

THE FIRST LONDON BAPTIST CONFESSION OF FAITH

1644/1646

*Modernised, with a
Personal Introduction to
Sovereign Grace
and the Fulfilment of
Biblical Prophecy*



DAVID CLARKE

BIERTON PARTICULAR BAPTISTS

**THE FIRST LONDON BAPTIST
CONFESSION OF FAITH
1644–1646**

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Originally published as
A Confession of Faith of Seven Congregations or
Churches of Christ in London

Modernised, in clear English with a Personal
Introduction to Sovereign Grace and the Fulfilment of
Biblical Prophecy

With Theological Terminology Preserved
and Scripture Quotations from the King James Version
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ABOUT THE AUTHOR

David Clarke is a former lecturer, preacher, and Christian author whose life was radically changed following his conversion to Christ in 1970 after a period of crime, drug use, and unbelief. His personal testimony is recorded in his autobiography, *Converted on LSD Trip*.

In 1976 he joined the Bierton Strict and Particular Baptist Church, where he became increasingly concerned with the doctrines of sovereign grace and the historic testimony of the Particular Baptists. He later served in Christian ministry and has written and published a number of works dealing with Baptist history, doctrinal theology, biblical prophecy, and personal Christian experience.

For more than twenty years he also taught electronics in colleges of Further and Higher Education. His later work has included publishing and revising historic Christian writings, particularly those associated with the doctrines of grace and the writings of Dr John Gill.

Through Bierton Particular Baptists, he continues to publish theological and historical works with the aim of making important Christian writings accessible to present-day readers while preserving their original doctrinal substance.

PUBLISHER'S PREFACE

The First London Baptist Confession of Faith occupies an important place in the history of the Particular Baptists of England. First published in 1644 and then corrected and enlarged in 1646, it was issued by seven congregations in London at a time of considerable political, religious, and social upheaval.

These churches were commonly described as Anabaptists, a name they regarded as inaccurate and unjust. Their confession was therefore published partly to state clearly what they believed and partly to answer the many accusations made against them from the pulpit and in print. They wished to show that they were neither disorderly nor heretical, but Christian congregations seeking to order their doctrine, worship, and church life according to the Word of God.

The confession bears witness to a mature and carefully expressed system of Christian doctrine. It affirms the being and attributes of God, the Trinity, the eternal decree, creation, the Fall, the person and work of Christ, particular redemption, effectual calling, justification, sanctification, perseverance, the nature of the Church, believers' baptism, congregational government, liberty of conscience, and the resurrection of the dead.

Its theology is recognisably Reformed and Particular Baptist. It gives

prominence to the sovereignty of God in salvation, the eternal election of grace, the definite purpose of Christ's death, the necessity of the Spirit's work in conversion, and the preservation of the saints. At the same time, it sets out a distinctively Baptist understanding of the visible Church as a congregation of professing believers, baptised upon confession of faith and joined together by mutual agreement in obedience to Christ.

The 1644 edition was produced during the English Civil War. The 1646 edition was described as corrected and enlarged and contains several clarifications and additions. Both editions are reproduced in this volume because they should be read together. The second edition does not replace the first so much as develop and refine it.

This present edition has been prepared to make the confession more accessible to modern readers. The original language is often powerful and precise, but its seventeenth-century spelling, grammar, sentence structure, and punctuation can make the text difficult to follow. The language has therefore been modernised while preserving the original doctrinal meaning as closely as possible.

Historic theological terms have been retained wherever they remain necessary to the theology. Terms such as election, predestination, justification, sanctification, redemption, covenant, mediator, ordinance, effectual calling, and perseverance have not been replaced by looser modern expressions.

Full quotations from Scripture are given in the wording of the King James Version. Supporting Scripture references have been retained as footnotes. Where the original text contains an apparent error, unusual citation, later editorial addition, or doubtful reading, this has been preserved or noted rather than silently altered.

The purpose of this edition is not to revise the theology of the confession, nor to make it conform to later Baptist standards. It is to present the testimony of these early Particular Baptist churches in language that may be more readily understood while allowing their own doctrinal convictions to remain clear.

The confession should also be read as a historical testimony. Its statements concerning church government, civil authority, persecution, liberty of conscience, and obedience to Christ arose from the actual circumstances in which these churches lived. They wrote as people who knew that obedience to conscience might lead to suffering, imprisonment, loss of property, and even death.

Their language is therefore not merely academic. It is the language of churches seeking to confess the truth of Christ openly and faithfully in the face of misunderstanding and hostility.

It is hoped that this modernised edition will encourage readers to examine the confession carefully, compare its teaching with the Holy Scriptures, and better understand the doctrinal foundations upon which the early English Particular Baptists stood.

David Clarke

Bierton Particular Baptists

AN AUTHOR'S ESCHATOLOGICAL INTRODUCTION

The Development of My Understanding Since 1970

I was converted to faith in the Lord Jesus Christ in 1970 from a life of unbelief and crime. From that time onward, I came to believe and rejoice in the doctrines of sovereign grace: the eternal election of God, particular redemption through the death of Christ, effectual calling by the Holy Spirit, justification by the imputed righteousness of Christ, and the final perseverance of the saints.

These truths were later confirmed and strengthened through my association with the Bierton Strict and Particular Baptist Church and through my reading of such writers as John Gill, William Huntington, John Warburton, and other Particular Baptist divines.

For this reason, I find myself in substantial agreement with the soteriology of the First London Baptist Confession of Faith. Its teaching concerning the sovereignty of God, the fall and inability of man, the election of grace, the particular purpose of Christ's death, the gift of faith, justification, sanctification, and the preservation of the saints is consistent with the system of doctrine I have believed and taught.

My purpose in publishing this modernised edition is therefore not to oppose or revise the confession's doctrine of salvation. Rather, it is to make that doctrine more accessible to the modern reader while preserving its theological substance.

There is, however, one area in which my understanding has developed considerably since my conversion: the doctrine of last things, commonly called eschatology.

My Earlier Understanding

Like many evangelical Christians, I was initially exposed to interpretations of prophecy that treated most of the Olivet Discourse, the book of Revelation, the coming of Christ, the great tribulation, and the judgement of the nations as events that were still entirely future.

Within this system, the modern state of Israel was often placed at the centre of biblical prophecy. A future seven-year tribulation, the appearance of a personal Antichrist, a rebuilt temple in Jerusalem, and a secret or separate rapture of the Church were commonly presented as though they

were the plain and necessary teaching of Scripture.

These views are frequently associated with dispensationalism. It is important, however, to distinguish dispensationalism from Arminianism. They are not the same theological system. A person may be Calvinistic in soteriology and yet dispensational in eschatology, while another may combine dispensationalism with Arminian views of salvation.

Nevertheless, in popular evangelical teaching, Arminian ideas concerning human free will have often been joined with dispensational interpretations of prophecy. The resulting system can obscure both the sovereignty of God in salvation and the historical fulfilment of Christ's prophetic words.

The Need to Re-examine Prophecy

As I continued to study Scripture, I became increasingly dissatisfied with interpretations that removed Christ's prophecies from their first-century setting.

The words of the Lord Jesus concerning Jerusalem, the temple, the coming judgement, and the passing away of that generation demanded closer examination.

In particular, I was compelled to consider such statements as:

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Matthew 24:34

The natural meaning of these words is that the events Christ had described would occur within the lifetime of the generation to whom He spoke.

I also came to see the importance of the time statements found throughout the New Testament, including:

"The time is fulfilled, and the kingdom of God is at hand."

Mark 1:15

"The end of all things is at hand."

1 Peter 4:7

"For yet a little while, and he that shall come will come, and will not tarry."

Hebrews 10:37

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass."

Revelation 1:1

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein:"

for the time is at hand.”

Revelation 1:3

These statements should not be treated as though at hand, shortly, and this generation mean events thousands of years in the future.

The Destruction of Jerusalem in AD 70

I therefore came to recognise the central importance of the destruction of Jerusalem in AD 70.

This event was not merely a political or military disaster. It was the judicial overthrow of the apostate Jewish order that had rejected and crucified the Messiah and persecuted His apostles and churches.

The destruction of the temple brought the sacrificial system to its visible and historical end. It publicly demonstrated that the old covenant order had passed away and that the kingdom of Christ had been established in power.

The Olivet Discourse should therefore be read, first of all, in relation to Christ's prophecy concerning the destruction of Jerusalem and the temple.

The disciples had asked:

“Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”

Matthew 24:3

The word translated world in this passage is age. The question concerns the end of the Jewish age or covenantal order, not necessarily the destruction of the physical universe.

This distinction is essential.

The Coming of Christ in Judgement

The language of Christ's coming is not always restricted in Scripture to His final bodily appearing at the resurrection.

The Old Testament frequently describes God as coming in clouds, judgement, and royal power against nations, although He was not bodily visible.

For example:

“Behold, the Lord rideth upon a swift cloud, and shall come into Egypt.”

Isaiah 19:1

Such language describes a divine coming in judgement.

In the same manner, many New Testament passages concerning the coming of the Son of Man may properly be understood as referring to Christ's coming in covenantal judgement upon Jerusalem.

This does not deny the continuing reign of Christ, the resurrection of the dead, or the final judgement. It recognises that biblical language

concerning the coming of Christ must be interpreted according to its context.

The Book of Revelation

My understanding of the book of Revelation has also developed in this direction.

I now believe that Revelation should be read primarily as a prophecy concerning events that were near to its original readers. Its repeated declarations that the time was at hand and that the things revealed would shortly come to pass must be taken seriously.

This raises the important question of the date at which Revelation was written.

If Revelation was written before the destruction of Jerusalem in AD 70, its language, symbols, judgements, and references to the holy city and temple naturally relate to the approaching overthrow of Jerusalem and the persecuting powers of that period.

If it was written after AD 70, such an interpretation becomes more difficult.

The date of Revelation is therefore not a secondary or insignificant question. It has a direct bearing upon the interpretation of the prophecy.

The Rapture and Resurrection

The First London Baptist Confession cites 1 Thessalonians 4:15–17 in connection with the coming of Christ. That passage declares that the living saints shall be caught up together with the resurrected saints to meet the Lord.

I do not accept the popular dispensational teaching of a secret rapture separated by several years from the public coming of Christ.

The passage does not describe Christ secretly removing the Church from the earth while history continues under a separate divine programme. It describes the triumph, gathering, and vindication of the people of God at the coming of the Lord.

The precise relationship between such passages, the events of AD 70, the resurrection, and the final state must be handled carefully. We must not force every biblical use of coming, resurrection, heaven and earth, or the last days into a single undifferentiated event.

At the same time, we must not explain away the clear teaching that death is an enemy, that the dead are raised, and that all men must give account to God.

A Preteristic Approach

The term preterism comes from a word meaning past. A preteristic interpretation holds that many prophecies which are commonly regarded

as still future were fulfilled in the first century, particularly in the events surrounding the destruction of Jerusalem in AD 70.

This approach gives proper weight to:

- the original audience of Christ and the apostles;
- the historical setting of the New Testament;
- the time statements of prophecy;
- the significance of Jerusalem and the temple;
- the end of the old covenant age;
- and the establishment and vindication of Christ's kingdom.

I have therefore come to believe that a preteristic understanding is more consistent with the plain time indicators and historical context of Scripture than the popular dispensational system.

Agreement and Difference with the Confession

The First London Baptist Confession gives only a brief treatment of eschatology.

It affirms:

- the coming of Christ in glory;
- the full manifestation of His kingdom;
- the resurrection of the dead;
- the resurrection of both the just and unjust;
- and the judgement of all men.
- I do not reject these biblical affirmations.

My concern is that the confession does not develop the distinction between Christ's covenantal coming in judgement upon Jerusalem and those passages that concern resurrection and final judgement.

Nor does it address the fulfilment of the Olivet Prophecy, the first-century time statements of the New Testament, or the significance of AD 70.

This is understandable. The confession was written to defend the churches against accusations concerning their doctrine, worship, baptism, church government, and relationship to the civil magistrate. It was not intended to provide a complete exposition of prophetic interpretation.

My eschatological observations should therefore be understood as a further study of Scripture, not as an attempt to alter the historic confession.

The Importance of Soteriology

A correct eschatology should rest upon a correct understanding of salvation.

The doctrines of sovereign grace teach that God has one elect people, redeemed by one Saviour, called by one Spirit, and united in one body.

This guards us against systems that divide the redemptive purpose of God into unrelated peoples and separate methods of salvation.

There is one everlasting covenant of grace, one Mediator, one gospel, and one redeemed Church.

For this reason, the soteriology of the First London Baptist Confession provides a more consistent foundation for a biblical understanding of prophecy than systems built upon human free will, national speculation, or a rigid separation between Israel and the Church.

A Call to Examine the Scriptures

I do not ask the reader to accept these conclusions merely because I have stated them.

The confession itself invites examination by the touchstone of the Word of Truth. The same principle must be applied to eschatology.

The questions that must be asked include:

To whom was a prophecy originally spoken?

What did its words mean to its first hearers?

What time indicators are contained in the passage?

How does the New Testament interpret Old Testament prophetic language?

What significance did Christ give to the destruction of Jerusalem?

When was the book of Revelation written?

What did the apostles mean by the last days, the end of the age, and the coming of the Lord?

These matters require careful and honest study.

My own understanding has developed over many years. I do not claim to have resolved every difficulty. Nevertheless, I am persuaded that the preteristic approach takes the words of Christ, the apostolic time statements, and the events of the first century more seriously than the dispensational interpretation I formerly encountered.

My desire is that the reader should examine all these things in the light of the Holy Scriptures and hold fast to that which is true.

David Clarke

Bierton Particular Baptists

EDITORIAL NOTE

This edition presents the First London Baptist Confessions of 1644 and 1646 in clear modern English. Archaic spelling, punctuation, and sentence construction have been revised where necessary, while every effort has been made to preserve the original theological meaning.

Historic doctrinal terms - including election, predestination, justification, sanctification, redemption, effectual calling, covenant, mediator, and ordinance - have been retained.

All full quotations from Scripture are given in the wording of the King James Version. Scripture references supplied as supporting authorities have been preserved beneath each article as footnotes. Where words have been added for clarity, they may be placed in square brackets. In this InDesign import edition, each article carries a superscript note number, matched by a numbered Scripture-reference paragraph immediately beneath that article. These may be converted into true InDesign footnotes after import.

The purpose of this revision is not to alter the doctrine of the confession, but to make its teaching more readily understood by the modern reader.

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THE FIRST LONDON BAPTIST CONFESSION OF FAITH, 1644

Of those churches which are commonly, though falsely, called Anabaptists.

Presented for the examination of all who fear God, by the touchstone of the Word of Truth; and also for the removal of those accusations which are frequently and unjustly cast upon them, both from the pulpit and in print.

“For we cannot but speak the things which we have seen and heard.”

Acts 4:20

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

Isaiah 8:20

“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.”

2 Corinthians 1:9-10

London

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1644

TO ALL WHO DESIRE THE EXALTATION OF THE NAME OF THE LORD JESUS

To all who sincerely desire the exaltation of the name of the Lord Jesus, the poor and despised churches of God in London send greetings, together with their prayers that you may continue to grow in the knowledge of Christ Jesus.

We do not doubt that many will consider it strange that people such as we, who are so often branded as heretics and sowers of division, should presume to appear so publicly as we now do. Nevertheless, we may answer such people with the words of David to his brother, when the battle of the Lord was being fought:

“Is there not a cause?”

1 Samuel 17:29

Surely, if ever a people had reason to speak in defence of the truth of Christ committed to them, we have such reason. This is the chief cause that has moved us to act.

Had men acted only against our persons, we could have remained

silent and committed our cause to Him who is the righteous Judge, and who will, in the great day, judge the secrets of all men by Jesus Christ. But since it is not only we who are attacked, but also the truth that we profess, we cannot and dare not remain silent.

It is no strange thing to anyone who observes these matters that grievous accusations are laid against us, not only by the world, which does not know God, but also by those who think themselves greatly wronged unless they are regarded as the chief worthies of the Church of God and the watchmen of the city.

They have dealt with us as the watchmen dealt with the poor spouse while she sought her Beloved:

“The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.”

Song of Solomon 5:7

Because they found us walking outside the common path in which they themselves walk, they have struck us and taken away our veil. In this way they have sought to make us appear hateful in the eyes of all who see us and in the thoughts of all who hear of us.

They have done this both from the pulpit and in print, charging us with holding such doctrines as free will; falling away from grace; denial of original sin; rejection of civil government; refusal to assist magistrates either personally or financially in their lawful commands; and improper conduct in administering the ordinance of baptism, of such a kind as should not even be named among Christians.

We reject all these accusations as plainly and notoriously false.

Yet because these slanders have been cast upon us, many who fear God have been discouraged and prejudiced against entertaining any favourable thought either of us or of the faith we profess. Others who do not know God have been encouraged, whenever they discover the place of our meeting, to gather in groups to stone us, regarding us as people who hold such things that we are not worthy to live.

Therefore, for the clearing of the truth we profess, so that the truth may remain free even though we ourselves may be bound, we have briefly published this Confession of our Faith.

We desire all who fear God seriously to consider whether, when they compare what we here declare and confess in the presence of the Lord Jesus and His saints, men have not spoken from their pulpits and written in print things concerning us that are contrary to the truth.

Nevertheless, we know that our God, in His own time, will clear our cause and exalt His Son, making Him the chief cornerstone, though He has

been, and may still be, rejected by the builders.

And because some may suppose that what is here published represents only the judgement of one particular congregation, perhaps thought to be more refined than the others, we therefore subscribe this confession by representatives of each body, in the name and by the appointment of seven congregations.

Although we are distinct as particular churches, for the sake of convenience, because no more than a certain number can suitably meet together in one place, yet we are one in communion. We hold Jesus Christ to be our Head and Lord, and under His government alone we desire to walk, following the Lamb wherever He goes.

We believe that the Lord will daily cause the truth to appear more clearly in the hearts of His saints and will make them ashamed of their former folly in the land of their birth. Then, with one accord, they may devote themselves more fully to exalting the name of the Lord Jesus and standing for His ordinances and laws.

This is the desire and prayer of the despised churches of Christ in London for all the 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

A CONFESSION OF FAITH

Of seven congregations or churches of Christ in London, commonly, though unjustly, called Anabaptists; published for the vindication of

the truth, the instruction of the ignorant, and the removal of those accusations frequently and unjustly cast upon them, both from the pulpit and in print.

Printed in London, 1646.

“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”

Acts 24:14-15

“For we cannot but speak the things which we have seen and heard.”

Acts 4:20

“Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?”

John 18:23

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.”

Matthew 5:11-12

ARTICLE I - OF GOD AND THE RULE OF FAITH

God, as He is in Himself, cannot be comprehended by anyone except Himself. He dwells in inaccessible light, which no man can approach unto; no man has seen Him, nor can see Him.

There is one God, one Christ, one Spirit, one faith, and one baptism. There is also one rule of holiness and obedience for all the saints, to be observed at all times and in every place.¹

1. 1 Timothy 6:16; 1 Timothy 2:5; Ephesians 4:4-6; 1 Corinthians 12:4-6, 13; John 14; 1 Timothy 6:3, 13-14; Galatians 1:8-9; 2 Timothy 3:15.

ARTICLE II - OF THE DIVINE BEING AND THE TRINITY

God exists of Himself. He is neither from another, nor of another, nor through another, nor for another. He is Spirit. As His being is of Himself, so He gives being, movement, and preservation to all other things.

In Himself He is eternal, most holy, and infinite in greatness, wisdom, power, justice, goodness, and truth.

Within the Godhead are the Father, the Son, and the Holy Spirit, each being the one and same God. They are therefore not divided in essence,

but are distinguished from one another by their personal properties: the Father is of Himself; the Son is eternally of the Father; and the Holy Spirit proceeds from the Father and the Son.²

2. Isaiah 43:11; 46:9; John 4:24; Exodus 3:14; Romans 11:36; Acts 17:28; 1 Corinthians 8:6; Proverbs 8:22-23; John 15:26; Galatians 4:6.

ARTICLE III - OF GOD'S ETERNAL DECREE

God has decreed in Himself from everlasting all things that come to pass, and effectually works and disposes them according to the counsel of His own will, for the glory of His name.

In this decree His wisdom, constancy, truth, and faithfulness are displayed. His wisdom is that by which He orders all things. His constancy is that by which His decree remains always unchangeable. His truth is that by which He declares only that which He has decreed; and although His words may sometimes appear to express something different, their true meaning always agrees with His decree. His faithfulness is that by which He brings to pass what He has decreed, in the manner He has decreed it.

With respect to mankind, God, before the foundation of the world and according to the good pleasure of His will, foreordained some men in Christ to eternal life through Jesus Christ, to the praise and glory of His grace. He left the rest in their sin to their just condemnation, to the praise of His justice.³

3. Isaiah 46:10; Ephesians 1:11; Colossians 2:3; Numbers 23:19-20; Jeremiah 10:10; Romans 3:4; Isaiah 44:10; Ephesians 1:3-7; 2 Timothy 1:9; Acts 13:48; Romans 8:29-30; Jude 4, 6; Romans 9:11-13; Proverbs 16:4.

ARTICLE IV - OF CREATION AND THE FALL OF MAN

In the beginning God made all things very good. He created man in His own image and likeness, filling him with the perfection of natural excellence and uprightness, and making him free from all sin.

But man did not remain long in this honour. Satan, having already sinned with his angels and having failed to keep their first estate, used the serpent as his instrument. Through the serpent's subtlety, Eve was first deceived, and then Adam, being seduced, knowingly and willingly fell into disobedience and transgressed the commandment of his great Creator.

Because of this transgression, death came upon all mankind and reigned over all. Therefore, all who have been born since the Fall are conceived in sin and brought forth in iniquity. By nature they are children of wrath, servants of sin, subject to death, and liable to all the other miseries due to sin, both in this world and for ever, when considered in the state of nature and apart from Christ.⁴

4. Genesis 1; Colossians 1:16; Hebrews 11:3; Isaiah 45:12; Genesis 1:26; 1 Corinthians 15:45-46; Ecclesiastes 7:29; Psalm 49:20; Genesis 3:1, 4-5; 2 Corinthians 11:3; 2 Peter 2:4; Jude 6; John 8:44; Genesis 3:1-2, 6; 1 Timothy 2:14; Galatians 3:22; Romans 5:12, 18-19; 6:23; Ephesians 2:3.

ARTICLE V - OF THE SALVATION OF THE ELECT BY GRACE

All mankind, having fallen in Adam, has become altogether dead in sins and trespasses and subject to the eternal wrath of the great God because of transgression.

Yet the elect, whom God has loved with an everlasting love, are redeemed, made alive, and saved - not by themselves, nor by their own works, lest anyone should boast, but wholly and solely by God's free grace and mercy through Jesus Christ.

Christ is made unto us by God wisdom, righteousness, sanctification, and redemption, so that, as it is written, he who glories should glory in the Lord.⁵

5. Jeremiah 31:3; Genesis 3:15; Ephesians 1:3, 7; 2:4, 8-9; 1 Thessalonians 5:9; Acts 13:38; 1 Corinthians 1:30-31; Jeremiah 9:23-24.

ARTICLE VI - OF ETERNAL LIFE IN THE KNOWLEDGE OF GOD AND CHRIST

This is eternal life: to know the only true God, and Jesus Christ whom He has sent.

On the contrary, the Lord will take vengeance in flaming fire upon those who do not know God and who do not obey the gospel of our Lord Jesus Christ.⁶

6. John 17:3; Hebrews 5:9; Jeremiah 23:5-6; 2 Thessalonians 1:8; John 3:36.

ARTICLE VII - OF THE HOLY SCRIPTURES AS THE RULE OF FAITH AND OBEDIENCE

The rule of this knowledge, faith, and obedience, concerning the worship and service of God and all other Christian duties, is not human inventions, opinions, devices, laws, constitutions, or unwritten traditions of any kind.

The only rule is the Word of God contained in the canonical Scriptures.⁷

7. John 5:39; 2 Timothy 3:15-17; Colossians 2:18, 23; Matthew 15:9.

ARTICLE VIII - OF THE SUFFICIENCY OF THE WRITTEN WORD

In His written Word, God has plainly revealed everything that He has

judged necessary for us to know, believe, and acknowledge concerning the nature and offices of Christ.

In Christ all the promises of God are Yea and Amen, to the praise and glory of God.⁸

8. Acts 3:22-23; Hebrews 1:1-2; 2 Timothy 3:15-17; 2 Corinthians 1:20.

ARTICLE IX - OF THE PERSON AND INCARNATION OF THE LORD JESUS CHRIST

The Lord Jesus Christ, of whom Moses and the prophets wrote and whom the apostles preached, is the Son of God the Father, the brightness of His glory, and the express image of His person.

He is God with the Father and the Holy Spirit. By Him the world was made, and by Him all the works of creation are upheld and governed.

When the fulness of time had come, He was made man, born of a woman, of the tribe of Judah, and of the seed of Abraham and David. He was born of Mary, the blessed virgin, by the Holy Spirit coming upon her and the power of the Highest overshadowing her.

He was made like unto us in all things, yet without sin.⁹

9. Genesis 3:15; 22:18; 49:10; Daniel 7:13; 9:24-26; Proverbs 8:22-23; John 1:1-3; Colossians 1:15-17; Galatians 4:4; Hebrews 7:14; Revelation 5:5; Romans 1:3; 9:5; Matthew 1:16; Luke 1:35; Hebrews 2:16; Isaiah 53:3-5; Philippians 2:8.

ARTICLE X - OF CHRIST THE MEDIATOR

Jesus Christ alone is made the Mediator of the New Covenant, even the everlasting covenant of grace between God and man.

He is perfectly and fully the Prophet, Priest, and King of the Church of God for evermore.¹⁰

10. 1 Timothy 2:5; Hebrews 9:15; John 14:6; Acts 3:22-23; Hebrews 3:1; Psalm 2:6.

ARTICLE XI - OF CHRIST'S APPOINTMENT AND ANOINTING

The Lord Jesus Christ was foreordained to this office from everlasting by the authority of the Father.

With respect to His human nature, He was called and set apart from the womb, and was most fully and abundantly anointed with all gifts necessary for His work. God poured out the Spirit upon Him without measure.¹¹

11. Proverbs 8:23; Isaiah 42:6; 49:1, 5; 11:2-5; 61:1-3; Luke 4:17-22; John 1:14, 16; 3:34.

ARTICLE XII - OF CHRIST'S CALL TO THE MEDIATORIAL

OFFICE

In Christ's call to His mediatorial office, Scripture sets forth two matters for consideration: His call to the office, and the office itself.

No one takes this honour upon himself, but only he who is called by God, as Aaron was. So also Christ was called by God the Father.

By a special covenant, the Father appointed His Son to this office. The covenant included this promise: that Christ should be made an offering for sin, that He should see His seed, prolong His days, and that the pleasure of the Lord should prosper in His hand.

This calling therefore includes His choosing, foreordination, and sending. Choosing concerns the end; foreordination concerns the means; and sending concerns the execution of the work itself.

All this proceeds from free grace alone, without any condition foreseen either in men or in Christ considered as Mediator.¹²

12. Hebrews 5:4-6; Isaiah 53:10; Isaiah 42:1; 1 Peter 1:20; John 3:17; 9:4; 10:36.

ARTICLE XIII - OF THE UNIQUENESS OF CHRIST'S MEDIATORIAL OFFICE

The office of Mediator - that is, the office of Prophet, Priest, and King of the Church of God - is so proper and exclusive to Christ that neither the whole office, nor any part of it, can be transferred from Him to another.¹³

13. 1 Timothy 2:5; Hebrews 7:24; Daniel 7:14; Acts 4:12; Luke 1:33; John 14:6.

ARTICLE XIV - OF CHRIST'S THREEFOLD OFFICE

The office to which Christ was called is threefold: Prophet, Priest, and King.

This number and order of offices arise from the necessities of fallen mankind. First, because men labour under ignorance, they stand in need of the prophetic office of Christ to instruct them. Second, because they are alienated from God, they stand in need of His priestly office to reconcile them. Third, because they are utterly unable and unwilling to return to God, they stand in need of His kingly office to subdue, assist, govern, and preserve them.¹⁴

14. Deuteronomy 18:15; Acts 3:22-23; Psalm 110:4; Hebrews 3:1; 4:14-15; 5:6; Psalm 2:6; Acts 26:18; Colossians 1:13, 21; Ephesians 2:12; Song of Solomon 1:4; John 6:44.

ARTICLE XV - OF CHRIST'S PROPHETIC OFFICE

The prophetic office of Christ is that by which He has perfectly

revealed the whole will of God from the bosom of the Father, so far as it is necessary for His servants to know, believe, and obey.

For this reason, He is called not only a Prophet and Teacher, but also the Apostle of our profession, the Messenger of the covenant, the wisdom of God, and the One in whom are hidden all the treasures of wisdom and knowledge.¹⁵

15. John 1:18; 12:49-50; 15:15; 17:8; Deuteronomy 18:15; Matthew 23:10; Hebrews 3:1; Malachi 3:1; 1 Corinthians 1:24; Colossians 2:3.

ARTICLE XVI - OF THE NECESSITY OF CHRIST'S DIVINE AND HUMAN NATURES

In order that Christ might be a complete and sufficient Prophet, it was necessary that He should be both God and man.

Unless He had been God, He could never have perfectly understood the will of God, nor could He have revealed it throughout all ages. Unless He had been man, He could not suitably have made that will known to mankind in His own person.¹⁶

16. John 1:18; 3:13; 1 Corinthians 2:11, 16; Acts 3:22; Deuteronomy 18:15; Hebrews 1:1-2.

ARTICLE XVII - OF CHRIST'S PRIESTLY OFFICE

Christ, having consecrated Himself, appeared once to put away sin by the offering and sacrifice of Himself.

To this end, He fully performed and suffered all that was required so that God, through the blood of His cross, might reconcile His elect to Himself by an acceptable sacrifice.

Having broken down the dividing wall, He completed and removed all the rites, shadows, and ceremonies of the former dispensation. He has now entered within the veil, into the Holy of Holies - that is, into heaven itself and the presence of God. There He lives for ever and sits at the right hand of Majesty, appearing before the Father to make intercession for all who come to the throne of grace by that new and living way.

He also makes His people a spiritual house and a holy priesthood, to offer up spiritual sacrifices acceptable to God through Him. Neither does the Father accept, nor does Christ offer to the Father, any other worship or worshippers.¹⁷

17. John 17:19; Hebrews 5:7-9; 9:26; Romans 5:19; Ephesians 5:2; Colossians 1:20; Ephesians 2:14-16; Romans 8:34; Hebrews 9:24; 10:19-22; 1 Peter 2:5; John 4:23-24.

ARTICLE XVIII - OF THE NATURE AND PERFECTION OF CHRIST'S PRIESTHOOD

Christ's priesthood was not legal or temporary, but according to the order of Melchisedec. It was not established by a carnal commandment, but by the power of an endless life. It is not weak or imperfect, but stable and complete; not for a time, but for ever. It admits no successor, but belongs perpetually and exclusively to Christ, who ever lives.

Christ Himself was the Priest, the Sacrifice, and the Altar. He was Priest according to both His divine and human natures. He was the Sacrifice, properly speaking, according to His human nature; therefore Scripture attributes the sacrifice to His body and blood. Yet the power by which this sacrifice became effectual depended upon His divine nature, for it was the Son of God who offered Himself for us.

He was the Altar according to His divine nature, because it belongs to the altar to sanctify that which is offered upon it. The altar must therefore possess a dignity greater than the sacrifice itself.¹⁸

18. Hebrews 7:16-25; 10:10; 1 Peter 1:18-19; Colossians 1:20-22; Isaiah 53:10; Matthew 20:28; Acts 20:28; Romans 8:3; Hebrews 9:14; 13:10, 12, 15; Matthew 23:17; John 17:19.

ARTICLE XIX - OF CHRIST'S KINGLY OFFICE

Christ, having risen from the dead and ascended into heaven, sits at the right hand of God the Father, having all power in heaven and on earth given unto Him.

He spiritually governs His Church and exercises His power over all angels and men, both good and evil. He does this for the preservation and salvation of the elect, and for the overruling and destruction of His enemies, who are the reprobate.

By His kingly power, Christ communicates and applies to His elect the benefits, virtue, and fruit of His prophetic and priestly offices. He subdues and takes away their sins, justifies and adopts them, regenerates and sanctifies them, preserves and strengthens them in all their conflicts against Satan, the world, the flesh, and every temptation arising from them.

By His Spirit, He continually dwells in, governs, and keeps their hearts in faith and filial fear. Having given them His Spirit, He never takes Him away, but by Him continually produces and nourishes in them faith, repentance, love, joy, hope, and all heavenly light unto immortality.

Nevertheless, through their own unbelief and the temptations of Satan, their sensible enjoyment of this light and love may for a time be clouded and overwhelmed.

Christ also rules over His enemies in the world - Satan and all the vessels of wrath - limiting, using, and restraining them by His mighty power, according to what seems good in His divine wisdom and justice,

for the execution of His determinate counsel.¹⁹

19. 1 Corinthians 15:4; 1 Peter 3:21-22; Matthew 28:18-20; Luke 24:51; Acts 1:11; 5:30-31; Romans 14:9; Mark 1:27; Hebrews 1:14; John 16:7, 15; John 5:26-27; Romans 5:5-7; 14:17; Galatians 5:22-23; John 1:4, 13; John 13:1; 10:28-29; 14:16-17; Romans 11:29; Psalm 51:10-11; Job 33:29-30; 2 Corinthians 12:7, 9; Romans 1:21; 2:4-6; 9:17-18; 2 Peter 2.

ARTICLE XX - OF THE FULL MANIFESTATION OF CHRIST'S KINGDOM

Christ's kingdom will be fully perfected when He comes the second time in glory, to reign among His saints and to be admired by all who believe.

Then He will put down all rule and authority beneath His feet, so that the glory of the Father may be fully and perfectly manifested in the Son, and the glory of the Father and the Son in all His members.²⁰

20. 1 Corinthians 15:24, 28; Hebrews 9:28; 2 Thessalonians 1:9-10; 1 Thessalonians 4:15-17; John 17:21, 26.

ARTICLE XXI - OF PARTICULAR REDEMPTION

Jesus Christ, by His death, obtained salvation and reconciliation only for the elect, whom God the Father gave unto Him.

The gospel is to be preached to all men as the ground of faith: namely, that Jesus is the Christ, the Son of the ever-blessed God, filled with the perfection of all heavenly and spiritual excellencies, and that salvation is found only and entirely through believing in His name.²¹

21. John 15:13; Romans 8:32-34; 5:11; 3:25; John 17:2; 6:37; Matthew 16:16; Luke 2:26; John 6:69; 20:31; 1 John 5:11.

ARTICLE XXII - OF FAITH AS THE GIFT OF GOD

Faith is the gift of God, wrought in the hearts of the elect by the Spirit of God.

By this faith they come to see, know, and believe the truth of the Scriptures. They also come to recognise their excellence above all other writings and all other things in the world, because the Scriptures reveal the glory of God in His attributes, the excellence of Christ in His nature and offices, and the power and fulness of the Spirit in His workings and operations.

Being thus persuaded of the truth, they are enabled to rest the whole weight of their souls upon it.²²

22. Ephesians 2:8; John 6:29; 4:10; Philippian 1:29; Galatians 5:22; John 17:17; Hebrews 4:11-12; John 6:63.

ARTICLE XXIII - OF THE FINAL PERSEVERANCE OF THE SAINTS

Those in whom this precious faith has been wrought by the Spirit can never finally or totally fall away.

Although many storms and floods may arise and beat against them, they shall never be able to remove them from the foundation and Rock upon which they are fastened by faith.

They shall be kept by the power of God unto salvation, where they shall enjoy their purchased possession, having already been engraved upon the palms of God's hands.²³

23. Matthew 7:24-25; John 13:1; 1 Peter 1:4-6; Isaiah 49:13-16.

ARTICLE XXIV - OF THE ORDINARY MEANS BY WHICH FAITH IS BEGOTTEN

Faith is ordinarily begotten by the preaching of the gospel, or the Word of Christ.

This does not depend upon any power or ability in the creature. Man, being dead in sins and trespasses, is wholly passive in regeneration, and believes and is converted by no less power than that which raised Christ from the dead.²⁴

24. Romans 10:17; 1 Corinthians 1:21; Romans 9:16; Ephesians 2:1-2; Ezekiel 16:6; Romans 3:12; 1:16; Ephesians 1:19; Colossians 2:12.

ARTICLE XXV - OF THE FREE PROCLAMATION OF THE GOSPEL

The preaching of the gospel for the conversion of sinners is absolutely free. It does not require, as an indispensable condition, any qualifications, preparations, terrors of the law, or preceding ministry of the law.

The gospel addresses the sinner simply as a naked, ungodly soul, calling him to receive Christ as crucified, dead, buried, and risen again - Christ who has been made a Prince and a Saviour for such sinners.²⁵

25. John 3:14-15; 1:12; Isaiah 55:1; John 7:37; 1 Timothy 1:15; Romans 4:5; 5:8; Acts 5:30-31; 2:36; 1 Corinthians 1:22-24.

ARTICLE XXVI - OF THE POWER OF GOD IN THE BELIEVER'S LIFE

The same power that converts a sinner to faith in Christ continues to carry the soul through all duties, temptations, conflicts, and sufferings.

Whatever a Christian is, he is by grace; and whatever he does in obedience to God is accomplished by the continual renewing operation of God. Without this divine power, he cannot perform any duty toward God

or withstand the temptations of Satan, the world, or men.²⁶

26. 1 Peter 1:5; 2 Corinthians 12:9; 1 Corinthians 15:10; Philippians 2:12-13; John 15:5; Galatians 2:19-20.

ARTICLE XXVII - OF THE UNION OF BELIEVERS WITH GOD IN CHRIST

God the Father, the Son, and the Holy Spirit are one with all believers.

Believers are one with God in the fulness they receive from Christ; in their covenant relations; as the head is one with the members; as a house is one with its inhabitants; as a husband is one with his wife; in light and love; and in the inheritance and glory of Christ.

By virtue of this union and oneness with God, all believers are the adopted sons of God, heirs of Christ, and joint-heirs with Him of all the promises belonging both to this life and to that which is to come.²⁷

27. 1 Thessalonians 1:1; John 14:10, 20; 17:21; Colossians 2:9-10; 1:19; John 1:16-17; 20:17; Hebrews 2:11; Colossians 1:18; Ephesians 5:30; 2:22; 1 Corinthians 3:16-17; Isaiah 62:5; 2 Corinthians 11:2; Galatians 3:26; John 17:24; Romans 8:15-17; Galatians 4:4-7.

ARTICLE XXVIII - OF JUSTIFICATION

Those who have union with Christ are justified from all their sins - past, present, and to come - by the blood of Christ.

This justification is a gracious and free acquittal by God of a guilty and sinful creature from all sin, through the satisfaction Christ made by His death.

This justification is applied and made manifest to the believer through faith.²⁸

28. 1 John 1:7; Hebrews 10:14; 9:26; 2 Corinthians 5:19; Romans 3:23; Acts 13:38-39; Romans 5:1; 3:25, 30.

ARTICLE XXIX - OF SANCTIFICATION

All believers are a holy and sanctified people. Sanctification is a spiritual grace of the New Covenant and an effect of the love of God manifested to the soul.

By this grace, the believer is truly and actually separated, in both soul and body, from sin and dead works through the blood of the everlasting covenant. He also presses after heavenly and evangelical obedience to all the commands that Christ, as Head and King in the New Covenant, has prescribed to him.²⁹

29. 1 Corinthians 1:2; 1 Peter 2:9; Ephesians 1:4; 1 John 4:16; Ephesians 4:24; Hebrews 9:14; 13:20-21; Philippians 3:12-15; Matthew 28:20.

ARTICLE XXX - OF PEACE WITH GOD AND RECONCILIATION

Through the knowledge of that justification of life, given by the Father and obtained by the blood of Christ, all believers possess the great privilege of the New Covenant: peace with God and reconciliation.

Those who were once far off are brought near by the blood of Christ. They possess that peace which passes all understanding, and they rejoice in God through our Lord Jesus Christ, by whom they have now received the atonement.³⁰

30. 2 Corinthians 5:19; Isaiah 54:10; 26:12; Ephesians 2:13-14; Philippians 4:7; Romans 5:10-11.

ARTICLE XXXI - OF THE BELIEVER'S SPIRITUAL WARFARE

During this present life, all believers are engaged in continual warfare, combat, and opposition against sin, self, the world, and the devil.

They are liable to all kinds of afflictions, tribulations, and persecutions, and shall continue in this condition until Christ comes in His kingdom, having been predestined and appointed to it.

Whatever the saints possess or enjoy spiritually from God in this life is received by faith.³¹

31. Ephesians 6:10-13; 2 Corinthians 10:3-5; Revelation 2:9-10.

ARTICLE XXXII - OF CHRIST AS THE STRENGTH OF HIS PEOPLE

The only strength by which the saints are enabled to face all opposition and overcome all afflictions, temptations, persecutions, and trials is Jesus Christ alone.

He is the Captain of their salvation, made perfect through sufferings. He has pledged His strength to assist them in all their afflictions, uphold them under every temptation, and preserve them by His power unto His everlasting kingdom.³²

32. John 16:33; Hebrews 2:9-10; John 15:5; 2 Timothy 4:18.

ARTICLE XXXIII - OF THE CHURCH AS CHRIST'S SPIRITUAL KINGDOM

Jesus Christ has here on earth a spiritual kingdom, which is His Church. He has purchased and redeemed it for Himself as a particular inheritance.

The visible Church is a company of visible saints who have been called and separated from the world by the Word and Spirit of God. They make a visible profession of the faith of the gospel, are baptised into that faith, and are joined to the Lord and to one another by mutual agreement,

in the practical enjoyment of the ordinances commanded by Christ, their Head and King.³³

33. 1 Corinthians 1:2; Ephesians 1:1; Romans 1:7; Acts 26:18; 1 Thessalonians 1:9; 2 Corinthians 6:17; Revelation 18:4; Acts 2:37; 10:37; Romans 10:10; Matthew 18:19-20; Acts 2:42; 9:26; 1 Peter 2:5.

ARTICLE XXXIV - OF CHRIST'S PROMISES TO HIS CHURCH

To this Church Christ has made His promises and given the signs of His covenant, presence, love, blessing, and protection.

Here are the fountains and springs of His heavenly grace continually flowing forth. Therefore, all who acknowledge Him as their Prophet, Priest, and King ought to come to His Church, to be enrolled among His household servants, to live under His heavenly conduct and government, and to dwell within His walled sheepfold and watered garden.

There they are to have communion with the saints, so that they may be made partakers of their inheritance in the kingdom of God.³⁴

34. Matthew 28:18-20; 2 Corinthians 6:18; Isaiah 8:16; 1 Timothy 3:15; 4:16; 6:3-5; Acts 2:41, 47; Song of Solomon 4:12; Galatians 6:10; Ephesians 2:19.

ARTICLE XXXV - OF THE PLACE AND SERVICE OF EVERY MEMBER

All Christ's servants are called into His Church to present their bodies and souls and to bring the gifts that God has given them.

Having come into the Church, they are appointed by Christ to their proper order, particular place, and suitable use. Being fitly joined and knit together, according to the effectual working of every part, the whole body builds itself up in love.³⁵

35. 1 Corinthians 12:6-7, 12, 18; Romans 12:4-6; 1 Peter 4:10; Ephesians 4:16; Colossians 2:5-6, 19.

ARTICLE XXXVI - OF THE CHURCH'S AUTHORITY TO CHOOSE ITS OFFICERS

Every church, being thus joined together, has received power from Christ for its proper well-being.

Each church is therefore to choose from among itself suitable persons for the offices of pastors, teachers, elders, and deacons. These persons must be qualified according to the Word of God and are appointed by Christ in His Testament for the feeding, governing, serving, and building up of His Church.

No other person or authority has power to impose these officers, or any others, upon the church.³⁶

36. Acts 1:23; 6:3; 15:22, 25; 1 Corinthians 16:3; Romans 12:7-8; 16:1; 1 Corinthians 12:8, 28; 1 Timothy 3; Hebrews 13:7; 1 Peter 5:1-3.

ARTICLE XXXVII - OF THE DUTY OF MINISTERS TO CONTINUE IN THEIR CALLING

The ministers previously mentioned, being lawfully called by the church in which they are to serve, ought to continue faithfully in their calling according to God's ordinance.

They are carefully to feed the flock of Christ committed to them, not for dishonest gain, but with a ready and willing mind.³⁷

37. Hebrews 5:4; Acts 14:23; 1 Timothy 4:14; John 10:3-4; Acts 20:28; Romans 12:7-8; Hebrews 13:7, 17.

ARTICLE XXXVIII - OF THE MAINTENANCE OF MINISTERS

The proper maintenance of the officers of the church should arise from the free and voluntary giving of the congregation.

According to Christ's ordinance, those who preach the gospel should live by the gospel, and should not be supported by compulsion under a forced law.³⁸

38. 1 Corinthians 9:7, 14; Galatians 6:6; 1 Thessalonians 5:12-13; 1 Timothy 5:17-18; Philippians 4:15-16.

ARTICLE XXXIX - OF BAPTISM

Baptism is an ordinance of the New Testament, given by Christ to be administered only to those who profess faith, or who have been made disciples and taught.

Those who make a profession of faith ought to be baptised.

The words later added to the confession read: "And afterwards to partake of the Lord's Supper."³⁹

39. Acts 2:37-38; 8:36-38; 18:8.

ARTICLE XL - OF THE MANNER AND SIGNIFICANCE OF BAPTISM

Scripture declares that the proper way of administering baptism is by dipping or plunging the whole body under water.

Because baptism is a sign, the outward action must correspond to the spiritual realities signified by it. These are: the washing of the whole soul in the blood of Christ; the believer's interest in the death, burial, and resurrection of Christ; and the confirmation of our faith that, as certainly as the body is buried beneath the water and rises 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.⁴⁰

40. Matthew 3:16; John 3:23; Acts 8:38; Revelation 1:5; 7:14; Hebrews 10:22; Romans 6:3-5; 1 Corinthians 15:28-29.

ARTICLE XLI - OF THOSE APPOINTED TO ADMINISTER BAPTISM

The persons appointed by Christ to administer baptism are preaching disciples.

Scripture does not restrict the administration of this ordinance to a particular church officer or to a person extraordinarily sent. The commission to baptise was given to them in their character as disciples.⁴¹

41. Isaiah 8:16; Matthew 28:16-19; John 4:1-2; Acts 20:7; Matthew 26:26.

ARTICLE XLII - OF THE CHURCH'S AUTHORITY TO RECEIVE AND EXCLUDE MEMBERS

Christ has also given power to His whole Church to receive members into its fellowship and to exclude, by excommunication, any member who ought to be removed.

This authority is given to each particular congregation, not to one individual person, whether member or officer, but to the whole church.⁴²

42. Acts 2:47; Romans 16:2; Matthew 18:17; 1 Corinthians 5:4; 2 Corinthians 2:6-8.

ARTICLE XLIII - OF THE ACCOUNTABILITY OF EVERY CHURCH MEMBER

Every member of a church, however distinguished, influential, or learned, is subject to the censure and judgement of Christ exercised through the church.

The church ought to proceed against its members with great care and tenderness, and only after proper counsel and due consideration.⁴³

43. Matthew 18:16-18; Acts 11:2-3; 1 Timothy 5:19-21.

ARTICLE XLIV - OF OVERSIGHT AND MUTUAL WATCHFULNESS IN THE CHURCH

For the preservation of His Church in holy and orderly communion, Christ appoints particular men over the congregation whose office is to govern, oversee, visit, and watch over it.

At the same time, for the better preservation of the church in every place, He has given authority to all its members and laid upon them the duty of watching over one another.⁴⁴

44. Acts 20:27-28; Hebrews 13:17, 24; Matthew 24:45; 1 Thessalonians 5:14; Mark 13:34, 37; Galatians 6:1; 1 Thessalonians 5:11; Jude 3, 20;

Hebrews 10:24-25; 12:15.

ARTICLE XLV - OF THOSE GIFTED TO TEACH IN THE CHURCH

Those to whom God has given gifts, having first been examined and approved by the church, may and ought, by the appointment of the congregation, to prophesy according to the proportion of faith.

That is, they may publicly teach the Word of God for the edification, exhortation, and comfort of the church.⁴⁵

45. 1 Corinthians 14; Romans 12:6; 1 Peter 4:10-11; 1 Corinthians 12:7; 1 Thessalonians 5:19-21.

ARTICLE XLVI - OF REMAINING IN COMMUNION WHILE SEEKING REFORMATION

When a church has been rightly gathered, established, and continues in Christian communion and obedience to the gospel of Christ, no member ought to separate from it merely because faults and corruptions arise within it.

As long as a church is composed of men who are subject to weakness and failure, such disorders may arise even in true and properly constituted churches.

Members ought not to withdraw until they have first sought correction and redress in the proper order.⁴⁶

46. Revelation 2-3; Acts 15:12; 1 Corinthians 1:10; Ephesians 2:16; 4:15-16; Hebrews 10:25; Jude 19; Matthew 18:17; 1 Corinthians 5:4-5.

ARTICLE XLVII - OF COMMUNION BETWEEN PARTICULAR CHURCHES

Although particular congregations are distinct and separate bodies, each being a compact and ordered body within itself, they are all to walk according to the same rule.

By every suitable means, they ought to seek the counsel and assistance of one another in all necessary affairs of the churches, as members of one body in the common faith, under Christ their only Head.⁴⁷

47. 1 Corinthians 4:17; 14:33, 36; 16:1; Matthew 28:20; 1 Timothy 3:15; 6:13-14; Revelation 22:18-19; Colossians 2:6, 19; 4:16.

ARTICLE XLVIII - OF THE CIVIL MAGISTRATE

Civil government is an ordinance of God, appointed for the punishment of evildoers and for the praise of those who do well.

Believers ought to submit in the Lord to all lawful commands issued by civil rulers.

They are also to offer supplications and prayers for kings and for all who are in authority, so that under them they may lead a quiet and peaceable life in all godliness and honesty.⁴⁸

48. Romans 13:1-4; 1 Peter 2:13-14; 1 Timothy 2:1-2.

ARTICLE XLIX - OF THE SUPREME CIVIL AUTHORITY

We acknowledge the supreme civil authority of this kingdom to be the King and Parliament, freely chosen by the kingdom.

In all civil laws lawfully enacted by them, whether already established or hereafter ordained, we are bound to yield obedience in the Lord. We also consider ourselves bound to defend their persons and all just civil laws made by them, with our persons, liberties, estates, and all that belongs to us.

Although we may suffer greatly for refusing active obedience to certain ecclesiastical laws which they may judge it their duty to establish, but which we cannot presently see to be lawful or submit to in conscience, we are nevertheless bound to yield our persons passively to their authority.

ARTICLE L - OF LIBERTY OF CONSCIENCE UNDER THE MAGISTRATE

If God should grant us the mercy of inclining the hearts of the magistrates to show tenderness toward our consciences, so that we may be protected from wrong, injury, oppression, and molestation, we shall regard it as a mercy beyond our expectation.

We have long groaned under the tyranny and oppression of the prelatical hierarchy, which God in His mercy has used the present King and Parliament as an honourable instrument to overthrow.

Through this we have enjoyed some breathing space, and we hope that we shall remain deeply obliged to bless God for such mercy.⁴⁹

49. 1 Timothy 2:1-4; Psalm 126:1; Acts 9:31.

ARTICLE LI - OF OBEDIENCE TO CHRIST WHEN CIVIL PROTECTION IS WITHHELD

If God should withhold the magistrates' approval and assistance, we must nevertheless continue together in Christian communion.

We dare not suspend our practice or cease walking in obedience to Christ. Rather, we must continue professing and holding forth the faith already declared, even in the midst of trials and afflictions.

We must not count our goods, lands, wives, husbands, children, fathers, mothers, brothers, sisters, or even our own lives dear to us, so that we may finish our course with joy.

"We ought to obey God rather than men."

Acts 5:29

We rest upon the commandment, commission, and promise of our Lord and Master Jesus Christ, who possesses all power in heaven and earth and has promised to be with those who keep His commandments unto the end of the world.

When we have finished our course and kept the faith, He will give us the crown of righteousness laid up for all who love His appearing. To Him we must give an account of all our actions, and no man can discharge us from that responsibility.⁵⁰

50. Acts 2:40-41; 4:19; 5:28-29, 41; 20:23; 1 Thessalonians 3:3; Philippians 1:27-29; Daniel 3:16-17; 6:7, 10, 22-23; Matthew 28:18-20; 1 Timothy 6:13-15; Romans 12:1, 8; 1 Corinthians 14:37; 2 Timothy 4:7-8; Revelation 2:10; Galatians 2:4-5.

ARTICLE LII - OF RENDERING TO ALL THEIR DUE

We are to give to all men whatever is due to them.

Tributes, customs, and all other lawful duties should willingly be paid and performed. Our lands, goods, and persons are to be submitted to the magistrate in the Lord.

The magistrate is to be acknowledged, respected, and obeyed according to godliness, not only because of wrath, but also for conscience' sake.

Finally, all men are to be esteemed and treated according to what is proper to their place, age, estate, and condition.⁵¹

51. Romans 13:5-7; Matthew 22:21; Titus 3:1-2; 1 Peter 3:13; 5:5; Ephesians 5:21-22; 6:1-9.

ARTICLE LII [AS NUMBERED IN THE ORIGINAL] - OF GIVING TO GOD AND CAESAR THEIR DUE

Thus we desire to give to God that which belongs to God, to Caesar that which belongs to Caesar, and to all men that which belongs to them.

We endeavour always to maintain a clear conscience, free from offence toward God and toward men.

“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.”

Acts 24:14

*From our hearts we reject all heresies and opinions that are contrary to Christ. We desire to remain steadfast and unmovable, always abounding in the work of the Lord, knowing that our labour is not in vain in the Lord.*⁵²

52. Matthew 22:21; Acts 24:14-16; John 5:28; 2 Corinthians 4:17; 1

Timothy 6:3-5; 1 Corinthians 15:58.

THE CONCLUSION

Thus we desire to give to Christ that which belongs to Him, and to every lawful authority that which is due to it.

We desire to owe no man anything except love; to live quietly and peaceably, as becomes saints; to maintain a good conscience in all things; and to treat every man, whatever his judgement may be, as we would wish him to treat us.

We desire that our conduct may show us to be a conscientious, peaceable, and harmless people, in no way dangerous or troublesome to human society.

We also desire to labour and work with our own hands, so that we may not be burdensome to anyone, but may have something to give to those in need, whether friends or enemies, remembering that it is more blessed to give than to receive.

We confess that we know only in part, and that there are many things of which we remain ignorant, but which we desire and seek to understand.

If anyone should perform that friendly service of showing us from the Word of God something that we have not yet seen, we shall have cause to be thankful both to God and to them.

But if anyone should seek to impose upon us anything that we do not see commanded by our Lord Jesus Christ, then, in His strength, we would rather endure every reproach and torture of men, be stripped of every outward comfort, and, if it were possible, die a thousand deaths, than act against the least part of the truth of God or against the light of our own consciences.

If anyone should call what we have declared heresy, then we acknowledge with the Apostle that, after the way which they call heresy, we worship the God of our fathers.

At the same time, we reject every heresy properly so called, because it is contrary to Christ. We desire to remain steadfast and unmovable, always abounding in obedience to Christ, knowing that our labour is not in vain in the Lord.

“Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.”

2 Corinthians 1:24

“Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. O let not the oppressed return ashamed: let the poor and needy praise thy name.”

Psalms 74:22, 21

“Surely I come quickly. Amen. Even so, come, Lord Jesus.”
Revelation 22:20

THE FIRST LONDON BAPTIST
CONFESSION OF FAITH, 1646
SECOND EDITION, CORRECTED AND
ENLARGED

The first edition of this confession was published in 1644. This second edition, corrected and enlarged, was published in 1646.

A CONFESSION OF FAITH

Of seven congregations or churches of Christ in London, commonly, though unjustly, called Anabaptists; published for the vindication of the truth, the instruction of the ignorant, and the removal of those accusations frequently and unjustly cast upon them, both from the pulpit and in print.

Printed in London, 1646.

“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”

Acts 24:14-15

“For we cannot but speak the things which we have seen and heard.”

Acts 4:20

“Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?”

John 18:23

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.”

Matthew 5:11-12

ARTICLE I - OF THE ONE LIVING AND TRUE GOD

The Lord our God is one God. His being is in and of Himself, and His essence cannot be comprehended by anyone except Himself.

He alone possesses immortality and dwells in light which no man can approach unto.

In Himself He is most holy and infinite in every respect - in greatness,

wisdom, power, love, mercy, grace, patience, goodness, and truth.

He gives being, motion, and preservation to all creatures.⁵³

53. 1 Corinthians 8:6; Isaiah 44:6; 46:9; Exodus 3:14; 1 Timothy 6:16; Isaiah 43:15; Psalm 147:5; Deuteronomy 32:3; Job 36:5; Jeremiah 10:12; Exodus 34:6-7; Acts 17:28; Romans 11:36.

ARTICLE II - OF THE TRINITY

Within this divine and infinite Being are the Father, the Word, and the Holy Spirit.

Each possesses the whole divine essence, while the essence remains undivided. Each is infinite and without beginning, and therefore they are one God.

They are not divided in nature or being, but are distinguished by their several personal and relative properties.⁵⁴

54. 1 Corinthians 1:3; John 1:1; 15:26; Exodus 3:14; 1 Corinthians 8:6.

ARTICLE III - OF GOD'S ETERNAL DECREE

Before the world began, God decreed in Himself all things that come to pass, whether necessary, accidental, or voluntary, together with all their circumstances.

He works, orders, and brings all things to pass according to the counsel of His own will and for His own glory. Yet God is not the author of sin, nor does He have fellowship with anyone in sin.

In His decree are displayed His wisdom in ordering all things, His unchangeableness, His power, and His faithfulness in accomplishing all that He has purposed.

Before the foundation of the world, God foreordained some men to eternal life through Jesus Christ, to the praise and glory of His grace. He left the rest in their sin to their just condemnation, to the praise of His justice.⁵⁵

55. Isaiah 46:10; Ephesians 1:11; Romans 11:33; Psalm 115:3; 135:6; 33:15; 1 Samuel 10:9, 26; Proverbs 21:6; Exodus 21:13; Proverbs 16:33; Isaiah 45:7; Jeremiah 14:22; Matthew 6:28, 30; Colossians 1:16-17; Numbers 23:19-20; Romans 3:4; Jeremiah 10:10; Ephesians 1:4-5; Jude 4, 6; Proverbs 16:4.

ARTICLE IV - OF CREATION AND THE FALL OF MAN

In the beginning, God made all things very good. He created man in His own image, endowed him with all suitable perfection of nature, and made him free from sin.

But man did not remain long in this honour. Satan used the subtlety of the serpent first to deceive Eve, and then through her to seduce Adam. Adam, without any compulsion, ate the forbidden fruit, transgressed the commandment of God, and fell.

By this fall, death came upon all his posterity. All mankind is now conceived in sin and is, by nature, children of wrath, servants of sin, subject to death and to the other miseries of this world and of the world to come, unless the Lord Jesus Christ sets them free.⁵⁶

56. Genesis 1:1; Colossians 1:16; Isaiah 45:12; 1 Corinthians 15:45-46; Ecclesiastes 7:29; Genesis 3:1, 4-5; 2 Corinthians 11:3; 1 Timothy 2:14; Galatians 3:22; Romans 5:12, 18-19; 6:22-23; Ephesians 2:3.

ARTICLE V - OF DIVINE PROVIDENCE

God, in His infinite power and wisdom, orders and disposes all things according to the purpose for which they were created.

Neither good nor evil comes upon anyone by chance or apart from His providence. Whatever comes upon the elect is appointed by Him for His own glory and for their good.⁵⁷

57. Job 38:11; Isaiah 46:10-11; Ecclesiastes 3:14; Mark 10:29-30; Exodus 21:13; Proverbs 16:33; Romans 8:28.

ARTICLE VI - OF SALVATION BY FREE GRACE

All the elect, being loved by God with an everlasting love, are redeemed, made alive, and saved.

They are not saved by themselves or by their own works, lest any man should boast, but wholly and only by God, through His own free grace and mercy in Jesus Christ.

Christ is made unto them by God wisdom, righteousness, sanctification, redemption, and all in all, so that he who glories may glory in the Lord.⁵⁸

58. Jeremiah 31:3; Ephesians 1:3, 7; 2:8-9; 1 Thessalonians 5:9; Acts 13:48; 2 Corinthians 5:21; Jeremiah 9:23-24; 1 Corinthians 1:30-31; Jeremiah 23:6.

ARTICLE VII - OF ETERNAL LIFE AND FINAL JUDGEMENT

This is eternal life: to know the only true God and Jesus Christ whom He has sent.

On the contrary, the Lord will take vengeance in flaming fire upon those who do not know God and who do not obey the gospel of Jesus Christ.⁵⁹

59. John 17:3; Hebrews 5:9; 2 Thessalonians 1:8; John 3:36.

ARTICLE VIII - OF THE HOLY SCRIPTURES AS THE RULE OF

FAITH AND OBEDIENCE

The rule of this knowledge, faith, and obedience, concerning the worship of God and the whole duty of man, is not found in human laws or unwritten traditions, but only in the Word of God contained in the Holy Scriptures.

In the Scriptures, God has plainly recorded everything necessary for us to know, believe, and practise. They are the only rule of holiness and obedience for all saints, at all times and in all places.⁶⁰

60. Colossians 2:23; Matthew 15:6, 9; John 5:39; 2 Timothy 3:15-17; Isaiah 8:20; Galatians 1:8-9; Acts 3:22-23.

ARTICLE IX - OF THE PERSON AND INCARNATION OF THE LORD JESUS CHRIST

The Lord Jesus Christ, of whom Moses and the prophets wrote and whom the apostles preached, is the Son of God and the brightness of His glory. By Him God made the world, and He upholds and governs all things that He has made.

When the fulness of time had come, He was made of a woman, of the tribe of Judah, and of the seed of Abraham and David. He was born of the virgin Mary, the Holy Spirit coming upon her and the power of the Highest overshadowing her.

He was tempted in all points as we are, yet without sin.⁶¹

61. Genesis 3:15; 22:18; 49:10; Daniel 7:13; 9:24-26; Proverbs 8:23; John 1:1-3; Hebrews 1:8; Galatians 4:4; Hebrews 7:14; Revelation 5:5; Romans 1:3; 9:5; Matthew 1:16; Luke 1:35; Hebrews 2:16; Isaiah 53:3-5; Hebrews 4:15.

ARTICLE X - OF CHRIST THE MEDIATOR OF THE COVENANT

Jesus Christ is the Mediator of the new and everlasting covenant of grace between God and man.

He is for ever the perfect and complete Prophet, Priest, and King of the Church of God.⁶²

62. 1 Timothy 2:5; Hebrews 9:15; John 14:6; Isaiah 9:6-7.

ARTICLE XI - OF CHRIST'S ETERNAL APPOINTMENT AND ANOINTING

The Lord Jesus Christ was appointed to this office by God from everlasting.

With respect to His human nature, He was called, separated, and anointed from the womb, being most fully and abundantly furnished with

all the gifts necessary for His work.

God poured out His Spirit upon Him without measure.⁶³

63. Proverbs 8:23; Isaiah 42:6; 49:1, 5; 11:2-5; 61:1-2; Luke 4:17-22; John 1:14, 16; 3:34.

ARTICLE XII - OF CHRIST'S CALL TO THE MEDIATORIAL OFFICE

Concerning Christ's mediatorship, Scripture sets forth His call to that office. No man takes this honour to himself, but only he who is called by God, as Aaron was.

Christ's appointment was an act of God, by which, through a special promise, the Father ordained His Son to this office. The promise was that Christ should be made a sacrifice for sin, that He should see His seed, prolong His days, and that the pleasure of the Lord should prosper in His hand.

This appointment proceeded entirely from God's free and absolute grace toward His elect, without any condition foreseen in them that might procure it.⁶⁴

64. Hebrews 5:4-6; Isaiah 53:10-11; John 3:16; Romans 8:32.

ARTICLE XIII - OF THE EXCLUSIVE MEDIATORSHIP OF CHRIST

The office of Mediator - that is, the office of Prophet, Priest, and King of the Church of God - is so proper and exclusive to Christ that neither the whole office nor any part of it can be transferred from Him to another.⁶⁵

65. 1 Timothy 2:5; Hebrews 7:24; Daniel 7:14; Acts 4:12; Luke 1:33; John 14:6.

ARTICLE XIV - OF CHRIST'S THREEFOLD OFFICE

The office to which Christ was called is threefold: Prophet, Priest, and King.

This number and order of offices are necessary because of the condition of fallen mankind.

Because of our ignorance, we need Christ's prophetic office. Because of our great alienation from God, we need His priestly office to reconcile us. Because of our unwillingness and utter inability to return to God, we need His kingly office to convince, subdue, draw, uphold, and preserve us unto His heavenly kingdom.⁶⁶

66. Deuteronomy 18:15; Acts 3:22-23; Hebrews 3:1; 4:14-15; Psalm 2:6; 2 Corinthians 5:20; Acts 26:18; Colossians 1:21; John 16:8; Psalm 110:3; Song of Solomon 1:4; John 6:44; Philippians 4:13; 2 Timothy 4:18.

ARTICLE XV - OF CHRIST'S PROPHETIC OFFICE

The prophetic office of Christ is that by which He has revealed the will of God, including everything necessary for His servants to know and obey.

Therefore, He is called not only a Prophet and Teacher, but also the Apostle of our profession, the Messenger of the covenant, and the wisdom of God, in whom are hidden all the treasures of wisdom and knowledge.

He continues for ever to reveal the same truth of the gospel to His people.⁶⁷

67. John 1:18; 12:49-50; 17:8; Deuteronomy 18:15; Matthew 23:10; Hebrews 3:1; Malachi 3:1; 1 Corinthians 1:24; Colossians 2:3.

ARTICLE XVI - OF THE NECESSITY OF CHRIST'S DIVINE AND HUMAN NATURES

In order that Christ might be a complete and sufficient Prophet, it was necessary that He should be both God and man.

Unless He had been God, He could never have perfectly understood the will of God. Unless He had been man, He could not suitably have revealed that will to mankind in His own person.⁶⁸

68. John 1:18; Acts 3:22; Deuteronomy 18:15; Hebrews 1:1-2.

NOTE ON THE DEITY AND HUMANITY OF CHRIST

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

"The mighty God."

Isaiah 9:6

"And the Word was God."

John 1:1

"Christ came, who is over all, God blessed for ever. Amen."

Romans 9:5

"God was manifest in the flesh."

1 Timothy 3:16

"This is the true God, and eternal life."

1 John 5:20

"I am Alpha and Omega, the beginning and the ending."

Revelation 1:8

"All things were made by him; and without him was not any thing made that was made."

John 1:3

"Jesus Christ the same yesterday, and to day, and for ever."

Hebrews 13:8

*“And, lo, I am with you alway, even unto the end of the world.
Amen.”*

Matthew 28:20

“Thy throne, O God, is for ever and ever.”

Hebrews 1:8

Christ is not only perfect God, but also perfect man.

“Made of a woman.”

Galatians 4:4

“Made of the seed of David according to the flesh.”

Romans 1:3

*Because the children were partakers of flesh and blood, “he
also himself likewise took part of the same.”*

Hebrews 2:14

*“For both he that sanctifieth and they who are sanctified are
all of one.”*

Hebrews 2:11

*Additional references: Matthew 9:6; John 8:58; Acts 2:30; 13:23; Hebrews 2:16;
Ephesians 5:30.*

ARTICLE XVII - OF CHRIST’S PRIESTLY OFFICE

Christ, having sanctified Himself, appeared once to put away sin by the one offering of Himself as a sacrifice for sin. By that offering He fully accomplished and suffered everything God required for the salvation of His elect.

He removed all rites, ceremonies, and shadows, and has now entered within the veil into the Holy of Holies - that is, into the presence of God.

He also makes His people a spiritual house and a holy priesthood, to offer up spiritual sacrifices acceptable to God through Him.

Neither does the Father accept, nor does Christ offer to the Father, any other worship or worshippers.⁶⁹

69. John 17:19; Hebrews 5:7-10; 9:12, 26; Romans 5:19; Ephesians 5:2; Colossians 1:20; Ephesians 2:14-16; Romans 8:34; Hebrews 9:24; 8:1; 1 Peter 2:5; John 4:23-24.

ARTICLE XVIII - OF THE NATURE AND PERFECTION OF CHRIST’S PRIESTHOOD

Christ’s priesthood was not legal or temporary, but according to the order of Melchisedec. It is stable and perfect, not for a time, but for ever, and is suitable to Jesus Christ, who ever lives.

Christ was the Priest, the Sacrifice, and the Altar.

He was Priest according to both His divine and human natures. He was

the Sacrifice according to His human nature; therefore Scripture attributes the sacrifice to His body and blood.

Yet the effectiveness of this sacrifice depended upon His divine nature. For this reason, the blood by which the Church was purchased is called the blood of God.

Christ was the Altar according to His divine nature, since it belongs to the altar to sanctify that which is offered upon it. The altar must therefore possess a greater dignity than the sacrifice itself.⁷⁰

70. Hebrews 7:16-25; 5:6; 10:10; 1 Peter 1:18-19; Colossians 1:20, 22; Hebrews 9:13-14; Acts 20:28; Hebrews 13:10, 12, 15; Matthew 23:17; John 17:19.

ARTICLE XIX - OF CHRIST'S KINGLY OFFICE

Christ, having risen from the dead and ascended into heaven, possesses all power in heaven and on earth.

He spiritually governs His Church and exercises His power over all angels and men, both good and evil, for the preservation and salvation of the elect and for the overruling and destruction of His enemies.

By this kingly power He applies to His elect the benefits, virtue, and fruit of His prophetic and priestly offices. He subdues their sins and preserves and strengthens them in all their conflicts against Satan, the world, and the flesh.

By His Spirit, He keeps their hearts in faith and filial fear.

By the same mighty power He rules over the vessels of wrath, using, limiting, and restraining them according to what seems good to His infinite wisdom.⁷¹

71. 1 Corinthians 15:4; 1 Peter 3:21-22; Matthew 28:18-19; Luke 24:51; Acts 1:9-11; 5:30-31; Romans 14:9; John 5:26-27; Romans 5:6-8; 14:17; Galatians 5:22-23; Mark 1:27; Hebrews 1:14; John 16:15; Job 2:6; Romans 1:21; 9:17-18; Ephesians 4:17-18; 2 Peter 2.

ARTICLE XX - OF THE FULL MANIFESTATION OF CHRIST'S KINGLY POWER

Christ's kingly power will be more fully manifested when He comes in glory to reign among His saints.

Then He will put down all rule and authority beneath His feet, so 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.⁷²

72. 1 Corinthians 15:24, 28; Hebrews 9:28; 2 Thessalonians 1:9-10; 1 Thessalonians 4:15-17; John 17:21, 26.

ARTICLE XXI - OF PARTICULAR REDEMPTION

Jesus Christ, by His death, purchased salvation for the elect whom God gave unto Him.

These alone have an interest in Him and fellowship with Him. For them He makes intercession to the Father, and to them alone God, by His Spirit, applies the redemption accomplished by Christ.

To them also is given the free gift of eternal life, and to none else.⁷³

73. Ephesians 1:14; Hebrews 5:9; Matthew 1:21; John 17:6; Hebrews 7:25; 1 Corinthians 2:12; Romans 8:29-30; 1 John 5:12; John 3:16.

ARTICLE XXII - OF FAITH AS THE GIFT OF GOD

Faith is the gift of God, wrought in the hearts of the elect by the Spirit of God.

By this faith they come to know and believe the truth of the Scriptures and their excellence above all other writings and all things in the world.

The Scriptures reveal the glory of God in His attributes; the excellence of Christ in His nature and offices; and the power and fulness of the Holy Spirit in His workings and operations.

Believers are therefore enabled to cast their souls upon the truth thus believed.⁷⁴

74. Ephesians 2:8; John 6:29; 4:10; Philippians 1:29; Galatians 5:22; John 17:17; Hebrews 4:11-12; John 6:63.

ARTICLE XXIII - OF THE FINAL PERSEVERANCE OF THE SAINTS

All those in whom this precious faith has been wrought by the Spirit can never finally or totally fall away, for the gifts and calling of God are without repentance.

God continues to produce and nourish in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality.

Although many storms and floods arise and beat against them, they shall never be able to remove them from that foundation and Rock upon which they are fastened by faith.

Nevertheless, through unbelief and the temptations of Satan, their sensible enjoyment of God's light and love may be clouded and overwhelmed for a time. Yet God remains the same, and they shall certainly be kept by His power unto salvation.

There they shall enjoy their purchased possession, having been engraved upon the palms of His hands, and their names having been written in the book of life from all eternity.⁷⁵

75. Matthew 7:24-25; John 13:1; 10:28-29; 1 Peter 1:4-6; Isaiah 49:13-16.

ARTICLE XXIV - OF THE ORDINARY MEANS BY WHICH FAITH IS BEGOTTEN

Faith is ordinarily begotten by the preaching of the gospel, or the Word of Christ.

This does not arise from any power or agency in the creature. Man, being wholly passive and dead in trespasses and sins, believes and is converted by no less power than that which raised Christ from the dead.⁷⁶

76. Romans 10:17; 1 Corinthians 1:28; Romans 9:16; Ezekiel 16:6; Romans 3:12; 1:16; Ephesians 1:19; Colossians 2:12.

ARTICLE XXV - OF THE FREE PREACHING OF THE GOSPEL

The preaching of the gospel for the conversion of sinners is absolutely free.

It does not require, as an indispensable condition, any qualifications, preparations, terrors of the law, or preceding ministry of the law.

The gospel addresses the sinner simply as a naked, ungodly soul and calls him to receive Christ crucified, dead, buried, and risen again - Christ who has been made a Prince and a Saviour for such sinners as are brought through the gospel to believe in Him.⁷⁷

77. John 3:14-15; 1:12; Isaiah 55:1; John 7:37; 1 Timothy 1:15; Romans 4:5; 5:8; Acts 5:30-31; 2:36; 1 Corinthians 1:22-24.

ARTICLE XXVI - OF THE POWER OF GOD IN THE BELIEVER'S LIFE

The same power that converts a sinner to faith in Christ continues to carry the soul through all duties, temptations, conflicts, and sufferings.

Whatever a believer is, he is by grace; and he is carried forward in all obedience and through every temptation by that same grace.⁷⁸

78. 1 Peter 1:5; 2 Corinthians 12:9; 1 Corinthians 15:10; Philippians 2:12-13; John 15:5; Galatians 2:19-20.

ARTICLE XXVII - OF THE UNION OF BELIEVERS WITH GOD IN CHRIST

All believers are united to God through Christ.

By this union, God is one with them, and they are one with Him.

All believers are the sons of God and joint-heirs with Christ. To them belong all the promises of this life and of that which is to come.⁷⁹

79. 1 Thessalonians 1:1; John 17:21; 20:17; Hebrews 2:11; 1 John 4:16; Galatians 2:19-20.

ARTICLE XXVIII - OF JUSTIFICATION

Those who are united to Christ are justified from all their sins by the blood of Christ.

This justification is a gracious and complete acquittal by God of a guilty sinner from all sin, through the satisfaction Christ made by His death for all their sins.

This justification is applied and made manifest through faith.⁸⁰

80. 1 John 1:7; Hebrews 10:14; 9:26; 2 Corinthians 5:19; Romans 3:23; Acts 13:38-39; Romans 5:1; 3:25, 30.

ARTICLE XXIX - OF SANCTIFICATION

All believers are a holy and sanctified people.

Sanctification is a spiritual grace of the New Covenant and an effect of the love of God manifested in the soul. By it, the believer presses after heavenly and evangelical obedience to all the commands that Christ, as Head and King in His New Covenant, has prescribed to His people.⁸¹

81. 1 Corinthians 1:2; 1 Peter 2:9; Ephesians 1:4; 1 John 4:16; Matthew 28:20.

ARTICLE XXX - OF PEACE WITH GOD AND RECONCILIATION

Through the knowledge of that justification of life given by the Father and brought forth by the blood of Christ, all believers possess the great privilege of the New Covenant: peace with God and reconciliation.

Those who were once far off are brought near by the blood of Christ. They possess peace that passes all understanding, and they rejoice in God through our Lord Jesus Christ, by whom they have received the atonement.⁸²

82. 2 Corinthians 5:19; Romans 5:9-11; Isaiah 54:10; Ephesians 2:13-14; Philippians 4:7.

ARTICLE XXXI - OF THE BELIEVER'S SPIRITUAL WARFARE

During this present life, all believers are engaged in continual warfare and conflict against sin, self, the world, and the devil.

They are liable to all kinds of afflictions, tribulations, and persecutions, having been predestined and appointed to them.

Whatever the saints possess or enjoy spiritually from God is received by faith. Outward and temporal things may lawfully be possessed by civil right, even by those who do not have faith.⁸³

83. Romans 7:23-24; Ephesians 6:10-18; Hebrews 2:9-10; 2 Timothy 3:12; Romans 8:29; 1 Thessalonians 3:3; Galatians 2:19-20; 2 Corinthians 5:7; Deuteronomy 2:5.

ARTICLE XXXII - OF CHRIST AS THE STRENGTH OF HIS

PEOPLE

The only strength by which the saints are enabled to meet all opposition and trials is Jesus Christ alone.

He is the Captain of their salvation, made perfect through sufferings. He has pledged His faithfulness and strength to assist them in all their afflictions, uphold them in every temptation, and preserve them by His power unto His everlasting kingdom.⁸⁴

84. John 16:33; 15:5; Philippians 4:13; Hebrews 2:9-10; 2 Timothy 4:18.

ARTICLE XXXIII - OF THE CHURCH AS CHRIST'S SPIRITUAL KINGDOM

Jesus Christ has here on earth a manifestation of His spiritual kingdom, which is His Church. He has purchased and redeemed it for Himself as a peculiar inheritance.

The Church, as visible to us, is a company of visible saints who have been called and separated from the world by the Word and Spirit of God. They make a visible profession of the faith of the gospel, are baptised into that faith, and are joined to the Lord and to one another by mutual agreement, in the practical enjoyment of the ordinances commanded by Christ, their Head and King.⁸⁵

85. Matthew 11:11; 2 Thessalonians 1:1; 1 Corinthians 1:2; Ephesians 1:1; Romans 1:7; Acts 19:8-9; 26:18; 2 Corinthians 6:17; Revelation 18:4; Acts 2:37; 10:37; Romans 10:10; Matthew 18:19-20; Acts 2:42; 9:26; 1 Peter 2:5.

ARTICLE XXXIV - OF CHRIST'S PROMISES TO HIS CHURCH

To this Church Christ has made His promises and given the signs of His covenant, presence, acceptance, love, blessing, and protection.

Here are the fountains and springs of His heavenly graces, continually flowing forth to refresh and strengthen His people.⁸⁶

86. Matthew 28:18-20; 1 Corinthians 11:24; 3:21; 2 Corinthians 6:18; Romans 9:4-5; Psalm 133:3; Ezekiel 47:2.

ARTICLE XXXV - OF THE CALLING, COMMUNION, AND MUTUAL CARE OF CHURCH MEMBERS

All Christ's servants, whatever their rank or condition, are to acknowledge Him as their Prophet, Priest, and King.

They are called into His Church to be enrolled among His household servants, to present their bodies and souls, and to bring the gifts God has given them.

They are to live under His heavenly conduct and government, within His walled sheepfold and watered garden, and to have communion with His saints. In this way they may be assured that they have been made fit to share in the inheritance of the kingdom of God.

They are also to supply one another's inward and outward needs. Although each person retains a lawful property in his own estate, the members are to relieve one another according to their necessities, so that the name of Jesus Christ may not be blasphemed through the need of anyone in the Church.

Having come into the Church, they are appointed by Christ to their proper order, due place, and particular use. Being fitly joined and knit together, according to the effectual working of every part, the whole body builds itself up in love.⁸⁷

87. Acts 2:41, 47; Isaiah 4:3; Ezekiel 20:37, 40; Song of Solomon 4:12; Ephesians 2:19; Colossians 1:12; Acts 2:44-45; 4:34-35; 5:4; Luke 14:26; 1 Timothy 6:1; 1 Corinthians 12:6-7; Romans 12:4-6; Colossians 2:5-6, 19; Ephesians 4:16.

ARTICLE XXXVI - OF THE CHURCH'S AUTHORITY TO CHOOSE ELDERS AND DEACONS

Every local church, being thus joined together, has received power from Christ for its proper well-being.

Each church is therefore to choose from among itself suitable persons for the offices of elders and deacons. These persons must be qualified according to the Word of God and are appointed by Christ in His Testament for the feeding, governing, serving, and building up of His Church.

No person or authority outside the congregation has power to impose these officers, or any others, upon it.⁸⁸

88. Acts 1:23, 26; 6:3; 15:22, 25; Romans 12:7-8; 1 Timothy 3:2, 6-7; 1 Corinthians 12:8, 28; Hebrews 13:7, 17; 1 Peter 5:1-4.

ARTICLE XXXVII - OF MINISTERS CONTINUING FAITHFULLY IN THEIR CALLING

The ministers lawfully called by the church, as previously described, ought to continue in their calling and place according to God's ordinance.

They are carefully to feed the flock of God committed to them, not for dishonest gain, but with a ready and willing mind.⁸⁹

89. Hebrews 5:4; John 10:3-4; Acts 20:28-29; Romans 12:7-8; Hebrews 13:7, 17; 1 Peter 5:1-3.

ARTICLE XXXVIII - OF THE SUPPORT OF MINISTERS

The ministers of Christ ought freely to receive from the church

whatever is necessary for their support.

According to Christ's ordinance, those who preach the gospel should live by the gospel, under the law of Christ.⁹⁰

90. 1 Corinthians 9:7, 14; Galatians 6:6; Philippians 4:15-16; 2 Corinthians 10:4; 1 Timothy 1:2; Psalm 110:3.

ARTICLE XXXIX - OF BAPTISM AND ADMISSION TO THE LORD'S SUPPER

Baptism is an ordinance of the New Testament, given by Christ to be administered to those who profess faith, or who have been made disciples.

Those who make a profession of faith ought to be baptised, and afterwards to partake of the Lord's Supper.⁹¹

91. Matthew 28:18-19; John 4:1; Mark 16:15-16; Acts 2:37-38; 8:36-37.

ARTICLE XL - OF THE MODE AND MEANING OF BAPTISM

The proper way of administering baptism is by dipping or plunging the body under water.

Because baptism is a sign, the outward action must correspond to the things signified. These are the believer's interest in the death, burial, and resurrection of Christ; and the assurance that, just as the body is buried beneath the water and rises 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.

The word baptizo signifies to dip or plunge. Nevertheless, suitable garments should be worn by both the administrator and the person being baptised, so that the ordinance may be conducted with all modesty.⁹²

92. Matthew 3:16; Mark 1:9; John 3:23; Acts 8:38; Revelation 1:5; 7:14; Hebrews 10:22; Romans 6:3-6; 1 Corinthians 15:28-29.

ARTICLE XLI - OF THOSE APPOINTED TO ADMINISTER BAPTISM

The person appointed by Christ to administer baptism is a disciple who is able to preach the gospel.

Scripture does not restrict the administration of this ordinance to a particular church officer or to a person extraordinarily sent. The commission to baptise was given to disciples considered in that capacity.⁹³

93. Isaiah 8:16; Ephesians 2:7; Matthew 28:19; John 4:2; Acts 20:7; 1 Corinthians 11:2; 10:16-17; Romans 16:2; Matthew 18:17.

ARTICLE XLII - OF THE CHURCH'S AUTHORITY TO RECEIVE AND EXCLUDE MEMBERS

Christ has given His Church power to receive members into its fellowship and to remove any member who deserves exclusion.

This authority is given to every particular congregation, not to one individual person, whether member or officer, but to the whole body, with respect to its faith and fellowship.⁹⁴

94. Romans 15:2; Matthew 18:17; 1 Corinthians 5:4, 11-13; 12:6; 2 Corinthians 2:6-7.

ARTICLE XLIII - OF THE ACCOUNTABILITY OF EVERY CHURCH MEMBER

Every member of a church, however distinguished, influential, or learned, is subject to its censure and judgement.

The church ought not to proceed against any member without great care, tenderness, and proper counsel, and must act according to the rule of faith.⁹⁵

95. Matthew 18:16-18; Acts 11:2-3; 1 Timothy 5:19-21; Colossians 4:17; Acts 15:1-3.

ARTICLE XLIV - OF CHURCH OVERSIGHT AND MUTUAL WATCHFULNESS

For the preservation of His Church in holy and orderly communion, Christ appoints particular men over the congregation.

By virtue of their office, they are to govern, oversee, visit, and watch over the church.

At the same time, for the better preservation of the church in every place, Christ has given authority to all the members and laid upon them the duty of watching over one another.⁹⁶

96. Acts 20:27-28; Hebrews 13:17, 24; Matthew 24:45; 1 Thessalonians 5:2, 14; Jude 3, 20; Hebrews 10:24-25; 12:15.

ARTICLE XLV - OF THOSE GIFTED TO TEACH IN THE CHURCH

Those to whom God has given gifts in the church may and ought to prophesy - that is, to teach - according to the proportion of faith.

They may publicly teach the Word of God for the edification, exhortation, and comfort of the church.⁹⁷

97. 1 Corinthians 14:3; Romans 12:6; 1 Peter 4:10-11; 1 Corinthians 12:7; 1 Thessalonians 5:19-21.

ARTICLE XLVI - OF REMAINING IN COMMUNION WHILE SEEKING REFORMATION

When a church has been rightly gathered and continues in obedience

to the gospel of Christ, members ought not to separate from it merely because faults and corruptions arise within it.

As long as a church consists of men who are subject to weakness and failure, differences and disorders may arise even in a true and properly constituted church.

Members ought not to withdraw until they have first sought correction and redress in due order and with proper tenderness.⁹⁸

98. Revelation 2-3; Acts 15:12; 1 Corinthians 1:10; Hebrews 10:25; Jude 19; Revelation 2:20-21, 27; Acts 15:1-2; Romans 14:1; 15:1-3.

ARTICLE XLVII - OF COMMUNION BETWEEN PARTICULAR CHURCHES

Although particular congregations are distinct and separate bodies, each being a compact and ordered body within itself, they are all to walk according to the same rule of truth.

By every suitable means, they ought to seek the counsel and assistance of one another whenever necessity requires it, as members of one body in the common faith, under Christ their Head.⁹⁹

99. 1 Corinthians 4:17; 14:33, 36; 16:1; Psalm 122:3; Ephesians 2:12, 19; Revelation 21; 1 Timothy 3:15; 6:13-14; Acts 15:2-3; Song of Solomon 8:8-9; 2 Corinthians 8:1, 4; 13:14.

ARTICLE XLVIII - OF CIVIL MAGISTRACY

Civil magistracy is an ordinance of God, appointed by Him for the punishment of evildoers and for the praise of those who do well.

Believers ought to submit in the Lord to all lawful commands issued by civil rulers, not only because of wrath, but also for conscience' sake.

They are also to offer supplications and prayers for kings and for all who are in authority, so that under them they may lead a quiet and peaceable life in all godliness and honesty.¹⁰⁰

100. Romans 13:1-7; 1 Peter 2:13-14; 1 Timothy 2:1-3.

NOTE CONCERNING THE CIVIL MAGISTRATE AND LIBERTY OF CONSCIENCE

We acknowledge the supreme civil authority of this kingdom to be the King and Parliament, now established and freely chosen by the kingdom.

We are to maintain and defend all civil laws and civil officers appointed by them for the good of the commonwealth.

We acknowledge with thankfulness that God has made the present King and Parliament honourable instruments in overthrowing the prelatical hierarchy, because of the tyranny and oppression under which

this kingdom had long groaned. For this we remain obliged to bless God and to honour them.

Concerning the worship of God, however, there is only one Lawgiver who is able to save and to destroy, namely, Jesus Christ. He has given sufficient laws and rules in His Word for His own worship.

To make additional laws for divine worship would imply that Christ lacked either wisdom or faithfulness, or both, by failing to provide laws sufficient and good enough for His own house.

It is therefore our wisdom, duty, and privilege to observe the laws of Christ alone in matters of worship.

It is the duty of magistrates to protect the liberty of men's consciences, which is among the most tender and precious of all liberties. Without it, all other liberties are of little value.

The magistrate should protect all persons under his authority from wrong, injury, oppression, and molestation.

Correspondingly, it is our duty to withhold nothing that contributes to the magistrate's honour and comfort or to the welfare of the commonwealth in which we live.

In matters of religion especially, every person must be fully persuaded in his own mind concerning the lawfulness of what he does, knowing that:

"For whatsoever is not of faith is sin."

Romans 14:23

We cannot lawfully act contrary to our understanding and conscience. Neither can we refrain from doing what our understanding and conscience bind us to do.

If the magistrate should require otherwise, we are to yield our persons passively to his authority, as the saints of old have done.

Blessed is the man who loses his life while bearing witness, even to the smallest part of the truth of the Lord Jesus Christ.

ARTICLE XLIX - OF OBEDIENCE TO CHRIST WHEN THE MAGISTRATE WITHHOLDS PROTECTION

If the magistrate, or governing authority, does not favour or protect us in these matters, we nevertheless dare not suspend our practice.

We believe that we are bound to continue in obedience to Christ, professing the faith once delivered to the saints. That faith is declared in the Holy Scriptures, and this confession presents a summary of it.

We are therefore to bear witness to the truth of the Old and New Testaments, even unto death if necessity requires, in the midst of all trials and afflictions, as the saints of former times have done.

We must not count our goods, lands, wives, children, fathers, mothers,

brothers, sisters, or even our own lives dear to us, so that we may finish our course with joy.

“We ought to obey God rather than men.”

Acts 5:29

When we have finished our course and kept the faith, the Lord will give us the crown of righteousness. To Him we must give an account of all our actions, and no man is able to discharge us from that account.¹⁰¹

101. Acts 2:40-41; 4:19; 5:28-29; 20:23; 1 Thessalonians 3:3; Philippians 1:28-29; Daniel 3:16-17; 6:7, 10, 22-23; 1 Timothy 6:13-14; Romans 12:1, 8; 1 Corinthians 14:37; Revelation 2:10; 2 Timothy 4:6-8; Romans 14:10, 12; 2 Corinthians 5:10; Psalm 49:7; 50:22.

ARTICLE L - OF CHRISTIANS SERVING AS MAGISTRATES AND TAKING LAWFUL OATHS

It is lawful for a Christian to serve as a magistrate or civil officer.

It is also lawful to take an oath, provided that it is taken in truth, judgement, and righteousness, for the confirmation of truth and the ending of disputes.

Profane and vain oaths provoke the Lord and cause the land to mourn.¹⁰²

102. Acts 8:38; 10:1-2, 35; Romans 16:23; Deuteronomy 6:13; Romans 1:9; 2 Corinthians 1:23; Jeremiah 4:2; Hebrews 6:16.

ARTICLE LI - OF RENDERING TO EVERY PERSON WHAT IS DUE

We are to give to every person whatever is due according to his place, age, and condition.

We must not defraud anyone in any matter, but are to treat all men as we would have them treat us.¹⁰³

103. 1 Thessalonians 4:6; Romans 13:5-7; Matthew 22:21; Titus 3:1-2; 1 Peter 2:15, 17; 5:5; Ephesians 5:21-23; 6:1-9.

ARTICLE LII - OF THE RESURRECTION AND FINAL JUDGEMENT

There shall be a resurrection of the dead, both of the just and the unjust.

Every person shall give an account of himself to God, and each shall receive according to the things done in the body, whether good or evil.¹⁰⁴

104. Acts 24:15; 2 Corinthians 5:10; Romans 14:12; Matthew 25; Revelation 22:11-15.

THE CONCLUSION

Thus we desire to give to Christ that which belongs to Him, and to every lawful authority that which is due to it.

We desire to owe no man anything except love; to live quietly and peaceably, as becomes saints; to maintain a good conscience in all things; and to treat every man, whatever his judgement may be, as we would wish him to treat us.

We desire that our conduct may show us to be a conscientious, reasonable, peaceable, and harmless people, in no way dangerous or troublesome to human society.

We also desire to labour and work with our own hands so that we may not be burdensome to anyone, but may have something to give to those in need, whether friends or enemies, remembering that it is more blessed to give than to receive.

We confess that we know only in part, and that there are many things of which we remain ignorant, but which we desire and seek to understand.

If anyone should perform that friendly service of showing us from the Word of God something that we have not yet seen, we shall have cause to be thankful both to God and to them.

But if anyone should seek to impose upon us anything that we do not see commanded by our Lord Jesus Christ, then, in His strength, we would rather endure every reproach and torture of men, be stripped of every outward comfort, and, if it were possible, die a thousand deaths, than act against the least part of the truth of God or against the light of our own consciences.

If anyone should call what we have declared heresy, then we acknowledge with the Apostle that, after the way which they call heresy, we worship the God of our fathers.

At the same time, we reject every heresy properly so called, because it is contrary to Christ. We desire to remain steadfast and unmovable, always abounding in obedience to Christ, knowing that our labour is not in vain in the Lord.

“Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. O let not the oppressed return ashamed: let the poor and needy praise thy name.”

Psalm 74:22, 21

“Surely I come quickly. Amen. Even so, come, Lord Jesus.”

Revelation 22:20

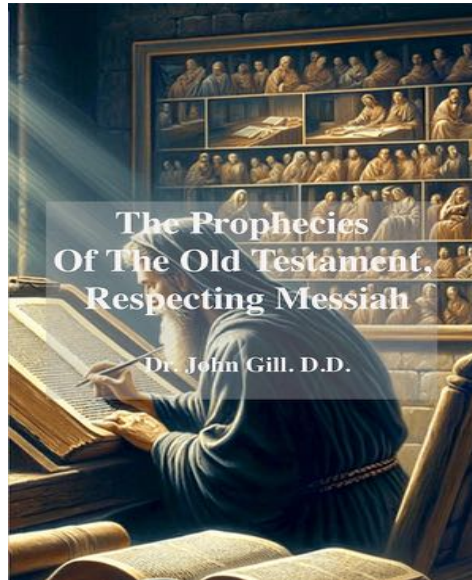
FURTHER READING AND SUPPORTING TESTIMONY

For readers who wish to examine these matters more fully, I have included at the end of this volume references to three important works.

The first is Dr John Gill's:

THE PROPHECIES OF THE OLD TESTAMENT,

Respecting Messiah, Considered; and Proved to Be Literally Fulfilled in Jesus.



Gill examines the principal Old Testament prophecies concerning the Messiah and argues that they find their true fulfilment in the Lord Jesus Christ. He considers the promised time of Messiah's coming, His lineage, birth, prophetic office, sufferings, resurrection, ascension, exaltation, and future judgement.

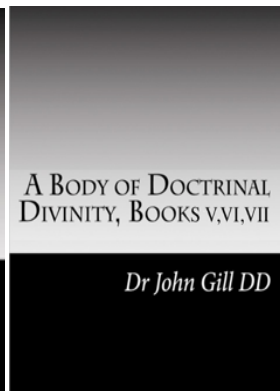
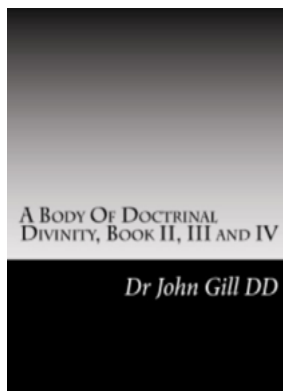
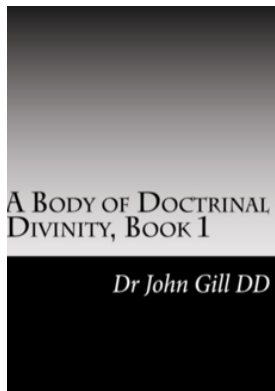
This work is particularly relevant to the present volume because it demonstrates Gill's Christ-centred method of interpreting prophecy. He treats prophetic Scripture historically and according to its fulfilment in Christ, rather than as material for speculative interpretation.

Although Gill did not adopt a preterist system of eschatology, his method provides an important foundation for considering how biblical prophecy should be interpreted in relation to its historical fulfilment.

A BODY OF DOCTRINAL DIVINITY BOOK 1

Books I–VII

Dr John Gill



Published in this edition as three volumes covering Books I–VII.

John Gill's *A Body of Doctrinal Divinity* is a systematic exposition of Christian doctrine and provides a fuller treatment of many of the theological subjects stated more briefly in the First London Baptist Confession of Faith.

Books I–IV deal with the being, nature, attributes, and persons of God; His eternal decrees; election and reprobation; the covenant of grace; creation and providence; the creation and fall of man; the corruption of human nature; and the historical administration of the covenant of grace.

Book V considers the person and work of Jesus Christ, including His incarnation, humiliation, obedience, sufferings, death, burial, resurrection, ascension, and His offices as Prophet, Priest, and King.

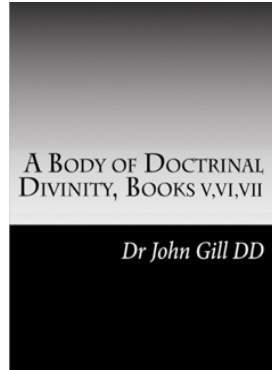
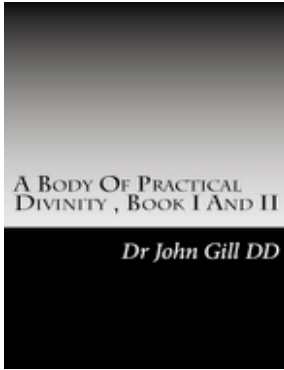
Book VI treats the application of redemption, including particular redemption, satisfaction, reconciliation, pardon, justification, adoption, regeneration, effectual calling, conversion, sanctification, and the perseverance of the saints.

Book VII addresses the last things, including death, the immortality of the soul, resurrection, the second coming of Christ, the new heavens and new earth, judgement, and the final states of the righteous and the wicked.

This work is especially valuable alongside the First London Baptist Confession because Gill expands in systematic form many of the doctrines confessed by the early Particular Baptists. It therefore provides the reader with a substantial theological resource for further study of the doctrines of sovereign grace, the covenant, the person and work of Christ, salvation, and the last things.

A BODY OF PRACTICAL DIVINITY

Books I–V Dr John Gill



Published in this edition as two volumes covering Books I–V.

John Gill's *A Body of Practical Divinity* complements his *Body of Doctrinal Divinity* by applying Christian doctrine to worship, church life, personal conduct, and practical obedience.

Books I and II consider the worship of God and the principal graces of the Christian life, including repentance, faith, hope, love, spiritual joy, humility, self-denial, patience, Christian fortitude, godly sincerity, a good conscience, and communion with God. Gill also treats the nature of a Gospel church, the duties of church members, the offices of pastors and deacons, and church discipline.

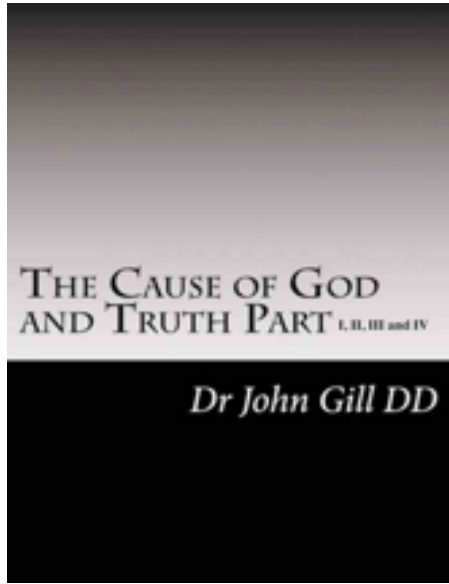
Books III and IV deal with the public ordinances of divine worship and the practical duties of Christian life. These include baptism, the Lord's Supper, the public ministry and hearing of the Word, prayer, singing in worship, and the respective duties of husbands and wives, parents and children, masters and servants, magistrates and subjects, together with the place of good works.

Book V contains Gill's dissertation concerning the baptism of Jewish proselytes, in which he examines the historical claims surrounding Jewish proselyte baptism and argues that Christian baptism was not derived from such a practice.

This work is especially relevant to the First London Baptist Confession because it expands upon many of the confession's practical concerns: the worship of God, the constitution and government of the Church, baptism, the Lord's Supper, Christian obedience, and the responsibilities of believers toward one another and toward civil society.

THE CAUSE OF GOD AND TRUTH, PART I,II,III and IV.

Parts I–IV Dr John Gill



John Gill's *The Cause of God and Truth* is one of his principal defences of the doctrines of sovereign grace. The work was begun in response to arguments advanced by Dr Daniel Whitby against the Calvinistic doctrines of election, particular redemption, efficacious grace, the corruption of human nature, and the perseverance of the saints.

In the first part, Gill examines numerous passages of Scripture commonly used in support of universal redemption and human free will, seeking to show that they do not contradict the doctrines of particular grace.

The second part considers passages of Scripture which Gill believed positively establish the doctrines of election, particular redemption, efficacious grace, human inability, and the final perseverance of the saints.

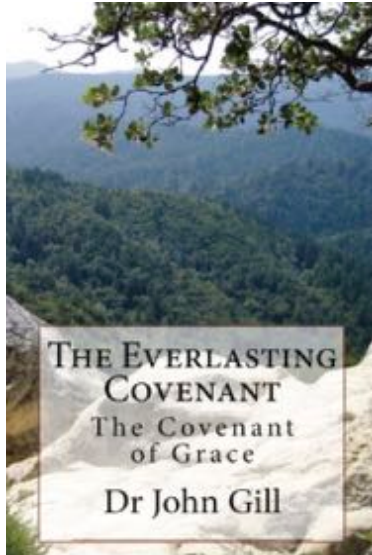
The later parts develop the argument further and answer objections drawn from Scripture, theology, and earlier Christian writers. Gill treats such subjects as predestination, reprobation, redemption, original sin, the effectual work of grace, and perseverance.

This work is particularly relevant to the First London Baptist Confession because it gives an extensive biblical defence of many of the doctrines expressed more briefly in the confession, especially God's sovereign election, the definite purpose of Christ's redemption, the inability of fallen man, effectual calling, and the preservation of the saints.

For readers wishing to understand the theological arguments underlying the Particular Baptist doctrine of salvation, *The Cause of God and Truth* remains an important companion to Gill's *Body of Doctrinal Divinity*.

THE EVERLASTING COVENANT

Dr John Gill



The Everlasting Covenant presents John Gill's teaching on the covenant of grace, drawn from his wider theological writings.

Gill treats the covenant as an eternal agreement concerning the salvation of the elect, involving the Father, the Son, and the Holy Spirit. He explains the place of Christ as the covenant Head, Mediator, Surety, and Testator, and considers the part taken by each divine Person in the accomplishment and application of redemption.

The work is especially relevant to the First London Baptist Confession because the confession repeatedly speaks of Christ as Mediator and of the covenant of grace as the divine framework within which salvation is revealed and accomplished.

[DR. JOHN GILL'S SERMONS](#)



DR JOHN GILL'S SERMONS AND TRACTS Volumes I-IV

This four-volume collection brings together a wide range of John Gill's sermons, doctrinal discourses, church writings, and theological tracts.

Across the four volumes, Gill treats subjects including the perseverance of the saints, prayer, justification by the righteousness of Christ, the satisfaction of Christ, the doctrines of grace, baptism, church order, public worship, the work of the ministry, and the defence of Baptist principles.

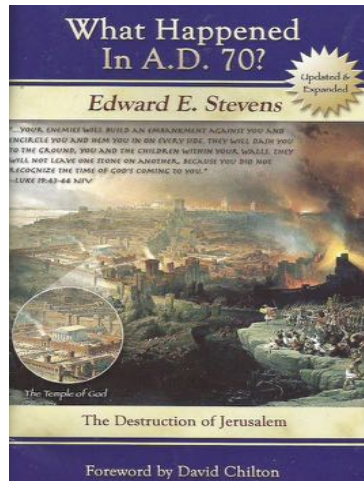
The collection also contains important writings on the nature and practice of baptism, including Gill's defence of baptism by immersion, his arguments against infant baptism, and his dissertation concerning the baptism of Jewish proselytes.

Other sermons and tracts deal with Christ as Saviour, the law and the gospel, the grace of God, the Church, pastoral ministry, and the practical life of the believer.

These volumes are especially relevant to the First London Baptist Confession because they show how many of its doctrines were later preached, defended, and applied within the Particular Baptist tradition.

For readers wishing to move from the concise statements of the confession to fuller pastoral and doctrinal exposition, Gill's sermons and tracts provide a substantial and valuable resource.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

Edward E. Stevens presents a preterist interpretation of New Testament prophecy, arguing that many passages commonly treated as still future were fulfilled in the events surrounding the destruction of Jerusalem in A.D. 70.

The book gives particular attention to the historical setting of the New Testament, the relevance of prophecy to its original first-century audience, and the significance of the Jewish War and the destruction of the temple.

Stevens also examines the time statements found in the teachings of Christ, the apostles, and the book of Revelation, arguing that expressions such as “at hand,” “shortly,” and “this generation” should be understood according to their natural first-century setting.

This work is especially relevant to the present volume because it provides a fuller historical and theological treatment of the preterist position introduced in the Author’s Eschatological Introduction.

It should be read critically and compared carefully with Holy Scripture, but it provides a useful starting point for readers wishing to examine the significance of A.D. 70 for the interpretation of New Testament prophecy.

Edward E. Stevens

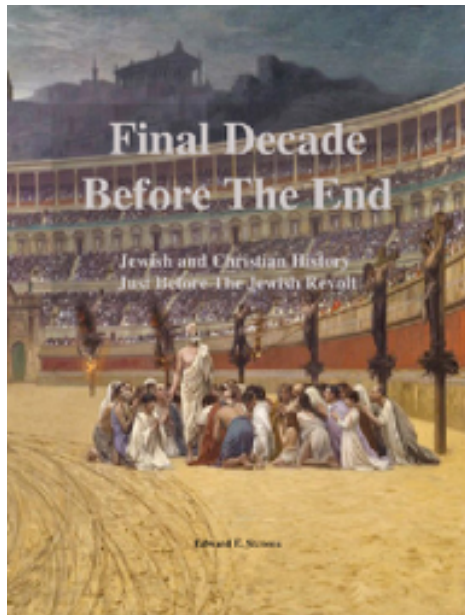
INTERNATIONAL PRETERIST ASSOCIATION

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FINAL DECADE BEFORE THE END



Edward E. Stevens

Edward E. Stevens examines the final years leading up to the destruction of Jerusalem in A.D. 70, with particular attention to the historical events that formed the background to the closing period of the New Testament age.

The work brings together material from the New Testament and from Jewish and Roman historical sources in order to reconstruct the political, religious, and social circumstances of the first century. Stevens gives special attention to the period from the ministry of the apostles through the Jewish War and the destruction of Jerusalem.

The book is particularly concerned with the relationship between first-century history and New Testament prophecy. It considers the fulfilment of Christ's warnings concerning Jerusalem, the tribulation, the judgement of that generation, and the end of the age.

Stevens also discusses the dating and composition of the New Testament writings and argues that the historical setting of the final years before A.D. 70 is essential for understanding many passages commonly interpreted as referring to events still future.

This work is especially relevant to the present volume because it provides the historical background to the eschatological position outlined in the Author's Eschatological Introduction.

It should be read alongside Scripture and evaluated carefully, but it offers a detailed historical framework for readers wishing to examine the significance of the events leading up to A.D. 70. Edward E. Stevens

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