luke 8. 10; John 12. 39, 40.

583 John 3. 27; 1 Cor. 2. 14.

584 Mark 16. 15; 2 Cor. 4. 3, 4.

585 1 Cor. 15. 16, 20; Luke 24. 39; Acts 1. 9, 11.

586 Matt. 25. 46; Rev. 19. last part of 20; Rev. 14. 10, 11; Rev. 20. 10, 15.

are also used in Rev. 10. 6, where the angel “sware by Him that liveth for ever and ever”. Therefore, if God is “to live for ever and ever”, the torment in the lake of fire is to be for ever and ever; for the words are exactly the same in both passages.

Added Articles (32-35)

The following 4 articles of religion were added to the 31 previous articles of religion, in 1878. See the Appendix for the reasons and explanation for the addition. It was the addition of these articles that caused contention and division which effect many Christians to this day.

32. Preaching Of The Gospel

We believe that it would be unsafe, from the brief records we have of the way in which the apostles, under the immediate direction of the Lord, addressed their hearers in certain special cases and circumstances, to derive absolute and universal rules for ministerial addresses in the present day under widely- different circumstances. And we further believe that an assumption that others have been inspired as the apostles were has led to the grossest errors amongst both Romanists and professed Protestants.

Note: When Articles 32-35 were added to the original 31 Articles, no Scripture references were provided, except for Article 35. Readers are referred to pages 150-152 of the book, What Gospel Standard Baptists Believe, where several Scripture references are given.

33. Preaching To The Unconverted

Therefore, that for ministers in the present day to address unconverted persons, or indiscriminately all in a mixed congregation, calling upon them to savingly repent, believe, and receive Christ, or perform any other acts dependent upon the new creative power of the Holy Ghost, is, on the one hand, to imply creature power, and, on the other, to deny the doctrine of special redemption.

34. Preaching Of The Gospel

We believe that any such expressions as convey to the hearers the belief that they possess a certain power to flee to the Saviour, to close in with Christ, to receive Christ, while in an unregenerate state, so that unless they do thus close with Christ, etc., they shall perish, are untrue, and must, therefore, be rejected. And we further believe that we have no Scripture warrant to take the exhortations in the Old Testament intended for the Jews in national covenant with God, and apply them in a spiritual and saving sense to unregenerated men.

35. Degrees Of Faith

We believe that there are various degrees of faith, as little faith and great faith⁵⁸⁷; that when a man is quickened by the blessed Spirit, he has faith given him to know and feel that he is a sinner against God⁵⁸⁸, and that without a Saviour he must sink in black despair. And we further believe that such a man will be made to cry for mercy, to mourn over and on account of his sins⁵⁸⁹, and, being made to feel that he has no righteousness of his own⁵⁹⁰, to hunger and thirst after Christ's righteousness; being led on by the Spirit until, in the full assurance of faith, he has the Spirit's witness in his heart that his sins are for ever put away⁵⁹¹; but that the faith is the same in nature as is imparted in his first awakenings, though now grown to the full assurance thereof.

Declaration (Especially for church members)

Now all and each of these doctrines and ordinances we can honestly say it is our desire to maintain and defend in one spirit and with one mind, striving together for the faith of the Gospel.

And we desire, by the grace of God, that our conversation, both in the world and in the church, may be such as becometh the gospel of Christ, and that we may live soberly, righteously, and godly in the present world.

And, as it regards each other in church communion, we desire to walk with each other in all humility and brotherly love; to watch over each other's conversation, to stir up one another to love and good works; not forsaking the assembling of ourselves together, but, as we have opportunity, to worship God according to His revealed will; and, when the case requires, to warn and admonish one another according to God's Word.

Moreover, we desire to sympathise with each other in all conditions, both inward and outward, into which God, in His providence, may bring us; as also to bear with one another's weaknesses, failings, and infirmities; and particularly to pray for one another, and for all saints, and that the gospel and the ordinances thereof may be blessed to the edification and comfort of each other's souls, and for the gathering in of vessels of mercy unto Christ.

And for every blessing and favour, both temporal and spiritual, we, who are as deserving of hell as the vilest of the vile, desire to ascribe all the praise to the glory of the grace of a Triune God.

587 Matt. 6. 30; Matt. 15. 28.

588 Luke 18. 13.

589 Matt. 5. 4.

590 Isa. 64. 6; Phil. 3. 9.

591 Rom. 8. 16; Eph. 4. 30; Heb. 9. 12, 26; Heb. 7. 27; Heb. 10. 14.

Church Rules

The following note is reproduced from earlier booklets:

“Several of the Rules hitherto in circulation being found impracticable, the “Gospel Standard” Committee has formulated the following Rules, and issued them in the hope that they will be useful to the churches. Although it believes that these Rules will be generally acceptable, the Committee desires to make it quite clear that whereas the Articles of Faith are enrolled and binding upon all the churches of the “Gospel Standard” denomination, these Rules are not so, but are for guidance only, and each church will act independently in regard to adopting them or otherwise in regulating its own affairs.”

Admittance Into Church Membership

1. Any person desiring to become a member of this church, must first be interviewed by the pastor (if there be one) and deacons, who, if in their judgment the candidate is suitable for membership, shall duly bring the matter before the church. A copy of the church’s Articles of Faith and Rules to be given to each candidate for their instruction.

2. At a regularly constituted church meeting (see rules 13- 15) the candidate (whether already a member of another church or not) shall make a verbal confession of faith, and declare what he or she believes God has done for his or her soul. If accepted by a vote of the majority of members present and voting, signature in the church book to the Articles of Faith and Rules will be required. Thereafter, at the earliest convenient opportunity, the person shall, unless previously baptised by immersion, be so baptised in the Name of the Father, and of the Son, and of the Holy Ghost; and be formally received into church fellowship at the next observance of the Lord’s Supper.

3. Any person who, having been baptised while only in a carnal profession of religion, has since been called by the Spirit of God to a knowledge of his or her lost condition by nature and practice, and to living faith in the Lord Jesus Christ, being desirous of uniting with this church, shall attend to the ordinance of believers’ baptism, according to rule 2 (last clause), for “whatsoever is not of faith is sin” (Rom. 14. 23).

The Pastorate

4. No minister shall be appointed as pastor until he has supplied at least months on probation, and unless there be in favour at least two-thirds (three-fifths) of the members present and voting at a church meeting duly convened for this particular purpose (see rules 13-15); nor shall any minister be invited to supply on probation without a like majority, also at a

duly convened meeting.

5. If at any time where there is a pastor, the conduct of such pastor should be contrary to the precepts of the gospel, or if he should depart from the Articles of Faith or any one of them, or if his ministry should become unprofitable, a majority of the members present and voting at a properly convened church meeting (see rules 13-15) shall be competent to declare that he shall no longer be the pastor; and he shall be removed from the pastorate accordingly. And at such meeting the pastor shall not be present. Always presuming that adequate opportunity has been afforded the pastor to explain himself.

Discipline

NOTE. – The object of discipline in the Church of Christ is (1) The vindication of the truth; (2) The restoration of any offending brother.

6. Any member of this church knowingly receiving the ordinance of the Lord's Supper with any church not of the same faith and order with ourselves, shall be reprov'd; and should the offence be repeated, be withdrawn from.

7. Any member knowing another to act disorderly, shall tell the offending brother or sister of his or her fault alone, in the spirit of meekness (Gal. 6. 1); and if not satisfied with the explanation, shall acquaint the pastor or deacons of the church with the matter; and if any member neglect to do so, and be found reporting it to others, such member shall be visited and reprov'd as acting contrary to Scripture rule.

8. Any member bringing, in any manner, an open reproach on the cause, shall be suspended; and no member suspended for any reason shall again be admitted to the Lord's Supper and to the privileges of membership, until godly sorrow and repentance are manifest, and satisfactory acknowledgement is made to the church.

9. Any member relating to any other person, not a member, what has been said or done at any church meeting, shall be liable, according to the judgment of the pastor and deacons, to be brought before the church to be dealt with.

10. If any member repeatedly neglect to attend the preaching of the Word, the Lord's Supper, and prayer meetings, unless from unavoidable causes known to the pastor and deacons and the church, a reason will be required for his or her absence; and if he or she shall be absent from the Lord's Supper upon more than three successive occasions, without being able to give the pastor or deacons who shall visit such member a satisfactory reason for such absence, they shall bring the matter before the church to be dealt with as it shall determine, whether for reproof, suspension, or withdrawal from the offending party.

11. Members having private differences between themselves shall not bring the same before the church before the rule laid down in Matt. 18. 15, 16, has been first attended to by the offended party; and in the event of satisfaction not being given, that the peace of the church may if possible be preserved, the offended party shall first inform the pastor or deacons (assembled); but if not satisfied with his, or their mediation or decision, the member shall bring the case before the church, by giving one month's notice in writing to the minister or deacons.

Church Meetings

12. A church meeting, at which the pastor or a minister agreed by the church shall preside, shall be held every months, and oftener if required; and it is expected that all the members who are able will attend. No person shall be present at our church meetings but regular members of this church, except by special consent of the church. No member who may be under church censure shall be present at any church meeting.

13. All church meetings shall be audibly announced from the pulpit or desk when the people are regularly assembled for worship at least on the two Lord's Days immediately preceding the date of any such meeting.

14. The pastor or deacons shall have it in his or their power to call a church meeting whenever he or they consider it necessary; also he or they shall be required to do so when requested by not less than of the members, in any case considered urgent; but in every case proper notice (rule 13) shall be given; and any meeting held, whether called by pastor or deacons, or both, not according to such rule, shall be of none effect.

15. No motion of any serious importance (e.g., cases of discipline, application for membership, call to the ministry, appointment of pastor, etc.) shall be brought forward at any church meeting, unless notice thereof shall have been given at a church meeting held at least one month previous thereto; except in such a case as (in the judgment of the pastor and deacons) the cause of truth would suffer prejudice by delay.

16. All propositions, whether for church membership or otherwise, and all motions, shall be seconded before being put from the chair; and in the event of the voting being equally divided on any subject to be decided, the chairman (president) shall be allowed a second (casting) vote. Any debate or difference that may arise shall be settled by the majority of the members present and voting.

17. When any question has been decided by the majority of the church, if any member shall attempt to set aside or oppose the same decision within six months afterwards, such member shall be accounted as acting disorderly and contrary to rule 16 of this church.

18. Female members may ask questions through a male member, or may, if asked by the chairman (president), answer any question put from the chair; otherwise they are not permitted to speak at church meetings. Should any female member persistently violate this rule, she shall be liable to suspension from the privileges of membership for months.

19. A statement of the finances of the cause shall be laid before the church every months, when the vote of satisfaction or otherwise shall be recorded.

20. The number of the deacons of the church shall not be less than two where practicable; no deacon shall at any time be appointed unless at least two-thirds (three-fifths) of the members present and voting at a church meeting held for the appointment of such deacon, be in favour of such appointment.

Visitors

21. Members of churches of the same faith and order may commune with this church by giving notice (naming their own church) to the pastor or deacons of their desire to do so not later than before the commencement of the service immediately preceding the communion service; or where the communion service is held separately, not later than the close of the preceding service.

Cessation Of Membership

22. The severance of any member from this church may be only effected by the church itself acting under its duly appointed officers (pastor and deacons), at a properly convened church meeting (see rules 12-15), in the following instances :-

(a) In respect of an orderly member for transfer to another church of the same faith and order, in which event an honourable dismissal should be granted; or,

(b) By disciplinary action of withdrawal AS A LAST RESORT in the case of any disorderly member neglecting to hear either

(1) An offended member's private remonstrance; or, after that,

(2) The additional exhortations of two or three other brethren; or still further,

(3) The admonition of the whole church, according to Matt. 18. 15-17.

Sanctioning A Member To Preach

23. Any member of the church considering that he has received the call of the Holy Spirit to the solemn work of the ministry of the Gospel, shall, before engaging to preach anywhere, relate to the pastor (or deacons where there is no pastor) his exercises relating thereto; who, if in his (or

their) judgment the matter is indeed of the Lord, shall name the same to the church assembled according to rule 13. In the event of any question or reason entertained by any member or members (on grounds relating to walk or character) why the case should not proceed, the same must be raised and considered at this preliminary meeting; and no examination of the credentials of the member's call shall be undertaken until such question or reason shall have been satisfactorily disposed of by the church. If then agreed by not less than four-fifths (two-thirds) of the members present and voting, the church shall assemble, a month later (according to rule 15), to hear from the member a relation of the matter, and (either then or at a subsequent meeting, as agreed) to hear also an exercise of his gift in preaching. If approved by four-fifths (two-thirds) of the members present and voting, the member shall be given the church's sanction to preach.

Any member preaching contrary to or in neglect of this rule shall be dealt with as walking disorderly.

Should the member consider that his case has been prejudiced, or if through assumed prejudice the pastor or deacons do not bring it forward, the matter may be dealt with according to rule 11. But except for very serious defection in the church, it is believed that when such a matter is truly of the Lord no such course will be needful.

Notes:

(1) In some cases where the majority stated is not quite reached, that there may be no precipitate conclusion in so solemn a concern, it may be considered advisable for the church to hear the member preach on some further occasion or occasions, before coming to a final decision. This course should only be adopted when the church agrees by a majority of four-fifths (two-thirds) voting in favour.

(2) In cases of pastorless churches, it may be proper for the church to agree to invite the pastor of another church of the same faith and order to preside at the meetings relating to this important subject.

(3) Bearing in mind the solemn importance of such cases, and the serious responsibility assumed by the church in deciding the same, much earnest prayer is required that the great Head of the church would so dispose each member to act under the spirit of the fear of the Lord, and in the spirit of discernment, and of love to His truth and cause, that the voting may be regulated thereby with a single eye to His glory, according to the will of God.

Note – The blanks in Rules 4, 12, 14, 18, 19 should be filled up, and the alternative majorities in rules 4, 20, 23, be defined, by each individual church.

Observations of the Gospel Standard Articles of religion

This confession of faith is very comprehensive and seeks to clearly show they reject the practice of offering Christ to men and so we have a rejection of duty faith and duty repentance. These articles a clear that particular Redemption is a truth to be contended for. How ever in seeking to prevent ministers making unguarded statements when preaching certain added articles were introduced that caused objections from various sources and became a reason to reject these articles or religion, by Presbyterian and Evangelicals as Hyper Calvinistic. To sight a personal example let me explain.

Whilst preaching at Eaton Bray Particular Baptists , n 1982, I had occasion meet Mr Royce of Luton and he request me to help resolve certain difficulties in connection with the Gospel Standard articles of religion. It became clear to me he had been called and I encouraged him to be baptized but I learned he was required to wholly subscribe to the Gospel Standard Articles, without reservation. He was in doubt as to some of them and had been given no satisfactory explanation. This problem demonstrates the difficulties of articles of religion among Particular Baptists. The following letter to Mr Royce will demonstrate the problem.

Letter to Mr Role's of Luton Added Articles

18th Aug. 1984

Dear Mr Roles

Article 32

In response to your request that I should give my views upon the above mentioned article may I say at first; I believe it imperative we should be clear in our minds as to what we subscribe to when joining any society that have articles of religion. The principle that I adopted, when first called by grace, in 1970 was that I would not join any denomination or society of Christians unless I could agree with their doctrinal confessions. I have learned since that chapel buildings and a churches assets are linked to a trust deed. In which the Trust Deed specifies who are the lawful beneficiaries of the chapel building and church assets. Also a body of trustees have solemnly sworn on oath, to watch and guard and to do all in their power to ensure that the Society in question, continues in those tenets of religion set our in that trust deed.

I am of the opinion that there is many who like us all, fail in our responsibilities and neglect in what they put their hand to do. I was once asked to be a trustee of the Bierton Strict & Particular Chapel in 1976 but declined since I questioned whether the 'strict communion principles' set out in the trust deed and carried out by the church were biblical. Hence

I declined the request on a matter of principles. I will add here I am now clear in my mind that ‘ strict communion ‘ principles are correct. How this is administered is another thing; again I have dealt in controversy over this issue, with Mr Dix, the pastor of the Baptist church in Dunstable (this may be seen in my article entitled “ **The Bierton Crisis**” 1984).

Well to the point; never give assent to any articles or religion, unless your conscience gives you leave to do so. At regeneration we are given a tender and good conscience, never violate it and let it be ruled by the Word of God alone. Then you be Christ’s free man and need fear no man.

A soiled conscience weakens a man; robs one of strength to wage warfare against sin and error, as every exercised Christian will tell you.

The way I propose to answer your question is as follows: -

Consider the statement as written. Break it down into its natural parts. Discover the main point of belief.

Consider this article in the light of the whole confession of faith. Give my opinion. Recall the purpose of these articles. Consider what the compilers of this article may be denying. Assert what the true position is, one, which we could agree with. Consider what one should do if the article is in error. Recall Mr Popham said in 1906 about this question. Answer the assertion as listed in my broken down form (see b) above). Give my conclusion.

I think by looking at the article in this way we may be able to see more clearly the path we are to take.

To the first point then;

Article 32

We believe that it would be unsafe; from the brief records we have of the way in which the apostles, under the immediate direction of the Lord, addressed their hearers in certain special cases and circumstances, to derive absolute and universal rules for ministerial addresses in the present day under widely different circumstances.

And we further believe that an assumption that others have been inspired as the apostles were has led to the gross errors amongst both Romanists and professed Protestants.

In the articles we find there are several assertions

I We have only brief records of Apostolic addresses to mixed groups of people.

II That such occasions were certain special and circumstantial cases.

III That on these occasions they were under the immediate direction of the Lord.

IV That from these cases we cannot derive absolute and universal rules for ministerial addresses.

V That these occasions were under widely different circumstances than the present day (1878).

VI That to derive any absolute and universal rules would be unsafe.

VII That it is an assumption that any one has ever been inspired as the Apostles.

VIII That such assumptions have let to gross errors found amongst Romanists and professed Protestants.

In breaking the article down in this way it is easier to treat each point. However, I think the main point of belief is: -

“We cannot derive absolute and universal rules for ministerial addresses from certain particular scriptures”.

The rest of the article anticipates objections by those who make reference to scriptures containing Apostolic addresses and justifies such caution by alluding to errors of the Romanists and professed Protestants.

Repentance and responsibility

All men should cease from sin and it is right to rebuke men for sins. Men should turn from sin and live uprightly. Such repentance is a duty of all men even if there was no salvation. Remember God is good and the goodness of God leads men to repentance. But after, due to his hardness and impenitent heart wrath was treasured up unto himself against the day of wrath and revelation of the righteous judgment of God. When God would render to every man according to his deeds. Romans 2 1-6. Hence the gospel calls men (outwardly by) to these duties of religion he has fallen from and a natural and legal repentance; this being distinguished from evangelical repentance. The natural or legal repentance being enjoined and pressed upon all men in a state of nature whether dead elect or none elect through the gospel. (See Dr J Gill Body of Divinity on repentance towards God and effectual calling.) Also read the King Skeleton by William Huntingdon, page 217 / 218, where he states God hath power to command a change of hearth and to make them clean even though man has lost the ability to comply. If you read the Seceders it is written of Williams Tiptaff that towards the end of his life her continually called men to repentance (Seceders Vol. I). I know of no Strict Baptists who would deny this and it seems difficult to believe the compilers of these added articles could have fallen from the truth. Nevertheless we must take the articles as written for these articles define and limit church membership to such as agree with the compilers of these articles.

If these compilers deny ministers or Christians should warn people and children of their sinful ways by informing them; unless they repent they shall perish for their sins they shall perish and exhort them to cease from them and call upon God for mercy they are wrong. For this duty is a fallen

creatures duty whether dead elect or reprobate. This repentance may be considered as legal and to what natural conscience leads to. Of this kind of repentance Jonah, and the prophets, and the Lord Jesus, the apostles and the ministry of the gospel commands.

But if these compilers assert that the grace of evangelical repentance (repentance which flows from faith in Christ is a free grace blessing, a gift of God, is bestowed, and such repentance is unto life. That it flows from a love to Christ having knowledge of sins already pardoned then they are right. Since this cannot be a duty of all men or any in a state of nature. Hence no minister of the gospel in his right mind would dream of exhorting such to believe and turn to God in this way.

This I believe I could prove to be the position of Dr Gill, William Gadsby, John Warburton, John Kershaw, William Huntington and Joseph Philpot position.

This is my position and I believe to be the biblical one. Hence we deny Duty Faith and Duty Repentance and do not agree with Andrew Fuller who expressed his views in his book “The Gospel worthy of all Acceptation”. Nor Baxterianism as stated in article 28.

Now if you ask me what was in the minds of the writer and body of men that asserted these added articles it is rather difficult to say, for this reason we need to widen our research and find other evidence to establish their meaning. We know this; these men were not inspired as the Apostles, as they admit this in their articles. So they are self-confessed fallible men and so may be in error on this matter, whatever they thought. The problem that we may find is this: what aught you to do if we discover through our research these men were wrong on this point? I’m sure this would be the fear of any person who stands to loose many things should they discover any such error in their articles of religion. However the Christian should not retreat when faced with such a reality. My position would be to do what conscience dictates, in the fear of God, knowing that what we turn our hand to do, we do with all our might and leave the outcome to the Lord. By these means the Christian church has always prospered and of course we see the Lord our God work for us in establishing His truth amongst us. Indeed we must so do, if we are to contend for the faith once delivered to the Saints.

If I may direct you to the Gospel Standards committee’s response to the same question in 1906. Mr Popham writes: -

“ It is not for me say what was in the minds of the framers of those Articles, nor yet affirm that they were all accurate theologians etc.

Here we find the same difficulty and admittance that Mr Popham was not in the position to say what was in the mind of Mr Hazlerigg and the

men that adopted those added articles. He may have known and was not prepared to say or could only surmise; in which case he could not speak on that which he knew not. From this question we learn the problem is not new by any means, nor is it easily solved.

My comments Article 32

I We have only brief records of Apostolic addresses to mixed groups of people. Be this as it may, we have the record of which it pleased God to grant and that scripture is that which is profitable for doctrine, reproof and correction in righteousness. Yes every word, accent and punctuation. (As in the original)

II That such occasions were special and circumstantial cases. Every case and occasion is special and peculiar and can never be repeated and no one could deny all circumstances are different.

III That on these occasions the Apostles was under immediate direction of the Lord. We know the apostles were not always under the immediate direction of the Lord as Peter is discovered to us. However since this article does not refer to any particular reference this cannot be disproved.

IV That from this case we cannot derive universal rules for ministerial addresses. Since these cases are not specified who can say. However we draw rules from ministerial addresses from no single example but from the whole tenor of the scriptures and hence we are able to deny certain modes of congregational addresses.

V That these occasions were under different circumstances and widely different than the present day of 1878. No person would deny that the times in 1878, in England, were different to those days of the Apostles in other lands, but we do take note of these occasions and differing circumstances in order to understand Apostolic doctrine.

VI That to derive any absolute and universal rules would be unsafe. This has been considered in part under my point IV. We derive any such rules from the whole of the scripture and not just one part. I would say it be unsafe to ignore the apostolic examples for our apostle exhorted "These things, which ye have both learned, and received, and heard, and seen in me, do: and the God of piece shall be with you".

VII That it is an assumption that any one has been inspired as the Apostles. To this the whole body of Christ agree, that is they who take the scripture to be the only rule of their faith and practice.

VIII That such assumptions have lead to the gross errors found in Romanists and professed Protestants. Since we deny apostolic inspiration to any but apostles this must be the case.

My conclusion to this Article

As I have already said earlier, it had been better not to include this article (as it stands) since it is not specific, tends to diminish the use of every part of scripture and leaves an uncertain question mark “What is the compiler driving at”? Hence Mr Popham could not affirm that all these men were accurate theologians; are we in any better position today to do so? I think an understanding of how these articles came to be added could shed more light on the subject but that I must leave unless it is important to you.

Yours in the cause, concern and care of truth, with love to the Lord Jesus and his dear people.

David Clarke

The Difficulties Of these Articles Proved

Mr Royce was unable to get a satisfactory explanation for the wording and meaning of these articles of religion just discussed. I had talked them matter through with him but in the end he was still unsure, and as a result he was refused baptism as the minister could not be recommended him to the church as a candidate for baptism and membership.

It is clear that it is an unreasonable situation and going beyond scripture to expect a new believer, seeking to be baptised and join a church, to have to subscribe to articles of religion that have been historically are acknowledged to be uncertain⁵⁹².

Notes on the Gospel Standard Articles

1 These articles are comprehensive and treat the subject of duty faith, duty faith and Baxterianism. See 24, 25, 126 and 27 . These are necessary due to those who deny particular redemption. We take note of the added article 32, 33 and 34 and conclude they are very poorly worded and we can understand why these cause so much concern to those involved and a parting of the way of many.

We maintain the gospel is to be preached and Christs is not offered to men. That redemption is particular and the atonement made for the elect only.

These added article need to be rewritten and to corrected to clearly express them points being made.

To help shed light on this matter Dr John Gill makes things clear, *There is an external call* of sinners in a state of nature and unregeneracy; but then it is not a call to them to regenerate and convert themselves, of which there is no instance; and which is the pure work of the Spirit of God: nor to make their peace with God, which they cannot make by anything they can do; and

⁵⁹² See the Appendix to this work Added Articles

which is only made by the blood of Christ: nor to get an interest in Christ, which is not got, but given: nor to the exercise of evangelical grace, which they have not, and therefore can never exercise: nor to any spiritual vital acts, which they are incapable of, being natural men, and dead in trespasses and sins. Nor is the gospel ministry an offer of Christ, and of his grace and salvation by him, which are not in the power of the ministers of it to give, nor of carnal men to receive; the gospel is not an offer, but a preaching of Christ crucified, a proclamation of the unsearchable riches of his grace, of peace, pardon, righteousness, and life, and salvation by him. Yet there is something in which the ministry of the word, and the call by it, have to do with unregenerate sinners: they may be, and should be called upon, to perform the natural duties of religion; to a natural faith, to give credit to divine revelation, to believe the external report of the gospel, which not to do, is the sin of the deists; to repent of sin committed, which even the light of nature dictates; and God, in his word, commands all men everywhere to repent: to pray to God for forgiveness, as Simon Magus was directed by the apostle: and to pray to God for daily mercies that are needed, is a natural and moral duty; as well as to give him praise, and return thanks for mercies received, which all men that have breath are under obligation to do. They may, and should be called upon to attend the outward means of grace, and to make use of them; to read the Holy Scriptures, which have been the means of the conversion of some; to hear the word, and wait on the ministry of it, which may be blessed unto them, for the effectual calling of them. Dr John Gill Body of Doctrinal Divinity under heading Effectual Calling.

2 Also they maintain that the Law of Moses is not the rule of life for the believer. See Article 16. Which is correct as the Sabbath day is the last day of the week and kept by the Jews. The first day of the week is not the 7th or last day of the week. What every Christians call the first day of the week it is not the Sabbath day given by Moses. This article is a good step forward to deal with the subject. See Article 17 of Bierton Particular Baptists 2016

2 This confession sights the resurrection and judgment to be at the end of time rather than at the coming Christ at day of vengeance and judgment of Jerusalem in 70 A.D. The eschatology of this confession is Historicism⁵⁹³.

Example Of Serious Error

Serious Doctrinal Errors Held

By A Strict Baptist Minister (and I think others)

In 2003 I returned from mission work in the Philippines and learned

593 Please see Bierton Particular Baptists Pakistan 2016 Article 26

of the death of all the former members of the Berton Particular Baptists Church and the closure of the chapel. After which I sought fellowship with like-minded believers of a Gospel Standard Church only to find that I was not accepted. This was due to the fact that had expressed my understanding of the Law of Moses and its rule to a certain minister and Pastor of another Strict Baptist church This was in the south of England. He told me that I would not be accepted into membership of any Gospel Standard Church holding those views I had expressed regarding the Sabbath⁵⁹⁴. I had expressed to him that his views relating to the Law of Moses would lead to a problem with the Sabbath⁵⁹⁵.

I sought to be of assistance to him, as he would certainly find his belief and practice of the Law of Moses a stumbling block to himself and also to others, I wanted him to be honest with him self.

He informed me, in agitated tones, that my views would exclude me from membership of any Gospel Standard cause.

Unnamed Minister Reply

2nd December 2003

Dear David,

It is not my custom to answer letters of this nature. However, I have been persuaded by many friends to make this brief reply. I am thankful to be the recipient of your letter and not the writer.

David, the views that you hold on the Law and the Lord's Day are wholly wrong and derogatory to the person and work of Christ. I can assure you that neither the church at B, nor the church at HE (of which I am a trustee), nor P, SS or hold your errors, and would never receive into church membership those that hold such notions. Furthermore, there is not one church on the Gospel Standard list that holds your views or would receive into church membership any that believed such none scriptural notions.

I have learned the hard way, David, never to enter into endless questions of this nature and soul destroying controversy that brings nothing but pain to the brethren and disturbs the peace of the churches, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (1 Corinthians 8:12). "But avoid foolish questions, and genealogies, and contentions, and striving about the law; for they are unprofitable and vain (Titus 3:9).

May God grant you light from his Word to turn from your errors? Please respect my wish not to publish my letter in any of your books.

Yours sincerely:

594 Berton Particular Baptists Pakistan 2016 article Article 26.

Un named Minister.

Church Membership Denied

In this case church membership was denied to because of certain ministers have wrong views of the Law of Moses. The scripture is very clear, “Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days:” Colossians 2:16. Here the minister was judging me because I believed the Lord Jesus Christ was the true Sabbath rest for the people of God. This was in spite of the fact the Gospel Standard article 16 that clearly states the Gospel is the rule of life for the believer and not the Law of Moses.

Conclusions Relating To Articles Of Religion Among Particular Baptists

It become necessary, due to the various significant differences with articles of religion to attempt to present a set articles as a means of education, rather than condition for church membership. In so doing express gospel truths.

I continue to this day, as the sole remaining member, of Berton Particular Baptists and also the founding director of Berton Particular Baptists, Pakistan. This took place at the request of with Anil Anwar and Anwar Shahid John, from Pakistan. They formed the church with a modified set of articles or religion for Berton Particular Baptists. These were framed taking into account those difficulties that I have found. These articles of religion⁵⁹⁶ were drawn up by myself, with a view to teach the gospel free from the errors that I have been mentioned in this book.

I also make allowances for Eschatological differences, as all most Particular Baptists have a view of Eschatology that is not scriptural, and I felt the need to express a view of a 6 day creation week, the Sabbath rest in Christ and not the Mosaic Sabbath and a world wide flood in Noah's day..

Recommendation for Serious Minded

There is room for serious study among Particular Baptists in connection Eschatology. This is essential to understand the scriptural teaching of “Last things”.

This term refers to the last days of the Jewish people governed by the law of Moses and not the end of the world. It terminates in the destruction of Jerusalem and the Temple at the coming of Christ in Judgment and the vindication of the Martyrs⁵⁹⁷, in 70A.D. Where Old covenant disbelieving

⁵⁹⁶ Berton Particular Baptists Pakistan 2016

⁵⁹⁷ Rev. 6:9-11.

5 5 BIERTON PARTICULAR BAPTISTS PAKISTAN
Israel is described as the Whore Of Babylon, the Mother O Harlots⁵⁹⁸. This is a subject the all Particular Baptists need to address and I have tried to do this in Bierton Particular Baptists Pakistan 2016 articles of religion.

5 BIERTON PARTICULAR BAPTISTS PAKISTAN 2016

At the request of Anil Anwar, of Rahm Yar Khan, Pakistan the following articles or religion have been framed, not only for Bierton Particular Baptists Pakistan but also for Bierton Particular Baptists College. The following articles of religion have been prepared for the church meeting in Pakistan and these articles are as follows.

Bierton Particular Baptists Pakistan Articles of Religion 2016

1 We believe that the scriptures of the Old and New Testaments⁵⁹⁹ are given by inspiration of God and are the only rule of faith and practice. That the scripture teach the God created the Heaven and the earth in six days⁶⁰⁰ and rested on the seventh.

That these scriptures, in the English tongue, are those translated from the Received or Majority text and that the untranslated words in the Authorized King James version of the bible may be identified and corrected. That the whole cannon of scripture, that is the 66 books consisting of 39 books in the old known as the Law and the Prophets by Jesus and his apostles and are those scriptures foretold the first coming into the world of the promised messiah, that is Jesus Christ. And the 27 books, known to us as the New Testament, are the word of God, by Apostolic authority, and these tell of his first coming, his life, death, resurrection and ascension and reign.

That these scriptures were written and circulated to the churches before the destruction of Jerusalem and its temple⁶⁰¹, in 70 A.D.

2 That these scriptures reveal the one⁶⁰² true and only true God who is self-existent, infinite and eternal. That there are three⁶⁰³ self existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost who are equal in nature, power, and glory; and that the Son⁶⁰⁴ and the Holy Ghost⁶⁰⁵ are as truly and properly God as the Father. That the Lord Jesus Christ is very God and very man in one glorious complex person.

3 These three divine persons are distinguished from each other, by

598 Rev 17.5.

599 2 Tim. 3:15-17; 2 Peter 1:21, John 5:39; Acts 17:11; 2 Peter 1:19, 20 8 Gen 1:1, 1:31, 2:1
600 Gen. 1: 31

601 Rev. 11:1 The temple was still standing before its destruction

602 Deut. 6:4; 1 Cor. 8:6; 1 Tim. 2:5; Jer. 10:10 10

603 1 John 5:7; Matthew 28:19

604 John 10:30; Phil. 2:6; Rom. 9:5; 1 John 5:20

605 Acts 5:3, 4; 1 Cor. 3:16, 17; 2 Cor. 3:17, 18

peculiar relative properties: The distinguishing character and relative property of the first person is begetting; he has begotten a Son of the same nature with him, and who is the express image of his person⁶⁰⁶; and therefore is with great propriety called the Father: The distinguishing character and relative property of the second person is that he is begotten; and he is called the only begotten of the Father, and his own proper Son⁶⁰⁷; not a Son by creation, as angels and men are, nor by adoption, as saints are, nor by office, as civil magistrates; but by nature, by the Father's eternal generation⁶⁰⁸ of him in the divine nature; and therefore he is truly called the Son: The distinguishing character and relative property of the third person is to be breathed by the Father and the Son, and to proceed from both⁶⁰⁹, and is very properly called the Spirit, or breath of both. These three distinct divine persons, we profess to reverence, serve, and worship as the one true God⁶¹⁰.

4 We believe there is Divine providence which is God's intervention in the life of people and also general providence which is God's continuous⁶¹¹ upholding the existence of natural order in the world. For God created, directs, upholds and disposes of all things, governs all creatures and things⁶¹² from the greater to the least⁶¹³. To a good wise and holy end the end for which they were created according to His infallible, foreknowledge and the free immutable council of His own will, to the praise of the glory of His wisdom. Power, justice, infinite goodness and mercy⁶¹⁴.

We believe all things come to pass immutably and infallibly so that there is not anything befalls any by chance⁶¹⁵, or without His providence⁶¹⁶; yet by the same providence He ordered them to fall out according to the nature of second causes, either necessarily, freely, or contingently⁶¹⁷.

4 We believe, That before the world began God did elect⁶¹⁸ a certain number of men unto everlasting salvation whom he did predestinate to the adoption of children by Jesus Christ of his own free grace, and according to the good pleasure of his will; and that in pursuance of this gracious design,

606 Ps. 2:7; Heb. 1:3

607 John 1:14; Rom. 8:3, 32

608 Ps. 2:7

609 Job 33:4; Ps. 33:6; John 15:26 and 20:26 and 20:22; Gal. 4:6

610 1 John 5:7; Matthew 4:10

611 John 5:17

612 Heb. 1:3; Job 38:11; Isa. 46:10,11; Ps. 135:6

613 Matt. 10:29-31

614 Eph. 1:11

615 Acts 2:23

616 Prov. 16:33

617 Gen. 8:22

618 Eph. 1:4; 1 Thess. 1:4 and 5:9; 2 Thess. 2:13; Rom. 8:30; Eph. 1:5; 1 John 3:1; Gal. 4:4, 5; John 1:12

he did contrive and make a covenant⁶¹⁹ of grace and peace with his son Jesus Christ, on the behalf of those persons; wherein a Saviour⁶²⁰ was appointed, and all spiritual⁶²¹ blessings provided for them; as also that their⁶²² persons, with all their grace⁶²³ and glory, were put into the hands of Christ, and made his care and charge.

5 We believe, That God created the first man, Adam, after his image, and in his likeness, an upright, holy, and innocent creature, capable of serving and glorifying him⁶²⁴: but he sinning, all his posterity sinned in him, and came short of the glory of God⁶²⁵; the guilt of whose sin is imputed⁶²⁶; and a corrupt nature derived to all his offspring descending from him by ordinary and natural generation⁶²⁷: that they are by their first birth carnal and unclean; averse to all that is good, incapable of doing any, and prone to every⁶²⁸ sin: and are also by nature children of wrath, and under a sentence of condemnation⁶²⁹; and so are subject, not only to a corporal death⁶³⁰, and involved in a moral one, commonly called spiritual⁶³¹; but are also liable to an eternal death⁶³², as considered in the first Adam, fallen and sinners; from all which there is no deliverance, but by Christ, the second Adam⁶³³.

6 We believe, That the Lord Jesus Christ, being set up from⁶³⁴ everlasting as the Mediator of the covenant, and he having engaged to be the Surety⁶³⁵ of his people, did In the fullness of time⁶³⁶ human nature, and not before, neither in whole, nor in part; his human soul being a creature, existed not from eternity, but was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin; and so his human nature consists of a true body and a reasonable soul: both which, together and at once the Son of God assumed into union with his divine person, when made of a woman, and not before; in which

619 2 Sam. 23:5; Ps. 89:2, 28, 34; Isa. 42:6

620 Ps.89:19; Isa. 49:6

621 2 Sam. 23:5; Isa. 55:3; Eph. 1:3

622 Deut. 33:3; John 6:37, 39 and 10:28, 29; Jude 1

623 2 Tim. 1:9; Eph. 1:3; Col. 3.3,4

624 Gen. 1:26, 2; Eccl. 7:29;Ps.8:5

625 Rom. 5:12 and 3:23

626 Rom. 5:12, 14, 18, 19; 1 Cor. 15:22

627 Job 14:4; Ps. 51:5; John 3:6; Ezek. 16:4-6

628 Rom. 8:7, 8 and 3:10-12; Gen 6:5

629 Eph. 2:3; Rom. 5:12, 18

630 Gen. 2:7; Rom. 5:12, 14; Heb. 9:27

631 Matthew 8:21; Luke 15:24, 32; John 5:25; Eph. 3:1

632 Rom. 5:18 and 6:23; Eph. 2:3

633 Rom. 6:23 and 7:24, 25 and 8:2; 2 Tim. 1:10; 1 Cor. 15:45, 47

634 Prov. 8:22, 23; Heb. 12:24

635 Ps. 49:6-8; Heb. 7:22

636 Gal. 4:4; Heb. 2:14, 16, 17

nature he really suffered, and died⁶³⁷ as the substitute of his people, in their room and stead; whereby he made all that satisfaction⁶³⁸ for their sins, which the law and justice of God could require; as well as made way for all those blessings⁶³⁹ which are needful for them both for time and eternity.

7 We believe, That eternal Redemption which Christ has obtained by the shedding of his blood⁶⁴⁰ is special and particular: that is to say, that it was only intentionally designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it.

8 We believe, That the justification of God's elect, is only by the righteousness⁶⁴¹ of Christ imputed to them, without the consideration of any works of righteousness done by them; and that the full and free pardon of all their sins and transgressions, past, present, and to come, is only through the blood of Christ⁶⁴², according to the riches of his grace.

9 We believe, That the work of regeneration, conversion, sanctification, and faith, is not an act of man's free⁶⁴³ will and power, but of the mighty, efficacious, and irresistible grace⁶⁴⁴ of God.

10 Faith is the gift of God, wrought in the hearts of the elect by the Spirit of God; by which faith⁶⁴⁵ they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and of the power and fullness of the Spirit in its [His] workings and operations; and so are enabled to cast their souls upon His truth thus believed.

11 All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away⁶⁴⁶; seeing the gifts of God are without repentance; so that 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; not withstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by

637 Rom. 8:3, 4 and 10:4; Isa. 42:21; Rom. 8:1, 33, 34

638 Rom. 8:3, 4 and 10:4; Isa. 42:21; Rom. 8:1, 33, 34

639 1 Cor. 1:30; Eph 1:7

640 Matthew 20:28; John 10:11, 15; Rev. 5:9; Rom. 8:30

641 Rom. 3:28 and 4:6 and 5:16-19

642 Rom. 3:25; Eph. 1:7; Col. 2:13; 1 John 1:7, 9

643 John 1:13; Rom. 9:16 and 8:7

644 Phil. 2:13; 2 Tim. 1:9; James 1:18;

645 Phil. 2:13; 2 Tim. 1:9; James 1:18; 1 Peter 1:3; Eph. 1:19; Isa. 43:13

646 Matt.7:24,25; John 13:10,10:28,29; 1 Pet.1:4,5,6; Isa.49:13,14,15,16.

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the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of His hands, and their names having been written in the book of life from all eternity.

12 Faith is ordinarily begotten by the preaching of the gospel⁶⁴⁷ or word of Christ, without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe and is converted by no less power than that which raised Christ from the dead.

13 The preaching of the gospel to the conversion of sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified⁶⁴⁸, dead and buried, and risen again; who is made a prince and a Saviour for such sinners as through the gospel shall be brought to believe on Him.

14 The same power that converts to faith in Christ, carrieth on the soul through all duties, temptations⁶⁴⁹, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same.

15 All believers are by Christ united to God; by which union, God is one with them, and they are one with Him; and that all believers are the sons of God, and joint heirs⁶⁵⁰ with Christ, to whom belong all the promises of this life, and that which is to come.

16 We believe the three gospels Matthew, Mark and Luke record the prophecy⁶⁵¹ of Jesus who foretold His second coming, whilst the apostle John recorded the Revelation of Jesus Christ which was a prophecy, which God gave him⁶⁵² telling of the end of the Jewish age.

17 We also believe the book of Revelation was written before the destruction of Jerusalem and told of her destruction judgment⁶⁵³ where she is called **Mystery Babylon, the Great Mother of Harlots and Abomination of the Earth**⁶⁵⁴. That those events were shortly to take place and foretold the day of vengeance of our God⁶⁵⁵, who took to Himself His great power and reigned⁶⁵⁶ and told of the vindication of the blood of the martyrs, the

647 Rom. 10:17; 1 Cor. 1:38; Rom.9:16;Ezek.16:16; Rom. 3:12, 1:16; Eph. 1:19; Col. 1.2:12

648 John 3:14.15.1:12; Isa.55:1; John 7:37; 1 Tim.1:15; Rom.4:5.5:8; Acts 5:30.31,2:36; 1 Cor.1:22, 24.

649 1 Pet.1:5; 2 Cor.12:9; 1 Cor.15:10; Phi1.2:12,13; John 15:5; Gal. 2:19.20.

650 1 Thess.1:1; John 17:21, 20:17; Heb.2:11; 1 John 4:16; Gal.2:19.20.

651 Matt 24: 1-51, Mark 13:1-37, Luke 21: 5-36

652 Rev 1:1 Rev 1:4

653 19:2

654 Rev. 17:5

655 Isaiah. 61:2, Isaiah 34:8

656 Rev. 11:17, Matth.28:18

resurrection of the dead, both of the just and unjust⁶⁵⁷. As viewed from a full Preterist point of view.

18 Jesus Christ Hath Here On Earth A Spiritual Kingdom, which is His Church, whom He hath purchased and redeemed⁶⁵⁸ to Himself as a peculiar inheritance; which Church is a company of visible saints, called and separated from the world by the word and Spirit of God, to the visible profession of faith of the gospel and joined to the Lord, and each other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their head and king.

19 Being thus Joined, every church hath power given them from Christ, for their wellbeing, to choose among themselves meet persons for elders⁶⁵⁹ and deacons, being qualified according to the word, as those which Christ hath appointed in His testament, for the feeding, governing, serving, and building up of His Church; and that none have any power to impose either these or any other.

20 That the ministers lawfully called, as aforesaid, ought to continue in their calling⁶⁶⁰ and place according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind

21 The ministers of Christ ought To have whatsoever they shall need, supplied freely by the church, that according to Christ's ordinance they that preach the Gospel should live⁶⁶¹ of the gospel by the law of Christ.

22 We believe baptism⁶⁶² is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper. The word baptizo signifies to dip or plunge.

23 The person designed by Christ to dispense baptism, the scripture holds forth to be a disciple⁶⁶³; it being no where tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel.

24 Christ hath likewise given power to His church to receive in, and cast out, any member that deserves it; and this power⁶⁶⁴ is given to every

657 Acts 24:15

658 Matt.11:11; 2 Thess.1:1; 1 Cor.1:2; Eph.1:1; Rom.1:7; Acts 19:8,9,26:18; 2 Cor. 6:17; Rev.18:4; Acts 2:37,10:37; Rom.10:10; Matt.18:19,20; Acts 2:42, 9:26; 1 Pet. 2:5.

659 Acts 1:23,26,6:3,15:22,25; Rom.12:7,8; 1 Tim.3:2,6,7; 1 Cor. 12:8,28; Heb. 13:7,17; 1 Pet.5:1,2,3, 4:15.

660 Heb.5:4; John 10:3,4; Acts 20:28,29; Rom.12:7,8; Heb.13:7,17; 1 Pet.5: 1,2,3.

661 1 Cor.9:7,14; Gal.1:6,8; Phil.4:15,16; 2 Cor.10:4; 1 Tim.1:2; Ps.110:3.

662 Matt.28:18,19; John 4:1; Mark 16:15,16; Acts 2:37,38, 8:36,37,etc.

663 Isa.8:16; Eph.2:7; Matt.28:19; John 4:2; Acts 20:7,11:10; 1 Cor.11:2, 10:16,17; Rom.16:2; Matt.18:17.

664 Rom.16:2; Matt.18:17; 1 Cor.5:4,11,13;12:6;2:3; 2 Cor.2:6,7.

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congregation, and not to one particular person, either member or officer,
but in relation to the whole body, in reference to their faith and fellowship.

25 And every particular member of each Church, how excellent, great,
or learned soever, is subject to this censure⁶⁶⁵ and judgment; and that the
church ought not without great care and tenderness, and due advice, but by
the rule of faith, to proceed against her members.

26 Christ for the keeping of this church in holy and orderly communion,
placeth some special men over the church⁶⁶⁶ who by their office, are to
govern, oversee, visit, watch; so likewise for the better keeping thereof, in
all places by the members, He hath given authority, and laid duty upon all
to watch over one another. That the man and woman have different roles
in the church and their conduct clearly defined⁶⁶⁷ in the epistles of the New
Testament.

27 Also such to whom God hath given gifts in the Church⁶⁶⁸ , may and
ought to prophecy [viz., teach] according to the proportion of faith, and to
teach publicly the word of God, for the edification, exhortation, and comfort
of the church.

28 Thus being rightly gathered, and continuing in the obedience of the
gospel of Christ, none are to separate for faults⁶⁶⁹ and corruptions (for as
long as the church consists of men subject to failings, there will be difference
in the true constituted church) until they have in due order, and tenderness,
sought redress thereof.

29 And although the particular congregations be distinct, and several
bodies⁶⁷⁰, every one as a compact and knit city within itself; yet are they all
to walk by one rule of truth; so also they (by all means convenient) are to
have the counsel and help one of another, if necessity require it, as members
of one body, in the common faith, under Christ their head.

31 We also believe, That singing of psalms, hymns, and spiritual songs
vocally⁶⁷¹, is an ordinance of the Gospel, and the words of the hymns should
doctrinally, to be performed by believers; but that as to time, place, and
manner, every one ought to be left to their⁶⁷² liberty in using it.

32 The church hath power to meet for worship on whatever day and

665 Matt.18:16, 17:18; Acts 11:2,3; 1 Tim.5:19, etc.; Col.4:17; Acts 15:1,2,3.

666 Acts 20:27,28; Heb.13:17,24; Matt.24:45; 1 Thess.5:2,14; Jude 3.20; Heb. 10:34.35 [cf. 24,25],
12:15.

667 1 Cor 12 3-17, 1 Tim 2:12

668 1 Cor.14:3, etc.; Rom.12:6; 1 Pet.4:10,11.; 1 Cor.12:7 1 Thess.5:19, etc.

669 Rev.2,3; Acts 15:12; 1 Cor.1:10; Heb.10:25; Jude 19, Rev. 2:20,21,27; Acts 15:1,2; Rom.14:1,
15:1,2,3.

670 1 Cor.4:17, 14:33,36,16:1; Ps.122:3; Eph.2:12,19; Rev.2:1; 1 Tim.3:15, 6:13,14; 1 Cor.4:17;
Acts 15:2,3; Song of Sol.8:8,9; 2 Cor.8:1,4, 13:14.

671 Matthew 26:30; Acts 16:25; 1 Cor. 14:15, 26; Eph. 5:19; Col. 3:16

672 James 5:13

wherever and whatever time convenient and that the sabbath day⁶⁷³ which is the seventh day of the week under Moses has a fulfilling end in Christ. The early church met on the first day of the week⁶⁷⁴ and is not the sabbath as given by Moses. All churches are at liberty meet at any convenient time⁶⁷⁵ to gather to worship.

33 Now all, and each of these doctrines and ordinances, we look upon ourselves under the greatest obligation to embrace, maintain,, and defend; believing it to be our duty⁶⁷⁶ to stand fast in one spirit, with one mind, striving together for the faith of the Gospel.

34 And whereas we are very sensible, that our conversation, both in the world and in the church, ought to be as becometh the Gospel of Christ⁶⁷⁷; we judge it our incumbent duty, to walk⁶⁷⁸ in wisdom towards them that are without, to exercise a conscience⁶⁷⁹ void of offence towards God and men, by living⁶⁸⁰ soberly, righteously, and godly in this present world.

35 And as to our regards to each other, in our church- communion; we esteem it our duty to⁶⁸¹ walk with, each other in all humility and brotherly love; to watch⁶⁸² over each other's conversation; to stir up one⁶⁸³ another to love and good works; not forsaking the assembling of ourselves together, as we have opportunity, to worship God according to his revealed will; and, when the case requires, to warn⁶⁸⁴, rebuke, and admonish one another, according to the rules of the Gospel.

36 Moreover, we think ourselves obliged⁶⁸⁵ to sympathize with each other, in all conditions, both inward and outward, which God, in his providence, may bring its into; as also to⁶⁸⁶ bear with one another's weaknesses, failings and infirmities; and particularly to pray for one another⁶⁸⁷ and that the Gospel, and the ordinances thereof, might be blessed to the edification and comfort of each others souls, and for the gathering in of others to Christ, besides those who are already gathered.

37 All which duties we desire to be found in the performance of, through

673 Exodus 16:23

674 Acts 20:7

675 Acts 2:46

676 Phil. 1:27; Jude 3

677 Phil. 1:27

678 Col. 4:5

679 Acts 24:16

680 Titus 2:12

681 Eph. 4:1-3; Rom. 12:9, 10, 16; Phil. 2:2, 3

682 Lev. 19:17; Phil. 2:4

683 Heb. 10:24, 25

684 1 Thess. 5:14; Rom. 15:14; Lev. 19:17; Matthew 18:15-17

685 Rom. 12:15; 1 Cor. 12:26

686 Rom. 12:15; 1 Cor. 12:26

687 Rom. 15:1; Eph. 4:12; Col. 3:13

the gracious assistance of the Holy Spirit whilst we both admire and adore the grace, which has given us a place, and a name in God's house⁶⁸⁸, better than that of sons and daughters. (Isa. 56:5)

38 Marriage is appointed⁶⁸⁹ by God and defined as that between a man and a woman and is a prefigure of the relationship between Christ and His church⁶⁹⁰.

These Article may be revised and each preaching member of the church would be expected to expound each point of belief. Prepared by David Clarke.

David Clarke

Signed: David Clarke

6 ADDED ARTICLES OF THE GOSPEL STANDARD

This appendix brings to light the sever difficulties that are brought about by badly worded articles of religion. This problem arouse among Particular Baptists in the England , in 1878 when four articles of religion were added to the original 31 Articles of religion that had been adopted by many churches who subscribed to the **Gospel Standard magazine**.

These articles have been referred to as Added Articles and they were written to the prevent the practice of offering the gospel to men rather than preaching Christ.

Introduction

An article written by William Wileman with appended remarks by F. J. Kirby were first published in the November 1921 issue of the monthly magazine "The Christian's Pathway". F J Kirby had commenced this magazine in 1896 and was its Editor for more than thirty years and written some 30 years after the Added Articles⁶⁹¹ were added to the existing 31 Articles. History has shown that such unresolved issues mention in these pages have cause a great deal of unrest among Particular Baptist.

Gospel Standard 31 Articles

There were originally 31 Articles of Religions adopted by Particular Baptists by 1843. The four "Added Articles" were specially written in the late 1870's; the effects of those circumstances surrounding these addition

688 1 Tim 3:15

689 Ephesians 5:31

690 Ephesians 5:32

691 The term Added Articles refers to Articles 32-35 of the GS Articles. The GS Articles are the 35 Articles of Faith embedded in the Trust Deeds of the Gospel Standard Societies formerly known as the Gospel Standard Aid and Poor Relief Societies.

remain to this day.

The first 31 GS Articles were compiled in the mid-19th century based upon the Stamford Articles⁶⁹² of 1843 and various amendments and additions to those 15 Stamford Articles. The “**Added Articles**” of the late 1870s were put at the end of the 31 Articles to give the final set of 35 GS Articles. These 35 GS Articles are the Articles of Faith written into the Trust Deeds of the GS charitable societies which subscribers and beneficiaries.

Septimus Sears

Septimus Sears a particular Baptist minister wrote in his memoirs about the conflicts that he faced regarding introduction of these added articles. He wrote that toward the end of 1875 there was a period of strife that resulted in the writing of the four “Added Articles”. Septimus Sears died whilst under this sustained difficult conflict. Shortly before his death Mr Sears said to a friend:

“They did not mean to kill me but they have done a great deal towards it. I can and do most freely forgive them. They know not what they have done but they did not mean it. Strifes and contentions are not the thing for a dying hour but I have the sweet consciousness that I have spoken God’s truth and that I am right and they are wrong.”

[“Memoir of Septimus Sears” (1880), page 144]

William Wileman

It is clear that the 1921 article by W Wileman had been written after some reluctance. No doubt the writing of it had been prompted by other internal controversies amongst Strict Baptists which had erupted in the preceding months and it had become necessary to counter the myths and half-truths which had arisen. As is often the case, those who would prefer to remain silent are sometimes compelled to break their silence

Gospel Standard Magazine

From a letter written by J C Philpot in 1847 it is clear that others, not connected with the Stamford church, wished to adopt his selection of Articles. interest spread more widely a few years later when J Gadsby advertised the set of Articles on the front cover of his magazine “The Gospel Standard. Minor changes to the Articles were followed by major changes as the promotion was maintained in the 1850s and 1860s. J C Philpot died in the last month of the 1860s and the final few Articles were written during the controversies of the 1870s.

During the late 1930s and early 1940s John H. Gosden wrote a series of articles on the GS Articles for inclusion in the issues of the magazine “The

⁶⁹² Stamford Articles: the 15 Articles of Faith written by J C Philpot based on J Gill and adopted in 1843 by the Church at Stamford Chapel under the pastorate of J C Philpot.

Gospel Standard” of those years. In these articles on Articles he remarks on a few but not all, of the deficiencies of the GS Articles.

Some years after his death these articles were collated and published in a book. The title of the book (a title not used by J H Gosden) suggests that adherents to the GS Articles are satisfied with the deficiencies in them. A later book of articles on Articles stated that the GS Articles were “enshrined in Chancery”, which to some indicated the Popish progress of veneration for fallible dogma.

Trust Deeds

The terms and Articles (or Doctrines) in the Trust Deeds of a Chapel are binding on the Church using that Chapel. When a Church departs from the terms and Articles (or Doctrines) in the Trust Deeds of its Chapel its occupancy of that Chapel becomes illegal. The constitution of a Church must be in complete conformity with the terms and Articles (or Doctrines) in the Trust Deeds of the Chapel in which the Church meets for worship.

J.K. Popham on Trust Deeds

A paragraph from a letter written by J K Popham (this important letter was written and published in 1921 but has not yet been republished) explains the matter clearly. Addressing his remarks to all persons within the GS association he wrote:

“A Trust Deed once executed settles the destination of the property placed under the control of Trustees to be dealt with as the Deed directs. If the acceptance of certain Doctrines is made by the Deed a condition of using the settled property or of receiving benefit from it, the law excludes from participation those who do not accept the specified Doctrines, although otherwise qualified; and at the same time equally forbids the exclusion of persons otherwise qualified to accept them. The law will not enquirer into the propriety of the Doctrines upon which the Trusts are based, so long as they are not contrary to public policy, but will enforce them as it finds them, as the founders of the Trust desired.. .”

The phrase “the control of Trustees” refers to the fact that it is the duty of Trustees to uphold the terms and Articles (or Doctrines) in Trust Deeds (their personal views being irrelevant to the performance of that duty).

The History Of The Four “Added ”

Articles: 32, 33, 34, 35. November 1921

By William Wileman

Every earthly event and every human action has two aspects: that which is open and manifest, and that which is unseen and beneath the surface.

I am now advanced in years, drawing near to the end of my course, and shall shortly have to lay down my commission at the feet of my Master. It is

well known that there has been much pitiable and unprofitable controversy with regard to the Four "Added" Articles. I have not been unobservant of this controversy, but have resolutely refrained from taking any part in it, believing that it has produced a great amount of harm and been a hindrance to our prosperity. I have not heard of a single instance of conversion as a result. At the same time, I am fully convinced that the spirit which prompted the addition of Articles 32 to 35 has been the cause of much of the declension we so sorely lament in our Churches; and for this reason I think that daylight is better than darkness.

During the progress of this controversy I have noticed statements that were inaccurate through lack of knowledge of certain facts; and yet I maintained silence. But as Mr. Kirby has applied to me to verify certain facts, and certain dates, which I alone could do, I have very reluctantly yielded to his desire. But let it be strictly observed that I do this not to add to strife and contention, but rather once for all to end them.

Only Person Living

I am the only living person who knows the secret history of the Four "Added" Articles. I was favoured with a lengthened interview with Mr. J. K. Popham in my home on January 26th, 1921 and during conversation I named to him that I had written this Secret History. and that in my judgment it was much to be desired that this should be laid before the Committee, as no present member of the Committee knows anything of the facts. At his request I sent the facts that follow to him on February 3rd, 1921, with the view of my statement being laid before the Committee.

On February 22nd Mr. Popham replied that he had decided that he was not the person to lay it before the Committee.

I am now an elder in the Church of Christ, both as a member and as a minister; my first poor sermon having been preached in October, 1868. My mature judgment is that controversy, however desirable and even necessary at times, requires certain essential qualifications, and that very few persons possess them. Many persons who enter controversy fondly imagine that they are demolishing Nebuchadnezzars image, while they are only breaking their brother's windows. Right glad should I be if all of us who love and preach the same precious truths could come together and work in harmony; and if the following statement, painful and sad as it is, should contribute to this, I shall be well repaid for what it will cost me.

I was assistant to Mr. Septimus Sears from the end of 1870 to his death on December 26th, 1877, aged 58.

Sub Editor Gospel Standard

I was sub-editor of the Gospel Standard under Mr. John Gadsby, Mr.

Hazlerigg, and Mr. Hemington, from October 21st, 1874, to June, 1881; and editor of the *Friendly Companion Magazine* from its commencement in January, 1875, to June, 1881. I was therefore an interested witness of the controversies of those years.

At the end of 1875, as is well known, an ungodly strife was originated by Mr. Gadsby and his helpers concerning the Scriptural teaching of Mr. Sears. This contention continued until Mr. Sears sank under it. I have preserved the letters-nearly a hundred written to me by Mr. Sears, in some of which he describes the exercises of his heart under this cruel persecution.

In October, 1877, Mr. Joseph Hatton, of Redhill, wrote an Article, in four paragraphs, intended by him to be an antidote to the teaching of Mr. Sears. This Article was approved by Mr. Gadsby, and laid before the Committee at its meeting in October, 1877; and notwithstanding the pressure put upon the Committee by Mr. Gadsby, it was laid aside for further consideration. Mr. Hazlerigg especially disapproved of it, as being calculated, and intended, to fetter God's servants in their preaching.

At the Annual Meeting in April, 1878, at the Old Bailey, this Article of Mr. Hatton's, the germ of the Four " Added " Articles, was laid before the meeting for discussion, and raised a violent storm. Mr. Gadsby, Mr. Hatton, and a few others pressed its acceptance; Mr. Hazlerigg, Mr. Hemington and many others, strongly opposed its adoption.

In a private letter to my mother, dated May 13th, 1878, I have my own notes of that stormy meeting. This letter, which came back to me at my mother's death, contains my account of this meeting; and as it was written while the event was fresh in my memory, it may be accepted as strictly accurate.

Mr. Hazlerigg's Opposition

Mr. Hazlerigg opposed the addition of any new Articles as unnecessary, and as calculated to limit the sovereignty of the Holy Spirit in His servants.

Mr. Hemington's Opposition

Mr. Hemington said: " I am here as a godly man to speak and act in the fear of God ; and I oppose them on principle. ' I was present at this meeting officially, to take notes for the Report and for the Gospel Standard for May ; and I reported Mr. Hemington's words verbatim as here given.

The contention grew so warm that ' Mr. Gadsby said he should cancel the Deed of Gift if the new Articles were not passed.

It was at length proposed and agreed that the Four new Articles should be referred to a Committee of nine, for their consideration.

This sub-committee met on Thursday, May 2nd, 1878, and consisted of the following members ; Gadsby, Hatton Hlazierigg, Hemington, Hinton,

Knight, Mockford, Vine, and Wilton.

It should be stated that the Articles as proposed by Mr. Hatton condemned the use of words and expressions in preaching, rather than laying down principles.

This sub-committee sat for four hours. Hatton, Hinton, and Knight took the part of Mr. Gadsby; Hazlerigg, Hemington, Mockford, Vine, and Wilton opposed him : four kings against five, as in Genesis xiv.

After considerable discussion, Mr. Hazlerigg took pen and ink and wrote four Articles in a modified form ; namely, very nearly in the form in which they now appear.

Mr. Hazlerigg, who had not forgotten his former attachment to Mr. Sears, pleaded very hard for the adoption of his Articles ; not so much as satisfying his own mind, but for the sake of peace, plainly stating that he was far from being satisfied with the entire transaction. Mr. Gadsby as strongly insisted on the adoption of Mr. Hatton's. It was then put to the vote, when it was found that Mr. Hazlerigg's Articles were carried by five votes against four.

Deed of Gift threat to withdraw

When this meeting closed, the members came downstairs and had a long discussion in my presence. The drift of this discussion was to the effect that it was desirable to arrive at some definite result, and even to make this compromise, rather than that Mr. Gadsby should withdraw his gift. But I am able to testify emphatically that both Mr. Hazlerigg and Mr. Hemington strongly objected even to the compromise that had been effected that afternoon

Mr. Hazlerigg's manuscript was handed to me to copy. It was written in one long sentence, as he usually wrote, and I copied it out in four.

The next day, May 3rd, 1878, Mr. Gadsby commissioned me to prepare a new edition of the Articles of Faith, to revise the Scripture references to the 31 Articles, and to make suitable additions to those references ; also to attach Scripture references to the Four "Added" Articles, 32 to 35, and then to send the whole to press.

This occupied me for about three weeks. I added rather extensively to the Scripture references to the original 31 Articles; so that the Scripture references as they now stand were my own careful selection. But when I came to the Four " Added " Articles I hesitated so far as 32, 33 and 34 were concerned, and left them blank.

When this was completed, I took the "copy" up to Mr. Bishop to be set in type, asking him to let me have ten proof-slips. One of these I retained for my own use ; the other nine I sent by post to the nine members of the

subcommittee above named, with a note to each, stating that as Article 32 was nu-scriptural, and Articles 33 and 34 were unnecessary. I had left them without any Scripture references. This I repeated afterwards to Mr. Gadsby verbally.

To my intense surprise not one of the nine suggested any Scripture confirmation; and thus Articles 32 33. and 34 have been without such confirmation to the present day, namely, for 43 years.

On the G. S. wrapper, p. xvi, June, 1878, Mr. Hazlerigg tried his best to make an apology for passing these Articles ; and again, on p. xii and xiii of July wrapper ; but it is manifest that even therein he was writing against his better judgment and conscience, as I knew at the time, and as he himself very frequently freely confessed to many persons besides m self.

In addition to this, Mr. Hazlerigg gives his mature judgment concerning the Four “ Added ” Articles eight years later, in his pamphlet, “ A Momentous Question,” published by me for him in 1886. He therein distinctly states that he entertained strong objections to those Articles, and gives the grounds of his objections (pages 27 and 28). This pamphlet should be reprinted and widely circulated. I retain the original manuscript.

When it is said that these Articles were “unanimously adopted at a General Meeting of the Societies,” it should be realized that it is possible, by stating a art of the truth, to help the reader to believe either more than is true, or less than is true. The Added Articles were indeed laid before the General Meeting in April, 1879, and passed by that meeting; but it must ever be borne in mind:

- 1 That these meetings have never represented the Churches;
- 2 That the Annual Meetings of the earlier years, held in the Old Bailey, seldom consisted of more than thirty or forty persons, beside the ministers.

It may be added here that an “Article of Faith ” is a definite declaration of a truth to be “most surely believed among us,” having the Word of God for its sure foundation. A mere expression of human opinion, however true, is not, and cannot be, an Article of Faith. This is the vital defect of Articles 32, 33, and 34.

Summery

To sum up, we have the seven following facts :

- 1 The Four Articles were added with the avowed intention of limiting the liberty of ministers in preaching. To deny this is idle and puerile.
- 2 They were entirely unnecessary, because what there is of any good in them is contained in the earlier Articles.
- 3 They were passed under a threat from Mr. John Gadsby, and were thus forced upon the Societies.

4 In their final modified form they were yielded as a compromise, for the sake of peace, and to prevent a division.

5 This being so, and viewed in the light of all the circumstances, it is a distinct perversion of truth to say that they were unanimously passed.

6 Their addition at all was most vehemently opposed by many godly men, both in private and in public.

7 Finally : Why were Articles 32, 33, and 34 enrolled in Chancery⁶⁹³ without any support of Holy Writ, after the nine men had been challenged to produce such support? Are we to expect to find grapes growing on thorns, or figs on thistles? -

With regards to the question of Mr. Hemington's signature to the Added Articles, concerning which so much strife has occurred, the exact truth is as follows. When the New Deed of Gift had been prepared, after Mr. Gadsby had revoked the former Deed in 1879, he asked Mr; Hemington to become a Trustee, and of peace Mr. Hemington agreed to do so. This being necessary for him to attach his signature to the Deed as this Trust Deed contains the 35 Articles. By signing the Deed Mr Hemington signed the Articles as a matter of course, as the greater must always include the less. But this fact by no or alters the larger fact that Mr. Hemington never his disavowed his hostility to the four "Added" Articles, nor did he ever approve of their addition to the day of his lamented death.

I think that all who knew and loved Mr. Hemington, and still revere his memory, will be well able to understand, and even appreciate the apparent inconsistency.

And now what is to be the outcome of all this? Brethren, is better for us to do here below than to write pamphlets?

Whilst we are thus engaged the Holy Spirit is grieved : " Are these His doings ?" The churches are desolated; power is withheld from the ministry; there are few or no conversions; our young people are driven away ; the world rejoices ; Satan triumphs. Can we not meet together with the view of seeking peace? When the Jewish temple had ceased to be had ceased to be "Mine house," the Lord Jesus left it, never to enter it again, and said : " Your house is left unto you desolate". And it is of no use for us to ask Him to return to us until we first return to Him.

WILLIAM WILEMAN.

44 Caddington Road, London, NW2

Annotations And References And References Upon The Forgoing

693 The term "Enrolled in Chancery" has no legal significance. It never possessed any legal significance but has been used by some (but clearly, not by W Wileman) in order to inspire veneration for the GS Articles. Some have imagined that enrollment in Chancery ensures an unalterable permanence for that which is enrolled.

“Secret History.”

By The Editor.

In annual report of that Annual Meeting, held in April, 1878 (see G. S. 1878, pp. ix to lo xii), we are told that, amongst others, the following were present : then appears a list of names of including ministers, and then the names of 11 ladies others were present we naturally conclude, when it was as it appears to us-necessary to include the ladies, that the Articles of Faith, should look more imposing to consider, with other matters, some extraordinary Articles of Faith, should look more imposing. Generally these were attended by only 20 to 30 persons, in addition All money subscribers, whether men or women, possess the right to vote, no matter what his or her religious ‘ belief may be. This Report is most interesting. In respect to Articles XXXII. to XXXV⁶⁹⁴ it reads:

“After considerable discussion in which several friends took part, it was resolved to leave the Articles to the consideration of a Committee consisting of the following friends :-Messrs. Gadsby, Hatton, Hazlerigg, Hemington. Hinton, J. Knight. Blockford, Vine and Wilton: and their decision as to the Articles themselves. and also as to adding them, in their present or an altered form, to the Articles of the Society, was to be Final.”

In the same issue, on page xi, we are told :

“The Committee appointed at the ‘Aid Society’ Meeting met at 17 Bouvier Street, on Thursday, May 2nd, all being present. After a sitting of four hours,

“It was resolved, That Articles XXXII., XXXIII., XXXIV., and XXXV., as now amended, be passed, added to the ‘Aid Society and made Fundamental Articles of both Societies.”

In the above “Secret History” the curtain is drawn aside, and we see, not a prayerful, humble, gracious spirit seeking the good of the Churches, but a spirit of another nature. and finally a compromise effected. These Articles stand as the result of a threat. Probably some will be tempted to dispute the accuracy of this statement, but in the course of our historical research we have come across statements from Mr. Gadsby’s own pen, which indicates his attitude. He says, when in October, 1877, he gave up the Gospel Standard’ Magazine to the Societies :

“ I made two reservations

(1) That should the Societies at any time depart from their Articles of Faith, my heirs or executors might take the magazine back.

(2) That should I deem it necessary, I might myself take it back at any time during my life.” ...

“I have revoked the Deed of Gift ; but I am prepared to execute another

694 Mr. Hatton drew up these Articles in one, about three months before the death of Mr. Sears.

providing a proper understanding can be come to “ (Gospel Standard June, 1879, p. 292).

This revoking of the Deed of Gift took place subsequently to the formulating of the Articles in the G. S. wrapper, p. xi, of June issue, 1878.

In July issue of G. S., 1379, on page xi, Mr. Gadsby says 1 “When I gave up the Gospel Standard to our Societies, I had quite intended that the gift should be permanent : and I think it was a great pity that power was reserved to me to take it back, as it subjected me to continual temptations from myself and others, so to do. However, I was led to see my error ; and I now, in accordance with my promise at the meeting on June 6th, unreservedly withdraw all charges of error as made against Mr. Hazlerigg. J. G.”

In face of these statements there cannot be the slightest doubt that these Articles were a compromise under threat, and our Churches and ministers were thus brought into a peculiar position, amounting almost to bondage, for the sake not merely of peace but to retain the “ DEED OF GIFT.” No wonder strife continued.

Another point to note is that these “ Articles of Faith,” destitute of any Scriptural proof were enrolled as Fundamental Articles! One feels staggered, and the more deeply we have gone into these matters in our historical research the less we have wondered at the subsequent stumbling, confusion⁶⁹⁵ and frequent controversies which have been occasioned by them. The Societies are not the denomination. The denomination as Churches existed long before these Societies have been planted in the soil so these Societies have been planted in the soil of our denomination, and are dependent more or less on the Churches, and not the churches on them.

Conclusion

From this recorded history and observations it can be seen that errors in doctrine or miss worded articles of religion can cause havoc among believers. Wisdom is necessary to deal with this kind of problem and for this reason we present our articles of religion, written not to bind men to them but rather as a means of teaching the gospel of our lord Jesus Christs. It is with a view to educate in the area of Eschatology to recommend the book *The Parousia*⁶⁹⁶, by James Stuart Russell to help ones understanding.

The Berton Crisis, by David Clarke, Chapter 19 Berton a Gospel Standard Cause; And Letter to Mr Role's of Luton, ISBN-13: 978-1508465959

<http://www.bertonparticularbaptists.co.uk/resources/Berton%20Crisis%2001/content.htm#bookmark279>

696 See Further Publications

OTHER PUBLICATIONS**LET CHRISTIAN MEN BE MEN**

A Testimony Of David Clarke

Authored by David Clarke Cert. Ed.

First published in 1984 under the title, “The Bierton Crisis” and is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1832 and was a Gospel Standard cause who’s rules of membership are such that only the church can terminate ones membership.

This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.

This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

On David’s return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re open or use the chapel and

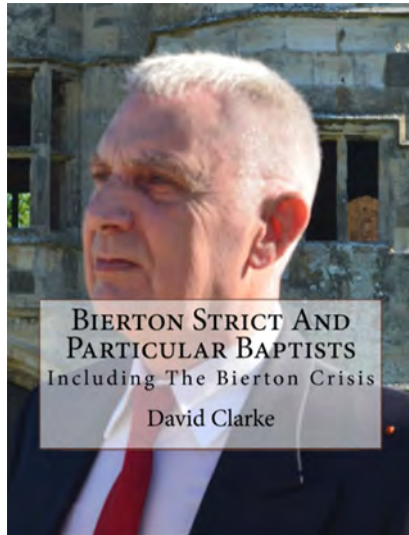
they sold it as a domestic dwelling, in 2006.

These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.

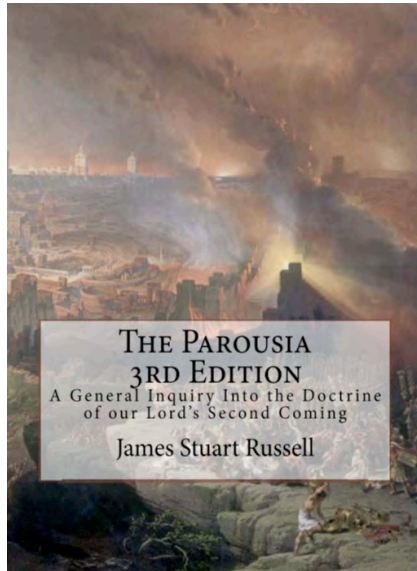
His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

BIERTON STRICT AND PARTICULAR BAPTISTS 2ND EDITION



This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire, where they were MODs and were both sent to prison for and malicious wounding and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around. This story tells of David's conversion to Christianity in 1970 and that of Michael's conversion, 1999 some 30 years later. It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and Dover Borstal. It also tells of

David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970. It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education. It tells of his life as a member of the Bierton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book "The Bierton Crisis" 1984, written to help others. David's tells how his brother Michael was untouched by his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996. David tells how Michael too was converted to Christianity through reading C.S. Lewis's book, "Mere Christianity", and him being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines. David tells how he felt compelled to write this story in his book , "Converted On LSD Trip". once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence. This story is told in their joint book, "Trojan Warriors", that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row. David say he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

THE PAROUSIA

Authored by James Stuart Russell

Foreword by David Clarke Cert. Ed.

A reformation - indeed - a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory

answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell’s work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of “the end,” he powerfully and carefully shares with the reader that “the end” that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell’s work is a stunning rejection - and corrective -- of what the “Orthodox” historical “Creedal” church has and continues to affirm. The reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell’s main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

A COMMENTARY ON THE GOSPEL OF MATTHEW

By John Gill

The Gospel According to Matthew was the first written gospel and published sometime between (AD 31-38). It was written before Mark's (AD 38-44) and Luke's Gospel (AD-61).

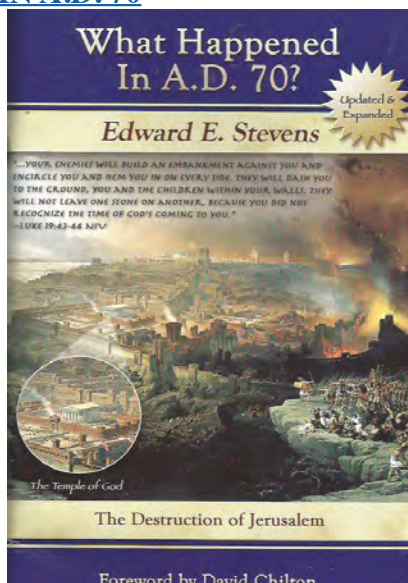
Matthew was a Jew and one of the 12 Apostles of the Lord Jesus Christ and named Levi. He was a tax collector for the Romans. There are two strong traditions that Matthew made a personal copy of his gospel and gave it to Barnabas, a companion of the Apostle Paul.

Matthew tells of the birth and lineage of Jesus. The life death, resurrection of the Lord Jesus Christ and the final words of Jesus before his ascension into heaven.

This publication is presented knowing that Matthew penned his gospel that contains all those things the Lord Jesus wanted him to publish.

Matthew records the Olivet prophesy of Jesus concerning those fearful things that were to come to pass within the period of that generation and after his ascension.

It is the intention of the publisher that this will assist in making the gospel known to all people and is **published in two parts PART 1 chapter 1 to 16. And PART 2 chapter 17 to 28.**

WHAT HAPPENED IN A.D. 70

Ed. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a consistent view which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more conservative on most other issues than traditional views. And there is no compromise of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (audience relevance). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible

prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that the book of Revelation was written to the first century church and had primary relevance to them. It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed futurist interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily to see whether these things are true” You might want to have your Bible open alongside as you read.

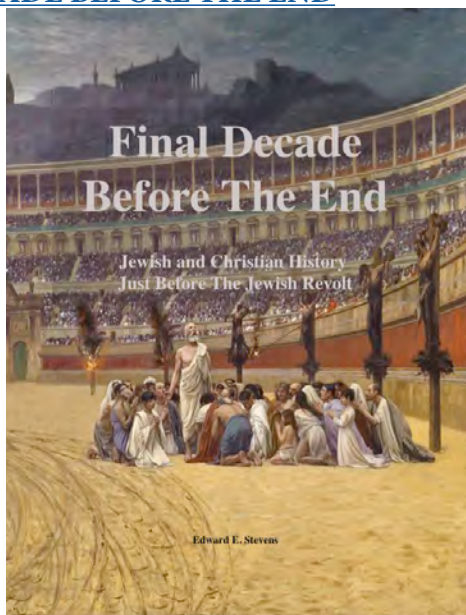
Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

April 17,2010

THE FINAL DECADE BEFORE THE END

Ed. Stevens

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all

the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the endtime prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronian persecution (AD 60-64). The Great Commission was finished, and the rest of the endtime events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

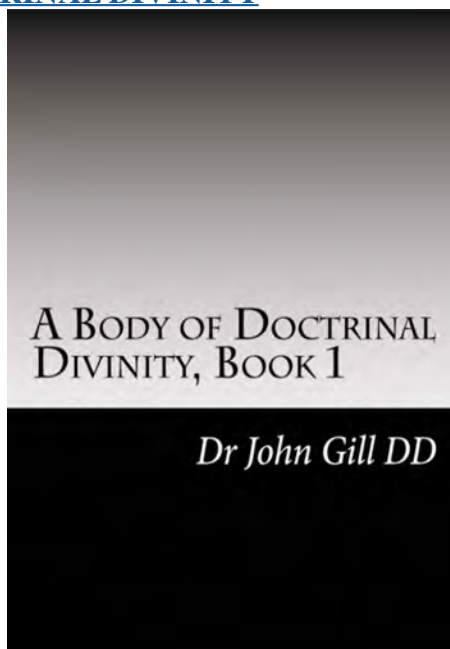
Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

April 17,2010

A BODY OF DOCTRINAL DIVINITY

A System of Practical Truths

Authored by Dr John Gill DD, Created by David Clarke CertEd

THIS IS BOOK 1 Of The Seven Books Treating The Subjects: Of God,
His Works, Names, Nature, Perfections And Persons.

And Contains: Chapters

1 Of The Being Of God

2 Of The Holy Scriptures

3 Of The Names Of God

4 Of The Nature Of God

5 Of The Attributes Of God In General, And Of His
Immutability In Particular.

6 Of The Infinity Of God,

7 Of The Life Of God.

8 Of The Omnipotence Of God.

9 Of The Omniscience Of God.

10 Of The Wisdom Of God.

11 Of The Will Of God And The Sovereignty Of It

12 Of The Love Of God

13 Of The Grace Of God.

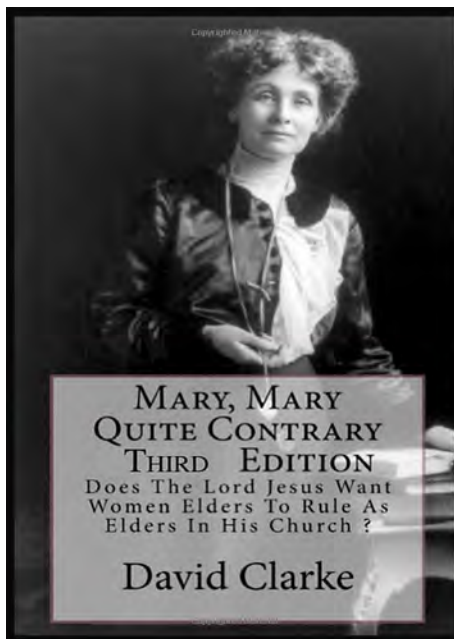
14 Of The Mercy Of God.

15 Of The Longsuffering Of God.

- 16 Of The Goodness Of God.
- 17 Of The Anger And Wrath Of God.
- 18 Of The Hatred Of God.
- 19 Of The Joy Of God.
- 20 Of The Holiness Of God.
- 21 Of The Justice Or Righteousness Of God.
- 22 Of The Veracity Of God.
- 23 Of The Faithfulness Of God
- 24 Of The Sufficiency And Perfection Of God.
- 25 Of The Blessedness Of God.
- 26 Of The Unity Of God.
- 27 Of A Plurality In The Godhead, Or, A Trinity
Of Persons In The Unity Of The Divine Essence.
- 28 Of The Personal Relations; Or, Relative Properties,
Which Distinguish The Three Divine Persons In The Deity.
- 29 Of The Distinct Personality, And Deity Of The Father.
- 30 Of The Distinct Personality, And Deity Of The Son.
- 31 Of The Distinct Personality, And Deity Of The Holy Spirit.

MARY, MARY QUITE CONTRARY

Does The Lord Jesus Want Women To Rule As Elders In His Church ?



Authored by Mr David Clarke Cert..Ed.

This is a true story telling how David Clarke, the author, encountered opposition from the elders of a church, in England who were intent on appointing women as elders. David believed this was wrong and clearly going against the word of God. The New Testament forbids a woman from teaching and being appointed as an elder in a church, with good reason this is not chauvinism but the wisdom of God. It is hoped this book will be a help to many.

We live in a day of rank apostasy. That apostasy is not limited to the unbelieving world because much of it is accepted by the Christian world. David Clarke hits head on one of the tenets of the apostasy which has exploded internationally. A time like this had been prophesied by Isaiah. Isaiah 3:12 (KJV) As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The tenet which David Clarke hits head on is the one of women preachers and women elders in the churches. Isaiah states that women were ruling over the people of God, when the men should have been in leadership roles.

The Scripture states that “they which lead thee cause thee to err.” In this book you will find a confrontation between elders and the word of God. When church leaders neglect the truths of Scripture and base everything they

believe on as their “personal opinion”, then the paths have been destroyed for the Christian, as Isaiah teaches.

One of the outgrowths of the charismatic movement, is the teaching that women are just as qualified as men to be elders and pastors. This is not to say that women are lacking leadership qualities but the Bible is very clear that they are not to rule over men and are not to have rule in the churches. It is unfortunate that many feminized men in the church kowtow behind the concept that disallowing women rule in the churches is not showing them love. The reality is that being disobedient to the commands of Scripture is nothing more than rebellion against God. 1 Samuel 15:3 speaks about rebellion being as the sin of witchcraft. God has given specific instructions concerning the churches and their structure and who are we to claim that we know more than God.

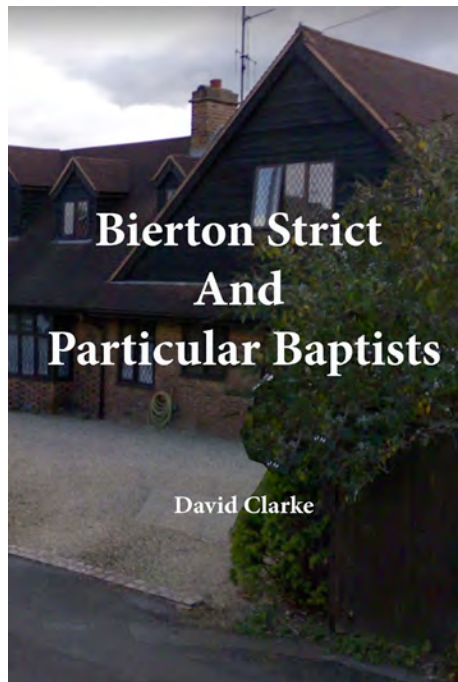
The deep apostasy which many churches have accepted is made visible in this book but not only churches, Bible colleges have also acquiesced to disobeying the Bible and have endorsed women rulers in the church. It is a shame that those who bring the truth are considered the troublemakers in the churches. Tell me, what kind of love do you show someone when you actually help them to be disobedient to God? Will they still love you when they are in hell paying for their sins of rebellion? It is time for Christian men to step up and be men. 1 Corinthians 16:13 (KJV) Watch ye, stand fast in the faith, quit you like men, be strong. This book needs to be in the library of all Christians to help them oppose the incursion of women rulers in the church. It is still not too late to bring about a repentance on the part of church leaders for allowing themselves to be swayed by false teaching. A strong church obeys God, a weak and dying one disobeys God, regardless of how many attend.

(This is the foreword by Dr. Ken Matto)

Scion of Zion Internet Ministry www.scionofzion.com

BIERTON STRICT AND PARTICULAR BAPTISTS

2nd Edition



Authored by Mr David Clarke Cert.

This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire, where they were MODs and were both sent to prison for and malicious wounding and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around.

This story tells of David's conversion to Christianity in 1970 and that of Michael's conversion, 1999 some 30 years later.

It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and Dover Borstal. It also tells of David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970.

It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went

on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

It tells of his life as a member of the Bierton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book “The Bierton Crisis” 1984, written to help others.

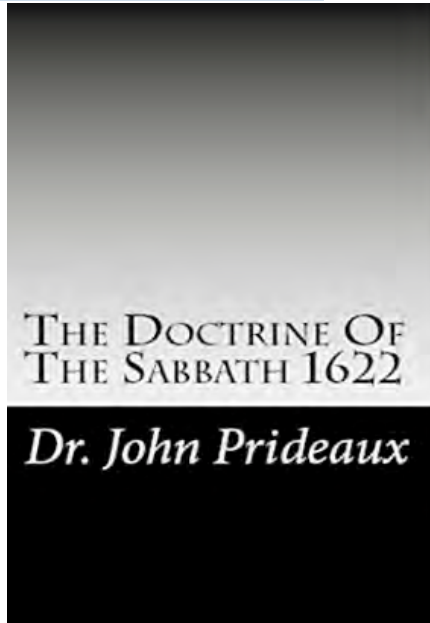
David’s tells how his brother Michael was untouched by his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996.

David tells how Michael too was converted to Christianity through reading C.S. Lewis’s book, “Mere Christianity”, and him being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines.

David tells how he felt compelled to write this story in his book , “Converted On LSD Trip”. once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence.

This story is told in their joint book, “Trojan Warriors”, that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row.

David say he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

THE DOCTRINE OF THE SABBATH 1622

by John Prideaux (Author)

Of all the controverts which have exercised the Church of Christ, there is none more ancient than that of the Sabbath: So ancient that it took beginning even in the infancy of the Church, and grew up with it. For as we read in the Acts There rose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise the people, and to command them to keep the law of Moses; whereof the Sabbath was apart: Which in the general, as the apostles labours to suppress in their first General Council, held in Jerusalem: So did S. Paul, upon occasion of whose ministry this controversy first began, endeavor what he could against the particular, shapely reprovng those which hallowed yet the Jewish Sabbath and observed days, and months, and times, as if he had bestowed his labor in vain upon them. But more particularly in his epistle to the Colossians, Let no man judge you in respect of a holy day or of the new moon, or of the Sabbath days, which were a shadow of things to come but the body is of Christ. Both which expressions of Paul are in this following discourse produced to this very purpose. Yet notwithstanding all this care both generally of the Apostles and more especially of Paul to suppress this error; it grew up still and had its patrons and abettors.

This reproduction of, 'The doctrine of the Sabbath,' by Dr. John Prideaux has been presented for those who have been troubled by the insistence of those religious people who insist that the first day of the week is the Sabbath day and to be kept holy, as dictated by the law of Moses. It is not. We include also Dr. John Gill on the subject of the circumstances of public worship as

to place and time. It is the view of this publisher that the time and place of Christian worship it is a matter for the Christian community to decide and is not legislated in the scriptures.