





BX 8975 .A3 1864

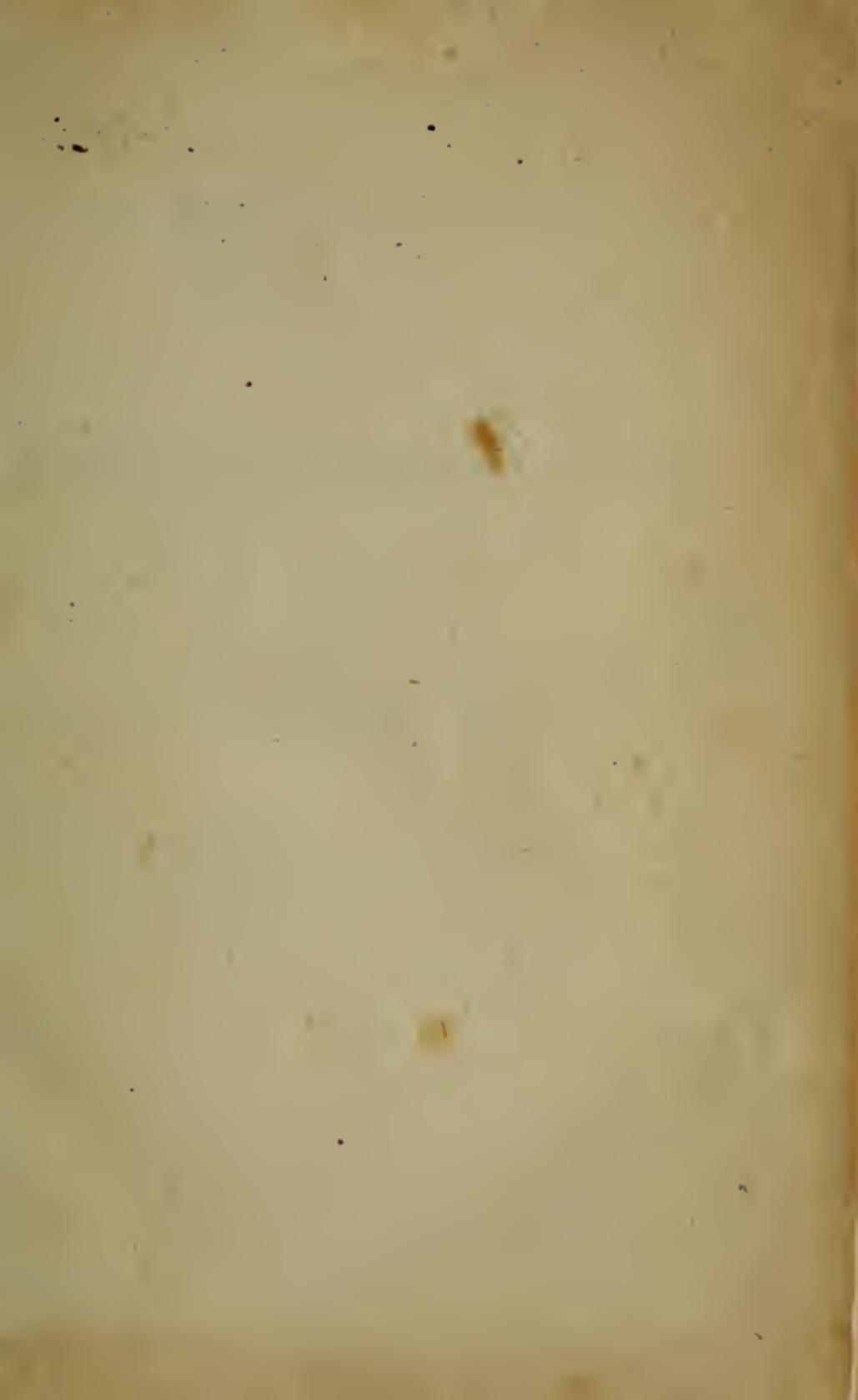
Confession of Faith of the  
Cumberland Presbyterian





Oliver Tucker  
Beverly O





Refer. Page

44

58

134

169

171

25

35-9

58

66

160-1

195

199-200

203+

*Am. Society*

THE

CONFESSION OF FAITH

OF THE

Cumberland Presbyterian Church

IN THE

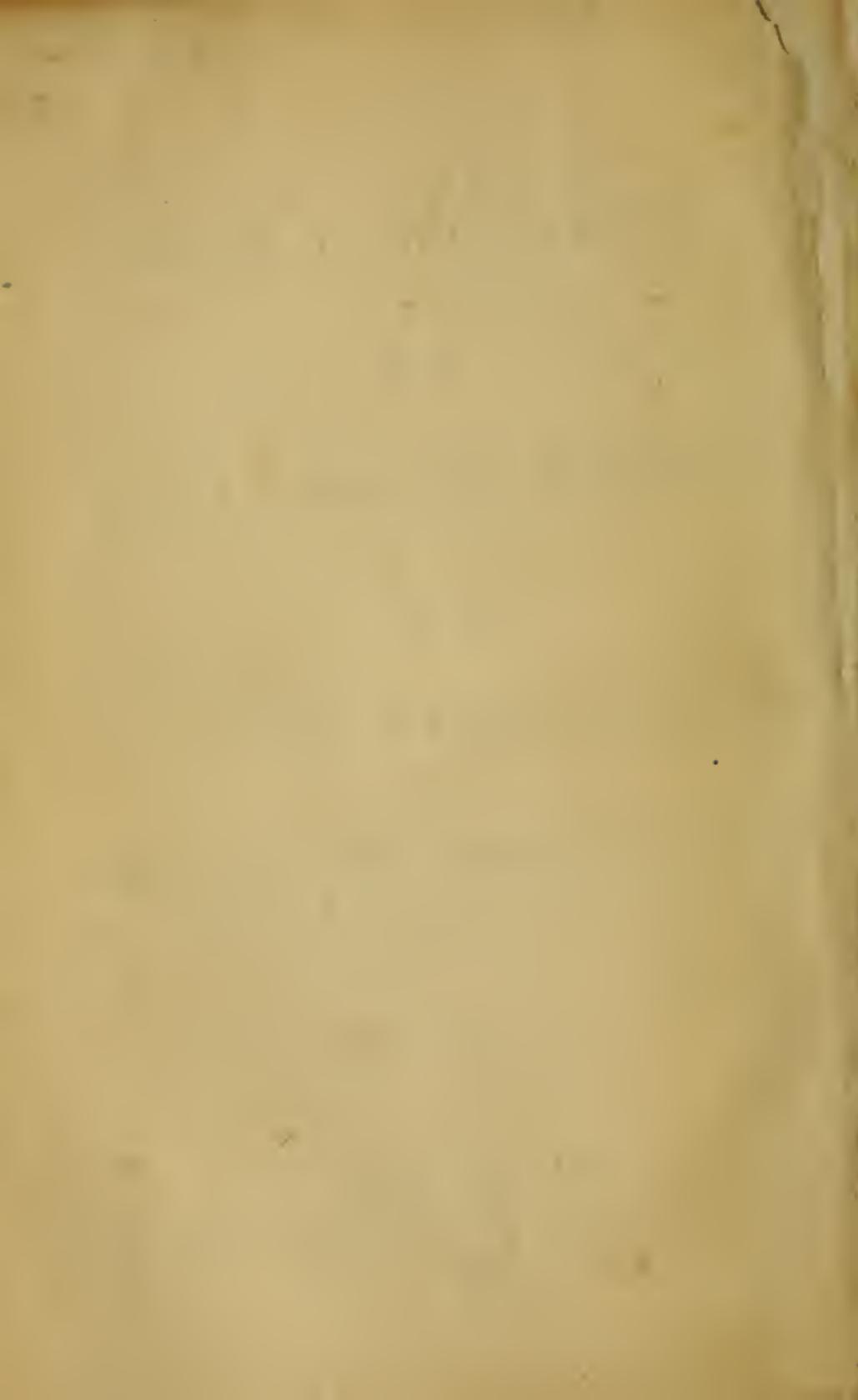
UNITED STATES OF AMERICA.

REVISED AND ADOPTED BY THE GENERAL ASSEMBLY,  
AT PRINCETON, KY., MAY, 1829.

---

PITTSBURGH:  
BOARD OF PUBLICATION OF THE CUMBERLAND  
PRESBYTERIAN CHURCH.

1864.



## P R E F A C E .

---

CUMBERLAND PRESBYTERY, constituted 1810, was divided into three, and a Synod formed in 1813. At this time the Synod modified the Westminster Confession of Faith, and adopted it as the Confession of Faith of the Cumberland Presbyterian Church. Subsequently, the formation of a General Assembly took place. This judicature revised and adopted the work, at its meeting in May, 1829. In so doing, the Synod and General Assembly only exercised an undeniable right, allowed by the God of the Bible, and secured by the civil constitution; and discharged what they conceived to be a duty to the Church and the world.

The occurrences which led to the formation of the Cumberland Presbyterian Church are detailed at large in the Circular Letter of the late Cumberland Presbytery, in a series of letters, commonly called a "REPLY" to a Pastoral Letter of West Tennessee Presbytery, in the third edition of Buck's Theological Dictionary, as published in Philadelphia, and the corrected edition, issued by J. J. Woodward, 1844; also in Smith's Church History. To these the reader is referred for correct information on the subject.

By comparing this Confession with the Presbyterian, the reader will learn wherein they differ. Some chapters are identical; others remodelled, by expunging what the Synod thought erroneous, and adding what they considered true. This was neither presumptuous nor arrogant, since the only alternative was to do as they did, or abandon principles dearer to them than life. Let the work be tried neither by tradition nor the Fathers, but by the Holy Scriptures. If it speaks according to the Bible, let it be received; otherwise, rejected.

In submitting this Confession and Discipline to the world, and especially to the churches under their care, the Synod was prompted by a desire to do good. And if, in the providence of God, it is and has been the means of advancing the kingdom of the Redeemer, the highest object the Synod had in view has been accomplished.

# CONTENTS.

---

	PAGE
PREFACE.....	iii
CHAP. I. The Holy Scriptures.....	9
II. God and the Holy Trinity.....	19
III. The Decrees of God.....	25
IV. Of Creation.....	28
V. Of Providence.....	33
VI. The Fall of Man, Sin, and the Punish- ment thereof.....	37
VII. God's Covenant with Man.....	41
VIII. Christ the Mediator.....	47
IX. Of Free Will.....	57
X. Effectual Calling.....	60
XI. Justification.....	63
XII. Adoption.....	68
XIII. Sanctification.....	70
XIV. Saving Grace.....	73
XV. Repentance unto Life.....	77
XVI. Of good Works.....	81
XVII. The Perseverance of the Saints.....	89
XVIII. The Assurance of Grace and Salvation..	93
XIX. The Law of God.....	99
XX. Christian Liberty, and Liberty of Con- science.....	106
XXI. Religious Worship, and the Sabbath Day.	112
XXII. Lawful Oaths and Vows.....	121

	PAGE
XXIII. The Civil Magistrate.....	126
XXIV. Marriage and Divorce.....	131
XXV. Of the Church.....	134
XXVI. The Communion of Saints.....	139
XXVII. The Sacraments.....	141
XXVIII. Baptism .....	145
XXIX. Of the Lord's Supper.....	150
XXX. Church Censures .....	156
XXXI. Synods and Councils.....	159
XXXII. The State of Man after Death, and the Resurrection from the Dead.....	161
XXXIII. The Last Judgment.....	164
THE CATECHISM.....	168
The Ten Commandments.....	187
The Lord's Prayer.....	189
FORM OF GOVERNMENT AND DISCIPLINE OF THE CUMBERLAND PRESBYTERIAN CHURCH.	
Introduction.....	190
CHAP. I. The Church.....	194
II. The Officers of the Church.....	196
III. Bishops or Pastors.....	197
IV. Ruling Elders.....	199
V. Of Deacons.....	199
VI. Ordinances in a particular Church.....	200
VII. Church Government, and the several kinds of Judicatories.....	203
VIII. The Congregational Assembly, or Judi- catory, usually styled the Church Session .....	205
IX. The Presbyterial Assembly.....	207
X. The Synod, and its Powers.....	217
XI. The General Assembly.....	214
XII. Commissioners to the General Assembly.	217
XIII. Electing and ordaining Ruling Elders and Deacons.....	220
XIV. Licensing Candidates, or Probationers, to preach the Gospel.....	221
XV. Ordination of Bishops or Evangelists....	225

	PAGE
XVI. A Minister settling and removing.....	229
XVII. Missions.....	229
XVIII. Moderators .....	230
XIX. On Privileges.....	232
XX. Clerks .....	233
XXI. Vacant Congregations assembling for Public Worship.....	233
 FORM OF PROCESS IN THE JUDICATORIES OF THIS CHURCH. 	
CHAP. I. ....	235
II. Process against a Bishop or Minister....	239
 DIRECTORY FOR THE WORSHIP OF GOD IN THE CUMBERLAND PRESBYTERIAN CHURCH. 	
CHAP. I. Sanctification of the Lord's Day.....	243
II. Assembling of the Congregation, and their Behavior during Divine Service	245
III. Public Reading of the Holy Scriptures..	245
IV. Singing of Psalms, Hymns, and Spiritual Songs.....	246
V. Public Prayer.....	247
VI. Preaching of the Word.....	250
VII. Administration of Baptism.....	251
VIII. Administration of the Lord's Supper.....	253
IX. Admission of Persons to Sealing Ordi- nances.....	257
X. Mode of inflicting Church Censures.....	258
XI. Solemnization of Marriage.....	263
XII. Visitation of the Sick.....	266
XIII. Burial of the Dead.....	269
XIV. Fasting, and Observation of the Days of Thanksgiving.....	269
XV. Directory for Secret and Family Worship	271



THE  
CONFESSIOŒ OF FAITH.

---

CHAPTER I.

THE HOLY SCRIPTURES.

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;<sup>a</sup> yet in order to reveal

---

I. <sup>a</sup>Rom. ii. 14, 15: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.—Rom. i. 19, 20: Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.—Ps. xix. 1, 2, 3: The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. See Rom. i. 32, with Rom. ii. 1.

himself and a knowledge of his will more clearly, and the medium through which he is to be worshipped, it pleased the Lord, at sundry times, in divers manners to reveal himself and to declare his will unto his Church;<sup>b</sup> and afterwards, for the better preserving of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and the world, to commit the same wholly unto writing;<sup>c</sup> which maketh the whole Scripture to be most necessary,<sup>d</sup> those former ways of

<sup>b</sup> 1 Cor. i. 21: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

—1 Cor. ii. 13, 14: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

<sup>c</sup> Heb. i. 1: God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets.

<sup>d</sup> Luke i. 3, 4: It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of these things wherein thou hast been instructed.—Rom. xv. 4: For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.—Isa. viii. 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. Rev. xxii. 18.

God's revealing his will unto his people being now ceased.<sup>e</sup>

II. Under the name of Holy Scriptures, or the word of God written, are now contained all the books of the Old and New Testaments, which are these :

### OF THE OLD TESTAMENT.

GENESIS,	II. CHRONICLES,	DANIEL,
EXODUS,	EZRA,	HOSEA,
LEVITICUS,	NEHEMIAH,	JOEL,
NUMBERS,	ESTHER,	AMOS,
DEUTERONOMY,	JOB,	OBADIAH,
JOSHUA,	PSALMS,	JONAH,
JUDGES,	PROVERBS,	MICAH,
RUTH,	ECCLESIASTES,	NAHUM,
I. SAMUEL,	SONG OF SONGS,	HABAKKUK,
II. SAMUEL,	ISAIAH,	ZEPHANIAH,
I. KINGS,	JEREMIAH,	HAGGAI,
II. KINGS,	LAMENTATIONS,	ZECHARIAH,
I. CHRONICLES,	EZEKIEL,	MALACHI.

---

<sup>e</sup>2 Tim. iii. 15: And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus —2 Pet. i. 19: We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.—Heb. i. 1, 2: God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

## OF THE NEW TESTAMENT.

<i>The Gospel ac-</i>	GALATIANS,	<i>Epistle to the</i>
<i>cording to</i>	EPHESIANS,	HEBREWS,
MATTHEW,	PHILIPPIANS,	<i>Ep. of JAMES,</i>
MARK,	COLOSSIANS,	<i>I. and II. Ep-</i>
LUKE,	I. THESSALONI-	<i>istles of PE-</i>
JOHN,	ANS,	TER,
<i>ACTS of the APOS-</i>	II. THESSALO-	<i>I. II. and III.</i>
<i>TLES,</i>	NIANS,	<i>Epistles of</i>
<i>PAUL'S Epistle to</i>	I. TIMOTHY,	JOHN,
<i>the ROMANS,</i>	II. TIMOTHY,	<i>Ep. of JUDE,</i>
I. CORINTHIANS,	TITUS,	REVELATION.
II. CORINTHIANS,	PHILEMON,	

All of which are given by inspiration of God, to be the rule of faith and life.<sup>9</sup>

III. The books commonly called Apocrypha not being of Divine inspiration, are no part of the canon of the Scripture, and therefore are no authority in the Church of God, nor to be any

II. <sup>9</sup> Eph. ii. 20: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.—Rev. xxii. 18, 19: For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.—2 Tim. iii. 16: All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

otherwise approved or made use of than other human writings.<sup>b</sup>

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God.<sup>c</sup>

V. We may be moved and induced by the testimony of the Church, to a high and reverend esteem of the Holy Scripture;<sup>d</sup> and the heavenliness

---

III. <sup>b</sup>Luke xxiv. 27: And beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself.—Ver. 44: And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms, concerning me.—2 Pet. i. 21: For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost.

IV. <sup>c</sup>2 Tim. iii. 16: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—1 John v. 9: If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.—1 Thess. ii. 13: For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

V. <sup>d</sup>1 Tim. iii. 15: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.

of the matter, efficacy of the doctrine, the majesty of the style, the consistency of all the parts, the scope of the whole, (which is to give all the glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and Divine authority thereof is from the inward work of the Holy Spirit, bearing witness, by and with the word, in our hearts.<sup>1</sup>

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether

---

<sup>1</sup>1 John ii. 20, 27: But ye have an unction from the Holy One, and ye know all things. But the anointing which ye received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.—John xvi. 13, 14: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.—1 Cor. ii. 10, 11, 12: But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

by new revelations of the Spirit or traditions of men :<sup>m</sup> nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word ;<sup>n</sup> and there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.<sup>o</sup>

VI. <sup>m</sup> 2 Tim. iii. 16, 17 : All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works.—Gal. i. 8 : But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—2 Thess. ii. 2 : That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

<sup>n</sup> John vi. 45 : It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.—1 Cor. ii. 9, 10, 12 : But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God.

<sup>o</sup> 1 Cor. xi. 13, 14 : Judge in yourselves : Is it comely that a woman pray unto God uncovered ? Doth not even nature itself teach you, that if a man have long

VII. All things in the Scripture are not alike plain in themselves, nor alike clear unto all;<sup>p</sup> yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.<sup>q</sup>

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing it was most generally known to the nations,) being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentical;<sup>r</sup> so as in all controversies of religion the Church is finally to appeal unto them;<sup>s</sup> but because these

hair, it is a shame unto him?—1 Cor. xiv. 26, 40: How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. Let all things be done decently and in order.

VII. <sup>p</sup> 2 Pet. iii. 16: As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, *as they do* also the other Scriptures, unto their own destruction.

<sup>q</sup> Ps. cxix. 105, 130: Thy word *is* a lamp unto my feet, and a light unto my path. The entrance of thy words giveth light; it giveth understanding unto the simple.

VIII. <sup>r</sup> Matt. v. 18: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

<sup>s</sup> Isa. viii. 20.—To the law and to the testimony; if

original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded in the fear of God to read and search them,<sup>v</sup> therefore they are translated into the vulgar language of every nation unto which they come,<sup>v</sup> that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,<sup>w</sup> and through

they speak not according to this word, *it is* because *there is* no light in them.—Acts xv. 15: And to this agree the words of the prophets; as it is written.—John v. 46: For had ye believed Moses, ye would have believed me; for he wrote of me.

<sup>v</sup> John v. 39: Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

<sup>v</sup> 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28: Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?... So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that by* course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

<sup>w</sup> Col. iii. 16: Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one an-

patience and comfort of the Scriptures may have hope.<sup>z</sup>

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold, but one,) it may be<sup>y</sup> searched and known by other places that speak more clearly.

X. The Supreme Judge, by whom all controversies of religion are to be determined, and all the decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.<sup>z</sup>

---

other in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

<sup>z</sup> Rom. xv. 4: For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.

IX. <sup>y</sup> Acts xv. 15: And to this agree the words of the prophets; as it is written.—John v. 46: For had ye believed Moses, ye would have believed me, for he wrote of me.

X. <sup>z</sup> Matt. xxii. 29, 31: Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. But as touching the resurrection of the dead, have ye not heard that which was spoken unto you by God?—Eph. ii. 20: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.—Acts xxviii. 25: And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.

## CHAPTER II.

## GOD AND THE HOLY TRINITY.

THERE is but one only<sup>a</sup> living and true God,<sup>b</sup> who is infinite in being and perfection ;<sup>c</sup> a most pure spirit,<sup>d</sup> invisible,<sup>e</sup> without body, parts,<sup>f</sup> or

---

I. <sup>a</sup> Deut. vi. 4 : Hear, O Israel : the Lord our God is one Lord.—1 Cor. viii. 4, 6 : As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. But to us *there is but* one God, the Father, of whom *are* all things, and we in him ; and one Lord Jesus Christ, by whom *are* all things, and we by him.

<sup>b</sup> 1 Thess. i. 9 : Ye turned to God from idols, to serve the living and true God.—Jer. x. 10 : But the Lord *is* the true God, he *is* the living God, and an everlasting King.

<sup>c</sup> Job xi. 7, 8, 9, and xxvi. 14 : Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ? *It is* as high as heaven : what canst thou do ? deeper than hell : what canst thou know ? The measure thereof *is* longer than the earth, and broader than the sea. Lo, these *are* parts of his ways ; but how little a portion is heard of him ! but the thunder of his power who can understand ?

<sup>d</sup> John iv. 24 : God *is* a Spirit, and they that worship him must worship *him* in spirit and in truth.

<sup>e</sup> 1 Tim. i. 17 : Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen.

<sup>f</sup> Deut. iv. 15, 16 : Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day *that* the Lord spake unto you in Horeb out

passions,<sup>g</sup> immutable,<sup>h</sup> immense,<sup>i</sup> eternal,<sup>k</sup> incomprehensible,<sup>l</sup> almighty;<sup>m</sup> most wise,<sup>n</sup> most holy,<sup>o</sup>

of the midst of the fire,) lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of any male or female.—Luke xxiv. 39: Behold my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones, as ye see me have.—John iv. 24.

<sup>g</sup> Acts xiv. 11, 15: And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men... And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

<sup>h</sup> James i. 17: The Father of lights, with whom is no variableness, neither shadow of turning.—Mal. iii. 6: For I *am* the Lord, I change not.

<sup>i</sup> 1 Kings viii. 27: But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded!—Jer. xxiii. 23, 24: *Am* I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

<sup>k</sup> Ps. xc. 2: Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.—1 Tim. i. 17: Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen.

<sup>l</sup> Ps. cxlv. 3: His greatness *is* unsearchable.

<sup>m</sup> Gen. xvii. 1: I *am* the Almighty God; walk before me, and be thou perfect.—Rev. iv. 8.

<sup>n</sup> Rom. xvi. 27: To God, only wise, *be* glory through Jesus Christ for ever. Amen.

<sup>o</sup> Isa. vi. 3: And one cried unto another, and said,

most free,<sup>p</sup> most absolute,<sup>q</sup> working all things according to the counsel of his own immortal and most righteous will,<sup>r</sup> for his own glory;<sup>s</sup> most loving,<sup>t</sup> gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;<sup>v</sup> the rewarder of them that diligently seek him;<sup>w</sup> and withal, most just and

---

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.—Rev. iv. 8.

<sup>p</sup> Ps. cxv. 3: But our God is in the heavens: he hath done whatsoever he pleased.

<sup>q</sup> Exod. iii. 14: And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

<sup>r</sup> Eph. i. 11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

<sup>s</sup> Prov. xvi. 4: The Lord hath made all *things* for himself; yea, even the wicked for the day of evil.—Rom. xi. 36: For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.—Rev. iv. 11.

<sup>t</sup> 1 John iv. 8: He that loveth not, knoweth not God; for God is love.

<sup>v</sup> Exod. xxxiv. 6, 7: And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear *the guilty*.

<sup>w</sup> Heb. xi. 6: For he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

terrible in his judgments,<sup>z</sup> hating all sin,<sup>y</sup> and who will by no means clear the guilty.<sup>z</sup>

II. God hath all life,<sup>a</sup> glory,<sup>b</sup> goodness,<sup>c</sup> blessedness,<sup>d</sup> in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,<sup>e</sup> nor deriving

---

<sup>z</sup> Neh. ix. 32, 33: Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria, unto this day. Howbeit, thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly.

<sup>y</sup> Ps. v. 5, 6: The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

<sup>z</sup> Nahum i. 2, 3: God *is* jealous, and the Lord revengeth, and *is* furious; the Lord will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The Lord *is* slow to anger, and great in power, and will not acquit *the wicked*.—See Exod. xxiv. 7.

II. <sup>a</sup> John v. 26: For as the Father hath life in himself, so hath he given to the Son to have life in himself.

<sup>b</sup> Acts vii. 2: And he said, Men, brethren, and fathers, hearken: the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

<sup>c</sup> Ps. cxix. 68: Thou *art* good, and doest good: teach me thy statutes.

<sup>d</sup> 1 Tim. vi. 15: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords.—Rom. ix. 5: Who is over all, God blessed for ever. Amen.

<sup>e</sup> Acts xvii. 24, 25: God, that made the world, and

any glory from them,<sup>f</sup> but only manifesting his own glory in, by, unto and upon them: he is the alone fountain of all being, of whom, through whom, and to whom are all things;<sup>g</sup> and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth.<sup>h</sup> In his sight all things are open and manifest;<sup>i</sup> his knowledge is infinite, infallible, and independent of the creature;<sup>k</sup> so as nothing is to

all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

<sup>f</sup> Job xxii. 2, 3: Can a man be profitable unto God, as he that is wise may be profitable unto himself? *Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect?*

<sup>g</sup> Rom. xi. 36: For of him, and through him, and to him *are* all things, to whom *be* glory for ever. Amen.

<sup>h</sup> Rev. iv. 11: Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

—Dan. iv. 25, 35: The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And all the inhabitants of the earth *are* reputed as nothing; and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?—See 1 Tim. vi. 15, letter *d*.

<sup>i</sup> Heb. iv. 13: Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

<sup>k</sup> Rom. xi. 32, 34: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For

him uncertain.<sup>l</sup> He is most holy in all his counsels, in his works, and in all his commands.<sup>m</sup> To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.<sup>n</sup>

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, Son, and Holy Ghost.<sup>o</sup>

---

who hath known the mind of the Lord? or who hath been his counsellor?—Ps. cxlvii. 5: Great *is* our Lord, and of great power: his understanding *is* infinite.

<sup>l</sup> Acts xv. 18: Known unto God are all his works from the beginning of the world.—Ezek. xi. 5: And the Spirit of the Lord fell upon me, and said unto me, Speak, thus saith the Lord, Thus have ye said, O house of Israel; for I know the things that come into your mind, *every one of* them.

<sup>m</sup> Ps. cxiv. 17: The Lord *is* righteous in all his ways, and holy in all his works.—Rom. vii. 12: Wherefore the law *is* holy, and the commandment holy, and just, and good.

<sup>n</sup> Rev. v. 12, 13, 14: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

III. <sup>o</sup> 1 John v. 7: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.—Matt. iii. 16, 17: And Jesus, when he was baptized, went up straightway

## CHAPTER III.

## THE DECREES OF GOD.

GOD did, by the most wise and holy counsel of his own will, determine to act or bring to pass what should be for his own glory.<sup>a</sup>

II. God has not decreed any thing respecting his creature man, contrary to his revealed will or written word;<sup>b</sup> which declares his sovereignty

out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. xxviii. 19: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—2 Cor. xiii. 14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

I. <sup>a</sup> Eph. i. 11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

II. <sup>b</sup> Rev. xx. 12: And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is *the book* of life; and the dead were judged out of those things which were written in the books, according to their works.—Rom. ii. 15: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another.—Acts xx. 27: For I have not shunned to declare unto you all the counsel of God.—Ps. ii. 7: I

over all his creatures,<sup>c</sup> the ample provision he has made for their salvation,<sup>d</sup> his determination to

will declare the decree: the Lord hath said unto me, Thou *art* my son; this day have I begotten thee.

<sup>c</sup> Dan. iv. 34, 35: And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom *is* from generation to generation. And all the inhabitants of the earth *are* reputed as nothing; and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?—Ps. cxxxv. 6: Whatsoever the Lord pleased, *that* did he in heaven, and in earth, and in the seas, and all deep places.—Matt. x. 29, 30, 31: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

<sup>d</sup> Heb. ii. 9: But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.—Matt. xxii. 4: Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready; come unto the marriage.—Isa. xlv. 22: Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else.—1 Tim. ii. 4, 5, 6: Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.—Rev. xxii. 17: And the Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let

punish the finally impenitent with everlasting destruction,<sup>e</sup> and to save the true believer with an everlasting salvation.\*

---

him take the water of life freely.—Isa. lv. 1: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.—John iii. 16: For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Rom. viii. 25: But if we hope for that we see not, *then* do we with patience wait for *it*.—1 John ii. 24, 10: Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

<sup>e</sup> 1 Thess. v. 9: For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.—1 Thess. v. 3: For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.—Mark xvi. 16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

---

\* We think it better, under the head of Decrees, to write what we know to be incontrovertible from the plain word of God, than to darken counsel by words without knowledge. We have elsewhere [*See 3d edition of Buck's Theological Dictionary, letter P, or Smith's History of the Cumberland Presbyterians*] acknowledged the doctrine of predestination to be a high mystery. We are therefore free to acknowledge that in our judgment it is easier to fix the limits which man should not transcend, on either hand, than to give an intelligent elucidation of the subject. We believe that both

## CHAPTER IV.

## OF CREATION.

It pleased God the Father, Son, and Holy Ghost,<sup>a</sup> for the manifestation of the glory of his

---

I. <sup>a</sup> Heb. i. 2: Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the world.—John i. 2, 3: The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.—Job xxvi. 13, and xxxiii. 4: By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

---

Calvinists and Arminians have egregiously erred on this point: the former by driving rational, accountable man into the asylum of fate; the latter by putting too much stress on man's *works*, and leaving too much out of view the grace that bringeth salvation, and thereby cherish those legal principles that are in every human heart. We think the *intermediate plan* on this subject is nearest the WHOLE truth. For surely, on the one hand, it must be acknowledged, the love of God, the merits of Christ, and the operation of the Holy Spirit, are the moving, meritorious, and active causes of man's salvation; that God is a sovereign, having a right to work when, where, how, and on whom he pleases; that salvation, in its device, in its plan, and in its application, is of the Lord; and that without the unmerited agency and operation of the Spirit of God, not one of Adam's race would or *could* ever come to the knowledge of the truth; for God is the author as well as the

eternal power, wisdom, and goodness,<sup>b</sup> in the beginning, to create, or make of nothing, the world,

---

<sup>b</sup> Rom. i. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.—Ps. civ. 24: O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.

---

finisher of our faith. Therefore God as a Sovereign may, if he pleases, elect a nation, as the Jews, to preserve his worship free from idolatry; many nations for a time, as Christendom, in which to spread his gospel; individuals, as Cyrus and others, to answer a particular purpose; Paul and others for apostles; Luther and Calvin to promote the Reformation. But as it respects the salvation of the soul, God as a Sovereign can only elect or choose fallen man in Christ, who is the end of the law for righteousness to every one that believeth. But it appears to us incontestible from God's word, that God has reprobated *none* from eternity. That all mankind become legally reprobated by transgression is undeniable, and continue so until they embrace Christ. "Examine yourselves, etc. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) Now this cannot mean eternal reprobates, or all who have not Christ in them would be such; the absurdity of which will at once appear to every common capacity. Reprobation is not what some have supposed it to be, viz., a sovereign determination of God to create millions of rational beings, and, for his own glory, damn them eternally in hell, without regard to moral rectitude or sin in the creature. This would tarnish the Divine glory, and render the greatest, best, and most lovely of all Beings most odious in the view of all intelligences. When man sinned, he

and all things therein, whether visible or invisible, in the space of six days, and all very good.<sup>c</sup>

---

<sup>c</sup> Gen. 1st chap. throughout.—Col. i. 16: For by him were all things created that are in heaven and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him and for him.

---

was legally reprobated, but not damned: God offered and does offer the law-condemned sinner mercy in the gospel; he having from the foundation of the world so far chosen mankind in Christ, as to justify that saying in 1 Tim. iv. 10, "Who is the Saviour of all men, especially of them that believe." This is a gracious act of God's sovereign electing love, as extensive as the legal condemnation, or reprobation, in which all mankind are by nature. But, in a particular and saving sense, none can be properly called God's elect till they be justified and united to Christ, the end of the law for righteousness, (none are justified from eternity,) as appears evident from the following passages of God's word: "Who shall lay any thing to the charge of God's elect? Who is he that condemneth?" (Rom. viii. 33, 34.) Now it is certain the unbeliever is chargeable and condemned. Again, "If it were possible, they shall deceive the very elect." (Matt. xxiv. 24.) It is evident that a man must be enlightened in the knowledge of God and his Son Jesus, which is eternal life, before he can have spiritual wisdom to discern and detect the deceiver. If, then, by perverting the gracious provision of the gospel in refusing to submit to the righteousness of God, the sinner finally grieves the Spirit of God to depart from him, he becomes doubly and eternally reprobated. Or like the chemist's mineral, which will not coin into pure metal, or the potter's clay, which marred upon the wheel. But if the creature fall into this deplorable situation, he was not *bound* by any revealed or *secret*

II. After God had made all other creatures, he created man, male and female,<sup>d</sup> with reasonable and immortal souls,<sup>e</sup> endued with knowledge, righteousness, and true holiness, after his own image;<sup>f</sup> having the law of God written in their

---

II. <sup>d</sup>Gen. i. 27: So God created man in his *own* image, in the image of God created he him; male and female created he them.

<sup>e</sup>Gen. ii. 7: And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Luke xxiii. 43. See also Eccl. xii. 7: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. And Matt. x. 28: And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

<sup>f</sup>Gen. i. 26: God said, Let us make man in our image, after our likeness.

---

decree of God to do so: it is his own fault. For God declares in his word that Christ died for the *whole* world; that he offers pardon to all; that the Spirit operates on *all*; confirming by an oath that he has no pleasure in the death of sinners. Every invitation of the gospel either promises or implies aid by the Divine Spirit. The plan of the Bible is grace and duty. God calls, (grace;) sinners hearken diligently, (duty;) God reproves, (grace;) sinners turn, (duty;) God pours out his Spirit, (grace;) sinners resist not the light, but improve it, (duty;) God makes known his word, or reveals the plan of salvation, (grace;) God invites, (grace;) Wicked man, forsake your ways, (duty,) your thoughts, (duty,) and turn to the Lord, (duty,) and God will have mercy on you, (grace,) and God will abundantly pardon, (grace.)

hearts,<sup>g</sup> and power to fulfil it,<sup>k</sup> and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.<sup>l</sup> Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God,<sup>k</sup> and had dominion over the creatures.<sup>l</sup>

---

<sup>g</sup> Rom. ii. 14, 15: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another.

<sup>k</sup> Eccl. vii. 29: Lo, this only have I found; that God hath made man upright; but they have sought out many inventions.

<sup>l</sup> Gen. iii. 6: And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.—See Eccl. vii. 29.

<sup>k</sup> Gen. ii. 17: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.—See Gen. iii. 8.

<sup>l</sup> Gen. i. 28: And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—See Ps. viii. 6, 7, 8.

## CHAPTER V.

## OF PROVIDENCE.

GOD, the great Creator of all things, doth uphold<sup>a</sup> and govern all creatures and things, from the greatest even to the least,<sup>b</sup> by his most wise and holy providence,<sup>d</sup> to the praise of the glory of his wisdom, power, justice, goodness, and mercy.<sup>e</sup>

II. God, in his ordinary providence, maketh

---

I. <sup>a</sup>Heb. i. 3: Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power——.

<sup>b</sup>Matt. x. 29, 30, 31: Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.—See also Matt. vi. 26, 30.

<sup>d</sup>Prov. xv. 3: The eyes of the Lord are in every place, beholding the evil and the good.

<sup>e</sup>Eph. iii. 10: To the intent that now unto the principalities and powers in heavenly *places* might be known by the Church the manifold wisdom of God.—Rom. ix. 17: For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Ps. cxlv. 7: They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

use of means,<sup>f</sup> yet is free to work with<sup>g</sup> and above<sup>h</sup> them, at his pleasure.<sup>i</sup>

III. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to the manifold temptations and the corruption of their own hearts, to chastise them for

II. <sup>f</sup> Acts xxvii. 24, 31 : Saying, Fear not, Paul; thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee. Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.—Isa. lv. 10, 11: For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

<sup>g</sup> Hos. i. 7: But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

<sup>h</sup> Rom. iv. 19, 20: And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

<sup>i</sup> 2 Kings vi. 6: And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast *it* in thither, and the iron did swim.—Dan. iii. 27: And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them.

their former sins, to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled,\* and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions to sin, and for sundry other just and holy ends.†

IV. As for those wicked and ungodly men whom God, as a righteous judge, for former sins doth blind and harden,‡ from them he not only withholdeth his grace, whereby they might have been

III. \* 2 Chron. xxxii. 25, 26, 31 : But Hezekiah rendered not again according to the benefit *done* unto him ; for his heart was lifted up ; therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. Howbeit, in *the business* of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

† 2 Cor. xii. 7, 8, 9 : And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee ; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me.—Ps. lxxiii. throughout ; Ps. lxxvii. 1, 10, 12. John xxi. 15, 16, 17.

‡ Rom. i. 24, 26, 28 ; xi. 7, 8 : Wherefore God also gave them up to uncleanness through the lusts of

enlightened in their understandings, and wrought upon in their hearts,<sup>n</sup> but sometimes also withdraweth the gifts which they had,<sup>o</sup> and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;<sup>p</sup> whereby it comes to pass that they harden themselves, even under those means which God useth for softening others.<sup>q</sup>

---

their own hearts, to dishonor their own bodies between themselves. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature; and even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.—What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

<sup>n</sup> Deut. xxix. 4: Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

<sup>o</sup> Matt. xiii. 12: But whosoever hath not, from him shall be taken away even that he hath.—See Matt. xxv. 29.

<sup>p</sup> Ps. lxxxix. 11, 12: But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; *and* they walked in their own counsel.—2 Thess. ii. 10, 11, 12: And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth; that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

<sup>q</sup> Exod. viii. 15, 32: But when Pharaoh saw that there

V. As the providence of God doth, in general, reach to all creatures, so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.<sup>r</sup>

---

## CHAPTER VI.

### THE FALL OF MAN, SIN, AND THE PUNISHMENT THEREOF.

OUR first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit.<sup>a</sup> This their sin God was pleased,

---

was respite, he hardened his heart, and hearkened not unto them: as the Lord had said; and Pharaoh hardened his heart at this time also, neither would he let the people go.—2 Cor. ii. 15, 16: For we are unto God a sweet savor of Christ in them that are saved, and in them that perish: to the one *we are* the savor of death unto death; and to the other, the savor of life unto life.—See Exod. v. 3; also 1 Peter ii. 7, 8, with Isa. vi. 9, 10.

V. <sup>r</sup> Amos ix. 8, 9: Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.—Rom. viii. 28: And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

I. <sup>a</sup> Gen. iii. 13: And the woman said, The serpent beguiled me, and I did eat.—2 Cor. xi. 3: But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

according to his wise and holy counsel, to overrule, through Christ, for his own glory, and the good of all them that believe.<sup>b</sup>

II. By this sin they fell from their original righteousness and communion with God,<sup>c</sup> and so became dead in sin,<sup>d</sup> and wholly defiled in all the faculties and parts of soul and body.<sup>e</sup>

III. They being the root of all mankind, by their sin all were made sinners,<sup>f</sup> and the same death in sin, and corrupted nature, conveyed to all their

<sup>b</sup> Rom. xi. 32: For God hath concluded them all in unbelief, that he might have mercy upon all.

II. <sup>c</sup> Gen. iii. 7. 8: And the eyes of them both were opened, and they knew that they were *naked*; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—Ecc. vii. 29: Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—Rom. iii. 23: For all have sinned, and come short of the glory of God.

<sup>d</sup> Eph. ii. 1: And you *hath he quickened*, who were dead in trespasses and sins.—Rom. v. 12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

<sup>e</sup> Gen. vi. 5: And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.—Jer. xvii. 9: The heart is deceitful above all things, and desperately wicked; who can know it?—See also Rom. iii. 10–19.

III. <sup>f</sup> Rom. v. 12, 15–19: Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. . . But not as the offence, so also *is* the free gift. For if

posterity, descending from them by ordinary generation.<sup>g</sup>

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,<sup>h</sup> and wholly inclined to all evil,<sup>i</sup> do proceed all actual transgressions.<sup>k</sup>

through the offence of one many be dead, much *more* the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift; for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of *one the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

<sup>g</sup> Ps. li. 5: Behold, I was shapen in iniquity; and in sin did my mother conceive me.—Gen. v. 3: And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth.

IV. <sup>h</sup> Rom. v. 6: For when we were yet without strength, in due time Christ died for the ungodly.—Rom. viii. 7: Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.—John iii. 6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

<sup>i</sup> Gen. viii. 21: The Lord said, . . . The imagination of man's heart *is* evil from his youth.—Rom. iii. 10–12: As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

<sup>k</sup> James i. 14, 15: But every man is tempted when

V. The remains of corrupt nature are felt by those that are regenerated;<sup>l</sup> and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.<sup>m</sup>

VI. Every sin, being a transgression of the righteous law of God, and contrary thereunto,<sup>n</sup>

he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.—Matt. xv. 19: For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

V. <sup>l</sup>Rom. vii. 14, 17, 18, 23: For we know that the law is spiritual; but I am carnal, sold under sin. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but *how* to perform that which is good, I find not. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.—Prov. xx. 9: Who can say, I have made my heart clean, I am pure from my sin?—Eecl. vii. 20: For *there is* not a just man upon earth that doeth good and sinneth not.

<sup>m</sup> Rom. vii. 5, 7, 8, 25: For when we were in the flesh, the motions of sin which were by the law did work in our members to bring forth fruit unto death. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

VI. <sup>n</sup>1 John iii. 4: Whosoever committeth sin, trans-

doth, in its own nature, bring guilt upon the sinner,<sup>o</sup> whereby he is bound over to the wrath of God,<sup>p</sup> and curse of the law,<sup>q</sup> and so made subject to death,<sup>r</sup> with all miseries, spiritual,<sup>s</sup> temporal,<sup>t</sup> and eternal.<sup>v</sup>

---

## CHAPTER VII.

### GOD'S COVENANT WITH MAN.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they

---

gresseth also the law; for sin is the transgression of the law.

<sup>o</sup> Rom. iii. 19: Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

<sup>p</sup> Eph. ii. 3: And were by nature the children of wrath, even as others.

<sup>q</sup> Gal. iii. 10: For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

<sup>r</sup> Rom. vi. 23: For the wages of sin is death.

<sup>s</sup> Eph. iv. 18: Having the understanding darkened; being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

<sup>t</sup> Lam. iii. 39: Wherefore doth a living man complain, a man for the punishment of his sins?

<sup>v</sup> Matt. xxv. 41: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.<sup>a</sup>

II. The first covenant made with man was a covenant of works;<sup>b</sup> wherein life was promised to Adam, and in him to his posterity,<sup>c</sup> upon condition of perfect and personal obedience.<sup>d</sup>

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make the second,<sup>e</sup> commonly called the

I. <sup>a</sup> Job ix. 32, 33: For *he is* not a man, as I *am*, that I should answer him, *and* we should come together in judgment. Neither is there any daysman betwixt us, *that* might lay his hand upon us both.—Ps. cxiii. 5, 6: Who is *like* unto the Lord our God, who dwelleth on high, who humbleth *himself* to behold *the things that are* in heaven, and in the earth?

II. <sup>b</sup> Gal. iii. 12: And the law is not of faith; but, The man that doeth them shall live in them.—Hosea vi. 7. Gen. ii. 16, 17.

<sup>c</sup> Rom. x. 5: For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

<sup>d</sup> Gen. ii. 17: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.—Gal. iii. 10: For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law, to do them.

III. <sup>e</sup> Gal. iii. 21: For if there had been a law given which could have given life, verily righteousness should have been by the law.—Rom. viii. 3: For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh,

covenant of grace ; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved. /

IV. This covenant of grace is frequently set forth in Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it therein bequeathed. 9

V. This covenant was differently administered in the time of the law and in the time of the

and for sin, condemned sin in the flesh.—Isa. xlii. 6 : I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.—Gen. iii. 15.

/ Mark xvi. 15, 16 : And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.—John iii. 16 : For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

IV. 9 Heb. ix. 15–17 : And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament is of force after men are dead ; otherwise it is of no strength at all while the testator liveth.—Heb. vii. 22 : By so much was Jesus made a surety of a better testament.—Luke xxii. 20 : Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.—See also 1 Cor. xi. 25.

gospel:<sup>a</sup> under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,<sup>c</sup> which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,<sup>k</sup> by whom they had

---

V. <sup>a</sup>2 Cor. iii. 6-9: Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death written *and* engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

<sup>c</sup>Heb. viii., ix., x.—Rom. iv. 11: And he received the sign of circumcision, a seal of the righteousness of the faith which *he had*, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also.—Col. ii. 11: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the *sins* of the flesh by the circumcision of Christ.—Ver. 12: Buried with him in baptism, wherein also ye are risen with *him*, through the faith of the operation of God, who hath raised him from the dead.—1 Cor. v. 7: Purge out therefore the old heaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.—Col. ii. 17: Which are a shadow of things to come; but the body *is* of Christ.

<sup>k</sup>1 Cor. x. 1-4: Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were

full remission of sins, and eternal salvation; and is called the Old Testament.<sup>1</sup>

VI. Under the gospel, when Christ, the substance,<sup>m</sup> was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and administration of the sacraments of baptism and of the Lord's Supper;<sup>n</sup> which,

under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.—Heb. xi. 13: These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.—John viii. 56: Your father Abraham rejoiced to see my day; and he saw *it*, and was glad.

<sup>1</sup>Gal. iii. 7–9, 14: Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

VI. <sup>m</sup>Col. ii. 17: Which are a shadow of things to come, but the body *is* of Christ.

<sup>n</sup>Matt. xxviii. 19, 20: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, *even* unto the end of the world. Amen.—1 Cor. xi. 23–25: For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was be-

though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,<sup>o</sup> to all nations, both Jews and Gentiles;<sup>p</sup> and is called the New Testament.<sup>q</sup>

---

trayed, took bread; and when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink *it*, in remembrance of me.—2 Cor. iii. 7–11: But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

<sup>o</sup> Heb. xii. 22–38.—See also Jer. xxxi. 33, 34.

<sup>p</sup> See letter *n*.—Eph. ii. 15–19: Having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

<sup>q</sup> Luke xxii. 20: Likewise also the cup after supper, saying, This cup *is* the new testament in my blood which is shed for you.—Heb. viii. 7–9

There are not, therefore, two covenants of grace, differing in substance, but one and the same under various dispensations.\*

---

## CHAPTER VIII.

### CHRIST THE MEDIATOR.

It has pleased God to choose the Lord Jesus Christ, his only-begotten Son, who verily was foreordained before the foundation of the world, to be the Mediator between God and man,<sup>a</sup> the

---

\* Gal. iii. 14, 16: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.—Acts xv. 11: But we believe, that through the grace of the Lord Jesus Christ we shall be saved, even as they.—Rom. iii. 30: Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

I. <sup>a</sup> Isa. xlii. 1: Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.—1 Pet. i. 19, 20: But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you.—1 Tim. ii. 5: *For there is* one God, and one mediator between God and men, the man Christ Jesus.—See also John iii. 16.

Prophet,<sup>b</sup> Priest,<sup>c</sup> and King;<sup>d</sup> the head and Saviour of his Church,<sup>e</sup> the heir of all things,<sup>f</sup> and judge of the world;<sup>g</sup> unto whom he promised a seed,<sup>h</sup> and to be by him in time redeemed, called

<sup>b</sup> Acts iii. 22: For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you.—Deut. xviii. 13.

<sup>c</sup> Heb. v. 5, 6: So also Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou art a priest for ever, after the order of Melchisedec.

<sup>d</sup> Ps. ii. 6: Yet have I set my king upon my holy hill of Zion.—Luke i. 33: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

<sup>e</sup> Eph. v. 23: For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body.

<sup>f</sup> Heb. i. 2: Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things.

<sup>g</sup> Acts xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

<sup>h</sup> John xvii. 6: I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word.—Ps. xxii. 30: A seed shall serve him; it shall be accounted to the Lord for a generation.—Isa. liii. 10: Yet it pleased the Lord to bruise him: he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall pro-

by his word and Spirit, justified by his grace, sanctified, and glorified.<sup>1</sup>

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature,<sup>2</sup> with all the essential properties and common infirmities thereof, yet without sin;<sup>3</sup> being

---

long *his* days, and the pleasure of the Lord shall prosper in his hand.

<sup>1</sup> 1 Tim. ii. 6: Who gave himself a ransom for all, to be testified in due time.—Isa. lv. 4, 5: Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.—1 Cor. i. 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

II. <sup>2</sup> John i. 1, 14: In the beginning was the Word, . . . and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.—1 John v. 20: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.—Phil. ii. 6: Who, being in the form of God, thought it not robbery to be equal with God.—Gal. iv. 4: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

<sup>3</sup> Heb. ii. 17: Wherefore in all things it behooved him to be made like unto *his* brethren; that he might be a merciful and faithful high-priest in things *pertaining* to

conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.<sup>m</sup> So that these whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.<sup>n</sup> Which person is very God and very man, yet one Christ, the only Mediator between God and man.<sup>o</sup>

God, to make reconciliation for the sins of the people.—Heb. iv. 15: For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

<sup>m</sup> Luke i. 27, 31, 35: To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.—Gal. iv. 4: See letter <sup>k</sup>, immediately foregoing.

<sup>n</sup> Luke i. 35: See letter <sup>m</sup>, immediately foregoing.—Col. ii. 9: For in him dwelleth all the fulness of the Godhead bodily.—Rom. ix. 5: Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.—1 Tim. iii. 16: And without controversy great is the mystery of godliness: God was manifest in the flesh.

<sup>o</sup> Rom. i. 3, 4: Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.—1 Tim. ii. 5: For *there is* one God, and one mediator between God and men, the man Christ Jesus.

III. The Lord Jesus, in his human nature thus united to the Divine, was sanctified and anointed with the Holy Spirit above measure;<sup>p</sup> having in him all the treasures of wisdom and knowledge,<sup>q</sup> in whom it pleased the Father that all fulness should dwell;<sup>r</sup> to the end that being holy, harmless, undefiled, and full of grace and truth,<sup>s</sup> he might be thoroughly furnished to execute the office of a MEDIATOR and surety.<sup>t</sup> Which office he took not unto himself, but was called thereunto by his Father;<sup>v</sup> who put all power and judgment

III. <sup>p</sup> Ps. xlv. 7: God, thy God, hath anointed thee with the oil of gladness above thy fellows.—John iii. 34: For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure *unto him*.

<sup>q</sup> Col. ii. 3: In whom are hid all the treasures of wisdom and knowledge.

<sup>r</sup> Col. i. 19: For it pleased *the Father*, that in him should all fulness dwell.

<sup>s</sup> Heb. vii. 26: For such an high-priest became us, *who* is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.—John i. 14: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

<sup>t</sup> Acts x. 38: How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.—Heb. xii. 24: And to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*.—Heb. vii. 22: By so much was Jesus made a surety of a better testament.

<sup>v</sup> Heb. v. 5: So also Christ glorified not himself to

into his hand,<sup>w</sup> and gave him commandment to execute the same.

IV. This office the Lord Jesus did most willingly undertake,<sup>z</sup> which, that he might discharge, he was made under the law,<sup>y</sup> and did perfectly fulfil it;<sup>z</sup> endured most grievous torments immediately in his soul,<sup>a</sup> and most painful sufferings in

---

e made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

<sup>w</sup> John v. 22, 27: For the Father judgeth no man, but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man.—Matt. xxviii. 18: And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

IV. <sup>z</sup> Ps. xl. 7, 8: Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God; yea, thy law *is* within my heart.—Phil. ii. 8: And became obedient unto death, even the death of the cross.

<sup>y</sup> Gal. iv. 4: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

<sup>z</sup> Matt. iii. 15: Thus it becometh us to fulfil all righteousness.—Matt. v. 17: I am not come to destroy, but to fulfil.

<sup>a</sup> Matt. xxvi. 37, 38: And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death.—Luke xxii. 44: And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.—Matt. xxvii. 46: And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, my God, why hast thou forsaken me?

his body;<sup>b</sup> was crucified and died;<sup>c</sup> was buried, and remained under the power of death, yet saw no corruption.<sup>d</sup> On the third day he arose from the dead<sup>e</sup> with the same body in which he suffered,<sup>f</sup> with which also he ascended into heaven, and there sitteth at the right hand of his Father,<sup>g</sup> making intercession,<sup>h</sup> and shall return to judge men and angels, at the end of the world.<sup>i</sup>

<sup>b</sup> Matt. xxvi., xxvii.

<sup>c</sup> Phil. ii. 8: He humbled himself, and became obedient unto death, even the death of the cross.

<sup>d</sup> Acts ii. 24, 27: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.—Acts xiii. 37: But he whom God raised again, saw no corruption.

<sup>e</sup> 1 Cor. xv. 4: He was buried, and that he rose again the third day, according to the Scriptures.

<sup>f</sup> John xx. 25, 27: But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

<sup>g</sup> Mark xvi. 19: He was received up into heaven, and sat on the right hand of God.

<sup>h</sup> Rom. viii. 34: Who is even at the right hand of God, who also maketh intercession for us.—Heb. vii. 25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>i</sup> Rom. xiv. 9, 10: For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living. For we shall all stand before the judgment-seat of Christ.—Acts i. 11; x. 42.—Matt.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;\* and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those who come to the Father by him.<sup>1</sup>

---

xiii. 40-42: As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.—Jude 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.—See also 2 Pet. ii. 4.

V. \*Rom. v. 19: For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Heb. ix. 14: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Rom. iii. 25, 26: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.—Heb. x. 14: For by one offering he hath perfected for ever them that are sanctified.—See also Eph. v. 2.

<sup>1</sup>Eph. i. 11, 14: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Which is the earnest of our inheritance,

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the believer, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.<sup>m</sup>

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself;<sup>n</sup> yet, by reason of

---

until the redemption of the purchased possession, unto the praise of his glory.—John xvii. 2: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—See also Heb. ix. 12, 15.

VI. <sup>m</sup> Gal. iv. 4, 5: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gen. iii. 15: And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.—Rev. xiii. 8: And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.—Heb. xiii. 8: Jesus Christ, the same yesterday, to-day, and for ever.

VII. <sup>n</sup> 1 Pet. iii. 18: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.—See also Heb. ix. 14.

the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.\*

VIII. Jesus Christ, by the grace of God, has tasted death for every man,<sup>p</sup> and now makes intercession for transgressors;<sup>q</sup> by virtue of which, the Holy Spirit is given to convince of sin, and enable the creature to believe and obey; governing the hearts of believers by his word and Spirit;<sup>r</sup> overcoming all their enemies by his al-

---

\* Acts xx. 28: Feed the Church of God, which he hath purchased with his own blood.—John iii. 13: And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man, which is in heaven.—1 John iii. 16: Hereby perceive we the love of God, because he laid down his life for us.

VIII. <sup>p</sup> Heb. ii. 9: But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—John vi. 37, 39: All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.—John x. 16: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.

<sup>q</sup> 1 John ii. 1: If any man sin, we have an advocate with the Father, Jesus Christ the righteous.—Rom. viii. 34: *It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

<sup>r</sup> 2 Cor. iv. 13: We having the same spirit of faith, as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.—Rom. viii. 9, 14:

mighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.<sup>s</sup>

---

## CHAPTER IX.

### OF FREE WILL.

GOD hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good or evil.<sup>a</sup>

---

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the sons of God.—See also Rom. xv. 18, 19, and John xvii. 17.

<sup>s</sup> Ps. cx. 1.—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.—1 Cor. xv. 25, 26: For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death.—Mal. iv. 2, 3: But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the Lord of hosts.—Col. ii. 15: *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

I. <sup>a</sup> James i. 14: But every man is tempted, when he is drawn away of his own lust, and enticed.—Deut. xxx. 19: I call heaven and earth to record this day against you, *that* I have set before you life and death,

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;<sup>b</sup> but yet mutable, so that he might fall from it.<sup>c</sup>

+ III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;<sup>d</sup> so as a natural man, being altogether averse from that which is good,<sup>e</sup> and dead in sin,<sup>f</sup> is not able by his own strength

blessing and cursing: therefore choose life, that both thou and thy seed may live.—See John v. 40.

II. <sup>b</sup> Eccl. vii. 29: Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—Gen. i. 26: And God said, Let us make man in our image, after our likeness.

<sup>c</sup> Gen. ii. 16, 17: And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.—Gen. iii. 6: And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

III. <sup>d</sup> Rom. v. 6: For when we were yet without strength, in due time Christ died for the ungodly.—Rom. viii. 7: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—John xv. 5: For without me ye can do nothing.

<sup>e</sup> Rom. iii. 10, 12: As it is written, There is none righteous, no, not one. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

<sup>f</sup> Eph. ii. 1, 5: And you *hath he quickened*, who were

to convert himself, or to prepare himself thereunto without Divine aid.<sup>g</sup>

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,<sup>h</sup> and by his grace alone enables him freely to will and to do that which is spiritually good ;<sup>i</sup> yet so as that, by reason of his remaining corruption, he doth not perfectly will and do that which is good.<sup>k</sup>

---

dead in trespasses and sins: even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)—Col. ii. 13: And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

<sup>g</sup> John vi. 44, 65: No man can come to me, except the Father, which hath sent me, draw him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.—1 Cor. ii. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.—See also Eph. ii. 2-5, and Tit. iii. 3-5.

IV. <sup>h</sup> Col. i. 13: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son.—John viii. 34, 36: Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed.

<sup>i</sup> Phil. ii. 13: For it is God which worketh in you both to will and to do of *his* good pleasure.—Rom. vi. 18, 22: Being then made free from sin, ye became the servants of righteousness. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

<sup>k</sup> Gal. v. 17: For the flesh lusteth against the Spirit.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.<sup>1</sup>

---

## CHAPTER X.

### EFFECTUAL CALLING.

ALL those whom God calls, and who obey the call, and those only, he is pleased, by his word and Spirit,<sup>a</sup> to bring out of that state of sin and

---

and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.—Rom. vii. 15: For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I.

V. <sup>2</sup>Eph. iv. 13: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Jude 24: Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory, with exceeding joy.

I. <sup>a</sup>2 Thess. ii. 13, 14: God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.—2 Cor. iii. 3, 6: *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

death in which they are by nature, to grace and salvation by Jesus Christ;<sup>b</sup> enlightening their minds spiritually and savingly to understand the things of God;<sup>c</sup> taking away their heart of stone, and giving unto them an heart of flesh;<sup>d</sup> renewing their wills, and by his almighty power determining them to that which is good;<sup>e</sup> and effect-

<sup>b</sup> Rom. viii. 2: For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—2 Tim. i. 9, 10: Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—See also Eph. ii. 1–5.

<sup>c</sup> Acts xxvi. 18: To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan, unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.—1 Cor. ii. 10, 12: But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

<sup>d</sup> Ezek. xxxvi. 26: A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

<sup>e</sup> Ezek. xi. 19: And I will give them one heart, and I will put a new spirit within you.—Deut. xxx. 6: And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.—See also Ezek. xxxvi. 27.

ually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.<sup>g</sup>

II. This call is of God's free grace alone, not from any good at all foreseen in man,<sup>h</sup> who is altogether dead in sin, until, being enlightened by the Holy Spirit,<sup>i</sup> he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.<sup>k</sup>

<sup>f</sup> John vi. 44, 45: No man can come to me, except the Father, which hath sent me, draw him. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

<sup>g</sup> Cant. i. 4: Draw me, we will run after thee.—Ps. cx. 3: Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.—John vi. 36.

II. <sup>h</sup> 2 Tim. i. 9: Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—Tit. iii. 4, 5: But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

<sup>i</sup> 1 Cor. ii. 14: But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.—Rom. viii. 7: Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.—Eph. ii. 5: Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)

<sup>k</sup> John vi. 37: All that the Father giveth me shall

III. All infants dying in infancy are regenerated and saved by Christ, through the Spirit,<sup>2</sup> who worketh when, and where, and how he pleaseth; so also are others who have never had the exercise of reason, and who are incapable of being outwardly called by the ministry of the word.<sup>m</sup>

---

## CHAPTER XI.

### JUSTIFICATION.

THOSE whom God calleth, (and who obey the

---

come to me; and him that cometh to me, I will in no wise cast out.—Ezek. xxxvi. 27: And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.—John v. 25: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.—John vii. 37.

III. <sup>1</sup> Luke xviii. 15, 16: And they brought unto him also infants, that he would touch them; but when *his* disciples saw *it*, they rebuked them: but Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.—Acts ii. 38, 39: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

<sup>m</sup> John iii. 8: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence

call,) he also freely justifieth;<sup>a</sup> not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,<sup>b</sup> they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.<sup>c</sup>

---

it cometh and whither it goeth: so is every one that is born of the Spirit.

I. <sup>a</sup> Rom. viii. 30: Whom he called, them he also justified.—Rom. iii. 24: Being justified freely by his grace, through the redemption that is in Christ Jesus.

<sup>b</sup> Rom. iv. 5-8: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, *saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin.—2 Cor. v. 19, 21: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.—Rom. iii. 22, 24, 25.—Jer. xxiii. 6: In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—See Rom. v. 17-19.

<sup>c</sup> Phil. iii. 9: And be found in him, not having mine own righteousness, which is of the law, but that which

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;<sup>a</sup> yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.<sup>c</sup>

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.<sup>f</sup>

is through the faith of Christ, the righteousness which is of God by faith.—Acts xiii. 38, 39.—Eph. ii. 8: For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God.

II. <sup>d</sup> John i. 12: But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.—Rom. iii. 28: Therefore we conclude, that a man is justified by faith without the deeds of the law.—Rom. v. 1: Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

<sup>e</sup> James ii. 17, 22, 26: Even so faith, if it hath not works, is dead, being alone. Seest thou how faith wrought with his works, and by works was faith made perfect? For as the body without the spirit is dead, so faith without works is dead also.—Gal. v. 6: For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

III. <sup>f</sup> Rom. v. 8–10: But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.—1 Tim. ii. 6: Who gave

Yet inasmuch as he was given by the Father for them,<sup>g</sup> and his obedience and satisfaction accepted in their stead,<sup>h</sup> and both freely, not for any thing in them, their justification is only of free grace;<sup>i</sup> that both the exact justice and rich grace of God might be glorified in the justification of sinners.<sup>k</sup>

IV. God, before the foundation of the world, determined to justify all true believers;<sup>l</sup> and

himself a ransom for all, to be testified in due time.—Heb. x. 10, 14: By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*. For by one offering he hath perfected for ever them that are sanctified.—See Isa. liii. 4-6, 10-12.

<sup>g</sup> Rom. viii. 32: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

<sup>h</sup> 2 Cor. v. 21: For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.—Matt. iii. 17: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Eph. v. 2: And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savor.

<sup>i</sup> Rom. iii. 24: Being justified freely by his grace, through the redemption that is in Christ Jesus.—Eph. i. 7: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

<sup>k</sup> Rom. iii. 26: To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

IV. <sup>l</sup> Gal. iii. 8: And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall

Christ did, in the fulness of time, die for their sins, and rise again for their justification ;<sup>m</sup> nevertheless, they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them.<sup>n</sup>

V. God doth continue to forgive the sins of those that are justified ;<sup>o</sup> and although they will never fall from the state of justification,<sup>p</sup> yet they

---

all nations be blessed.—1 Pet. i. 2, 19, 20: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. But with the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.—See Rom. viii. 30.

<sup>m</sup> Gal. iv. 4: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.—1 Tim. ii. 6: Who gave himself a ransom for all, to be testified in due time.—Rom. iv. 25: Who was delivered for our offences, and was raised again for our justification.

<sup>n</sup> Col. i. 21, 22: And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and un-reprovable in his sight.—See also Gal. ii. 16, and Tit. iii. 4-7.

V. <sup>o</sup> Matt. vi. 12: And forgive us our debts, as we forgive our debtors.—1 John i. 9: If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.—1 John ii. 1: If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

<sup>p</sup> Luke xxii. 32: But I have prayed for thee, that thy faith fail not; and when thou art converted,

may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.<sup>a</sup>

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

---

## CHAPTER XII.

### ADOPTION.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption;<sup>a</sup> by which

---

strengthen thy brethren.—John x. 28: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.—Heb. x. 14: For by one offering he hath perfected for ever them that are sanctified.

<sup>a</sup> Ps. lxxxix. 31–33: If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

I. <sup>a</sup> Eph. i. 5: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—Gal. iv. 4, 5: God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

they are taken into the number, and enjoy the liberties and privileges of the children of God;<sup>b</sup> have his name put upon them;<sup>c</sup> receive the spirit of adoption;<sup>d</sup> have access to the throne of grace with boldness;<sup>e</sup> are enabled to cry, Abba, Father;<sup>f</sup> are pitied,<sup>g</sup> protected,<sup>h</sup> provided for,<sup>i</sup> and chast-

<sup>b</sup> Rom. viii. 17: And if children, then heirs; heirs of God, and joint-heirs with Christ.—John i. 12: But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

<sup>c</sup> Jer. xiv. 9: Yet thou, O Lord, *art* in the midst of us, and we are called by thy name; leave us not.—Rev. iii. 12: Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God; and *I will write upon him* my new name.

<sup>d</sup> Rom. viii. 15: For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

<sup>e</sup> Eph. iii. 12: In whom we have boldness and access with confidence by the faith of him.—Rom. v. 2.

<sup>f</sup> Gal. iv. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

<sup>g</sup> Ps. ciii. 13: Like as a father pitieth *his* children, so the Lord pitieth them that fear him.

<sup>h</sup> Prov. xiv. 26: In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

<sup>i</sup> Matt. vi. 30, 32: Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? For your heavenly Father knoweth that ye have need of all these things.—1 Pet.

ened by him as by a father,<sup>k</sup> yet never cast off,<sup>l</sup> but sealed to the day of redemption;<sup>m</sup> and inherit the promises,<sup>n</sup> as heirs of everlasting salvation.<sup>o</sup>

---

## CHAPTER XIII.

### SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,<sup>a</sup> by his word and Spirit dwell-

---

v. 7: Casting all your care upon him, for he careth for you.

<sup>k</sup> Heb. xii. 6: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

<sup>l</sup> Lam. iii. 31: For the Lord will not cast off for ever.

<sup>m</sup> Eph. iv. 30: Whereby ye are sealed unto the day of redemption.

<sup>n</sup> Heb. vi. 12: That ye be not slothful, but followers of them who through faith and patience inherit the promises.

<sup>o</sup> 1 Pet. 1. 4: To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—Heb. i. 14: Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

I. <sup>a</sup> 1 Cor. vi. 11: And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—Acts xx. 32: And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among

ing in them ;<sup>b</sup> the dominion of the whole body of sin is destroyed,<sup>c</sup> and the several lusts thereof are more and more weakened and mortified,<sup>d</sup> and they more and more quickened and strengthened in all saving graces,<sup>e</sup> to the practice of true holiness, without which no man shall see the Lord.†

---

all them which are sanctified.—Phil. iii. 10: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.—Rom. vi. 5, 6: For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection; knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>b</sup> Eph. v. 26: That he might sanctify and cleanse it with the washing of water by the word.—2 Thess. ii. 13: But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

<sup>c</sup> Rom. vi. 6, 14: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For sin shall not have dominion over you; for ye are not under the law, but under grace.

<sup>d</sup> Gal. v. 24: And they that are Christ's have crucified the flesh, with the affections and lusts.—Rom. viii. 13: For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

<sup>e</sup> Col. i. 11: Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness.—Eph. iii. 16: That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

† 2 Cor. vii. 1: Having therefore these promises,

II. This sanctification is throughout in the whole man,<sup>g</sup> yet imperfect in this life: there abideth still some remnants of corruption in every part,<sup>h</sup> whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.<sup>i</sup>

III. In which war, although the remaining corruption for a time may much prevail,<sup>k</sup> yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;<sup>l</sup> and so the saints grow

dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—Heb. xii. 14: Follow peace with all *men*, and holiness, without which no man shall see the Lord.

II. <sup>g</sup> 1 Thess. v. 23: And the very God of peace sanctify you wholly: and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

<sup>h</sup> 1 John i. 10: If we say that we have not sinned, we make him a liar, and his word is not in us.—Phil. iii. 12: Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.—See also Rom. vii. 18, 23.

<sup>i</sup> Gal. v. 17: For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

III. <sup>k</sup> Rom. vii. 23: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

<sup>l</sup> Rom. vi. 14: For sin shall not have dominion over you; for ye are not under the law, but under grace.—†

in grace,<sup>m</sup> perfecting holiness in the fear of God.<sup>n</sup>

IV. Although the remains of depravity may continue to affect the true believer in this life, yet it is his duty and privilege, through grace, to keep a conscience void of offence toward God and toward men.<sup>o</sup>

---

## CHAPTER XIV.

### SAVING GRACE.

THE grace of faith, whereby sinners are united to Christ, is the work of the Spirit of Christ in their hearts,<sup>a</sup> and is ordinarily wrought by the

---

John v. 4: For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, *even* our faith.—Eph. iv. 16: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

<sup>m</sup> 2 Pet. iii. 18: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—2 Cor. iii. 18: But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

<sup>n</sup> 2 Cor. vii. 1: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

IV. <sup>o</sup> Acts xxiv. 16: And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.

I. <sup>a</sup> 2 Cor. iv. 13: We having the same spirit of faith,

ministry of the word ;<sup>b</sup> by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.<sup>c</sup>

II. By this faith, the Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaketh therein ;<sup>d</sup> and acteth differently, upon that which each particular passage thereof containeth ; yielding obe-

---

according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak.—Eph. ii. 8 : For by grace are ye saved, through faith ; and that not of yourselves : *it is* the gift of God.

<sup>b</sup> Rom. x. 14, 17 : How shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? So, then, faith *cometh* by hearing, and hearing by the word of God.

<sup>c</sup> 1 Pet. ii. 2 : As new-born babes, desire the sincere milk of the word, that ye may grow thereby.—Luke xvii. 5 : And the apostles said unto the Lord, Increase our faith.—Rom. i. 16, 17 : For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation to every one that believeth : to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith ; as it is written, The just shall live by faith.—See also Acts xx. 32.

II. <sup>d</sup> 1 Thess. ii. 13 : For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.—1 John v. 10 : He that believeth on the Son of God, hath the witness in himself ; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.—Acts xxiv. 14 : Believing all things which are written in the law and in the prophets.

dience to the commands,<sup>e</sup> trembling at the threatenings,<sup>f</sup> and embracing the promises of God for this life and that which is to come.<sup>g</sup> But the principal acts of saving faith are accepting, receiving, and resting on Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.<sup>h</sup>

III. This faith is different in degrees, weak or strong ;<sup>i</sup> may be often and many ways assailed

<sup>e</sup> Rom. xvi. 26: But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

<sup>f</sup> Isa. lxvi. 2: To this *man* will I look, *even to him that is poor*, and of a contrite spirit, and trembleth at my word.

<sup>g</sup> Heb. xi. 13: These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.—1 Tim. iv. 8: But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

<sup>h</sup> John i. 12: But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name*.—Acts xvi. 31: And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Gal. ii. 20: I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.—Acts xv. 11: But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.

III. <sup>i</sup> Heb. v. 13, 14: For every one that useth milk is unskilful in the word of righteousness; for he is a

and weakened, but gets the victory;<sup>k</sup> growing up in the attainment of a full assurance of Christ,<sup>l</sup> who is both the author and finisher of our faith.<sup>m</sup>

---

habe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.—Rom. iv. 19, 20: And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.—Matt. vi. 30: *Shall he* not much more *clothe* you, O ye of little faith?—Matt. viii. 10: When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

<sup>k</sup> Luke xxii. 31, 32: And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.—1 John v. 4, 5: For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

<sup>l</sup> Heb. vi. 11, 12: And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.—Heb. x. 22: Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

<sup>m</sup> Heb. xii. 2: Looking unto Jesus, the author and finisher of *our* faith.

## CHAPTER XV.

## REPENTANCE UNTO LIFE.

REPENTANCE unto life is an evangelical grace,<sup>a</sup> the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.<sup>b</sup>

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God,<sup>c</sup> purposing

I. <sup>a</sup> Acts xi. 18: When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—See also Zech. xii. 10.

<sup>b</sup> Luke xxiv. 47: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Mark i. 15: And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Acts xx. 21: Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

II. <sup>c</sup> Ezek. xviii. 30, 31: Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you

and endeavoring to walk with him in all the ways of his commandments.<sup>d</sup>

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,<sup>e</sup> which is the act of God's free

---

a new heart and a new spirit, for why will ye die, O house of Israel?—Ezek. xxxvi. 31: Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.—Ps. li. 4: Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest.—Jer. xxxi. 18, 19: I have surely heard Ephraim bemoaning himself *thus*: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou *art* the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.—2 Cor. vii. 11: For, behold, this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.—See also Joel ii. 12, 13, Amos v. 15, and Ps. cxix. 128.

<sup>d</sup> Ps. cxix. 6, 59, 106: Then shall I not be ashamed, when I have respect unto all thy commandments. I thought on my ways, and turned my feet unto thy testimonies. I have sworn, and I will perform *it*, that I will keep thy righteous judgments.—Luke i. 6: And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.—See also 2 Kings xxiii. 25.

III. <sup>e</sup> Ezek. xxxvi. 31, 32: Then shall ye remember your own evil ways, and your doings that *were* not good,

grace in Christ,<sup>f</sup> yet is it of such necessity to all sinners, that none may expect pardon without it.<sup>g</sup>

IV. As there is no sin so small but it deserves damnation;<sup>h</sup> so there is no sin so great that it can bring damnation on those who truly repent.<sup>i</sup>

---

and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.—Ezek. xvi. 63: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

<sup>f</sup> Hos. xiv. 2, 4: Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. I will heal their backsliding, I will love them freely; for mine anger is turned away from him.—Rom. iii. 24: Being justified freely by his grace, through the redemption that is in Christ Jesus.—Eph. i. 7.

<sup>g</sup> Luke xiii. 3, 5: I tell you nay; but, except ye repent, ye shall all likewise perish.—See also Acts xvii. 30.

IV. <sup>h</sup> Rom. vi. 23: For the wages of sin *is* death.—Matt. xii. 36: But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

<sup>i</sup> Isa. lv. 7: Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Rom. viii. 1: There *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.\*

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof,<sup>l</sup> upon which, and the forsaking of them, he shall find mercy;<sup>m</sup> so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public con-

---

fession, but after the Spirit.—Isa. i. 18: Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

V. <sup>k</sup>Ps. xix. 13: Keep back thy servant also from presumptuous *sins*; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression.—Luke xix. 8: And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* four-fold.—1 Tim. i. 13, 15: Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

VI. <sup>l</sup>Ps. xxxii. 5, 6: I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.—See also Ps. li. 4, 5, 7, 9, 14.

<sup>m</sup> Prov. xxviii. 13: He that covereth his sins shall

fession and sorrow for his sin, to declare his repentance to those that are offended;<sup>a</sup> who are thereupon to be reconciled to him, and in love to receive him.<sup>o</sup>

---

## CHAPTER XVI.

### OF GOOD WORKS.

GOOD works are only such as God hath commanded in his holy word,<sup>a</sup> and not such as,

---

not prosper: but whoso confesseth and forsaketh *them* shall have mercy.—1 John i. 9: If we confess our sins, he is faithful and just to forgive us *our* sins.

<sup>a</sup>James v. 16: Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man avail-eth much.—Luke xvii. 3, 4: Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.—Josh. vii. 19: And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.—Ps. li. throughout.

<sup>o</sup>2 Cor. ii. 8: Wherefore I beseech you that ye would confirm *your* love toward him.—See Gal. vi. 1, 2.

I. <sup>a</sup>Micah vi. 8: He hath showed thee, O man,

without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.<sup>b</sup>

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;<sup>c</sup> and by them believers manifest their thankfulness,<sup>d</sup> strengthen

what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Rom. xii. 2: And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.—Heb. xiii. 21: Make you perfect in every good work to do his will.

<sup>b</sup> Matt. xv. 9: But in vain they do worship me, teaching *for* doctrines the commandments of men.—Isa. xxix. 13: Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men.—John xvi. 2: They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.—See 1 Sam. xv. 21–23.

II. <sup>c</sup> James ii. 18, 22: Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Seest thou how faith wrought with his works, and by works was faith made perfect?

<sup>d</sup> Ps. cxvi. 12, 13: What shall I render unto the Lord *for* all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.—1 Peter ii. 9: But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

their assurance,<sup>e</sup> edify their brethren,<sup>f</sup> adorn the profession of the gospel,<sup>g</sup> stop the mouths of the adversaries,<sup>h</sup> and glorify God,<sup>i</sup> whose workmanship they are, created in Christ Jesus thereunto,<sup>j</sup>

---

<sup>e</sup> 1 John ii. 3, 5: And hereby we do know that we know him, if we keep his commandments. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.—2 Peter i. 5-9, 19.

<sup>f</sup> 2 Cor. ix. 2: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.—Matt. v. 16: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

<sup>g</sup> Tit. ii. 5: *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.—1 Tim. vi. 1: Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and *his* doctrine be not blasphemed.—See also Tit. ii. 9-12.

<sup>h</sup> 1 Pet. ii. 15: For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

<sup>i</sup> 1 Pet. ii. 12: Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may, by *your* good works which they shall behold, glorify God in the day of visitation.—Phil. i. 11: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.—John xv. 8: Herein is my Father glorified, that ye bear much fruit.

<sup>j</sup> Eph. ii. 10: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

that having their fruit unto holiness, they may have the end eternal life.<sup>1</sup>

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

<sup>1</sup> Rom. vi. 22: But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

III. <sup>m</sup> John xv. 5, 6: I am the vine, ye *are* the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire.

<sup>n</sup> Phil. ii. 13: For it is God which worketh in you both to will and to do of *his* good pleasure.—Phil. iv. 13: I can do all things through Christ which strengtheneth me.

<sup>o</sup> Phil. ii. 12: Wherefore, my beloved, as ye have always obeyed, not as in *my* presence only, but now much more in my absence, work out your own salvation with fear and trembling.—Heb. vi. 11, 12: And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.—Isa. lxiv. 7: And *there is* none that calleth upon thy name,

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate and do more than God requires, that they fall short of much which in duty they are bound to do.<sup>p</sup>

V. We cannot by our best works merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins;<sup>q</sup> but when we have done all we

that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities.—See also 2 Pet. i. 3, 5, 10, 11; 2 Tim. i. 6; and Acts xxvi. 6, 7; together with Jude 20, 21.

IV. <sup>p</sup> Luke xvii. 10: So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—Job ix. 2, 3: But how should man be just with God? If he will contend with him, he cannot answer him one of a thousand.—Gal. v. 17: For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

V. <sup>q</sup> Rom. iii. 20: Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.—Rom. iv. 2, 4, 6: For if Abraham were justified by works, he hath *whereof* to glory, but not before God. Now to him that worketh is the reward not reckoned of grace, but of debt. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

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

VI. Yet, notwithstanding, the persons of believers being accepted through Christ, their good works are also accepted in him,<sup>v</sup> not as though they were in this life wholly unblamable and un-

—Eph. ii. 8, 9: For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast.—Ps. xvi. 2: *O my soul*, thou hast said unto the Lord, Thou *art* my Lord: my goodness *extendeth* not to thee.—See also Tit. iii. 5–7: Rom. viii. 18, 22, 23, and Job xxxv. 7, 8.

<sup>r</sup> Luke xvii. 10.—See letter *p* in this chapter.

<sup>s</sup> Gal. v. 22, 23: But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

<sup>t</sup> Isa. lxiv. 6: But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.—Ps. cxxx. 3: If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?—See also Gal. v. 17, and Rom. vii. 15, 18.

VI. <sup>v</sup> Eph. i. 6: To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.—1 Pet. ii. 5: Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—Gen. iv. 4: And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering.—With Heb. xi. 4.

reprovable in God's sight;<sup>w</sup> but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.<sup>z</sup>

VII. Works done by unregenerate man, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others;<sup>y</sup> yet because they

<sup>w</sup> Job ix. 20: If I justify myself, mine own mouth shall condemn me: *if I say I am perfect*, it shall also prove me perverse.—Ps. cxliii. 2.

<sup>z</sup> 2 Cor. viii. 12: For if there be first a willing mind, *it is accepted according to that a man hath, and not according to that he hath not.*—Heb. vi. 10: For God *is not unrighteous, to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*—Matt. xxv. 21, 23: His Lord said unto him, Well done, *thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.*

VII. <sup>y</sup> 2 Kings x. 30, 31: And the Lord said unto Jehu, Because thou hast done well in executing *that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, thy children of the fourth generation shall sit on the throne of Israel.* But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam which made Israel to sin.—Phil. i. 15, 16, 18: Some indeed preach Christ even of envy and strife, and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice.

proceed not from a heart purified by faith,<sup>a</sup> nor are done in a right manner, according to the word;<sup>a</sup> nor to a right end, the glory of God;<sup>b</sup> they therefore cannot merit the favor of God; yet their neglect of them is displeasing unto God.<sup>c</sup>

---

<sup>a</sup> Heb. xi. 4, 6: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh. But without faith *it is impossible to please him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.—See Gen. iv. 3–5.

<sup>a</sup> 1 Cor. xiii. 3: And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.—Isa. i. 12: When ye come to appear before me, who hath required this at your hand, to tread my courts?

<sup>b</sup> Matt. vi. 2, 5, 16: Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. And when thou prayest, thou shalt not be as the hypocrites *are*; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

<sup>c</sup> Hag. ii. 14: So *is* this people, and so *is* this nation before me, saith the Lord; and so *is* every work of their hands; and that which they offer there *is* unclean.—Tit. i. 15: Unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

## CHAPTER XVII.

## THE PERSEVERANCE OF THE SAINTS.

THEY whom God hath justified and sanctified, he will also glorify;<sup>a</sup> consequently, the *truly* regenerated soul will never totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.<sup>b</sup>

II. This perseverance depends on the unchangeable love and power of God;<sup>c</sup> the merits,

---

I. <sup>a</sup> Rom. viii. 38, 39: For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

<sup>b</sup> John iii. 16: For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him *should not* perish, but have everlasting life.—John x. 28, 29: And I give unto them eternal life: and they shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hands.—Phil. i. 6: Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

II. <sup>c</sup> 2 Tim. ii. 19: Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—Jer. xxxi. 3: The Lord hath appeared of old unto me, saying, Yea, I have loved thee

advocacy,<sup>d</sup> and intercession of Jesus Christ;<sup>e</sup> the abiding of the Spirit and seed of God within them;<sup>f</sup> and the nature of the covenant of grace;<sup>g</sup> from all which ariseth also the certainty and infallibility thereof.<sup>h\*</sup>

---

with an everlasting love; therefore with loving-kindness have I drawn thee.—1 Pet. i. 5: Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

<sup>d</sup> 1 John ii. 1: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

<sup>e</sup> Heb. vii. 25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. x. 10, 14: By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified.

<sup>f</sup> John xiv. 16, 17: And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.—1 John iii. 9: Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.

<sup>g</sup> Jer. xxxii. 40: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.—Heb. viii. 10; x. 16, 17.

<sup>h</sup> Job xvii. 9: The righteous shall also hold on his

---

\* This doctrine, although it is certainly supported by incontestable proof from the word of God, as well as

III. Although there are examples in the Old Testament of good men having egregiously sinned, and some of them continuing for a time therein ;

---

way ; and he that hath clean hands shall be stronger and stronger.—John xvii. 21, 22 : That they all may be one ; as thou, Father, art in me, and I in thee ; that they also may be one in us ; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one.—1 John ii. 19 : They went out from us, but they were not of us ; for if they had been of us, they would no doubt have continued with us ; but they went out that they might be made manifest that they were not all of us.—2 Thess. iii. 3 : But the Lord is faithful, who shall establish you, and keep you from evil.—See also Zeph. iii. 17 ; Mal. iii. 6 ; Num. xxii. 19 ; Rom. v. 9 ; 2 Cor. i. 21, 22 ; John iv. 14 ; Ps. xii. 5 ; John xvii. 12 ; 1 Cor. i. 8, 9.

III. '2 Sam. xii. 9, 13, 14 : Wherefore hast thou despised the commandment of the Lord, to do evil in his sight ? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin ; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee shall surely die.

---

by the reason and nature of the union between Christ and his people, yet, like all other truths, has been and may be perverted. The idea of eternal justification and consequent perseverance is unscriptural : the way perseverance is insisted on by some preachers in connection with the preceding parts of their sermons is certainly dangerous. Example : First preach a superficial experience, then make a great many more allow-

yet now, since life and immortality are brought clearer to light by the gospel,<sup>k</sup> and especially since the effusion of the Holy Ghost on the day

---

<sup>k</sup> 2 Tim. i. 10: But is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

---

ances for weakness and wickedness, stumbling, straying, etc., than God's word admits, then press perseverance, and you have the formalist or hypocrite confirmed.

On the other hand, press the doctrines of final apostasy, if the creature does not so and so, making the perseverance of the creature depend chiefly upon his *doings*; you raise in the mind of the *unregenerate* professor the fear of hell, as a high excitement to duty; confirm him in his legality; prepare his mind, indirectly at least, to give glory to himself for his perseverance; settle him down in a self-confident and deplorable situation. What God's word hath joined together, let not his ministers put asunder. But first let them give a clear, definite description of the new birth, and then let them press the doctrine of heart and practical holiness as the sure consequence, ("For by their fruit ye shall know them,") and daily evidences (not the cause) of that gracious state which will insure their final perseverance.

Then this true and comfortable doctrine will not be perverted, neither will it have a tendency to licentiousness in him "whom the love of Christ constraineth," or the real Christian: no, he serves and desires to serve God with more zeal, and from pure evangelical principles, still laying the foundation in his own mind, and cherishing the principle of ascribing *all* the glory to God for his conversion, his perseverance, and his final and complete redemption.

of Pentecost,<sup>1</sup> we may not expect the true Christian to fall into such gross sins.<sup>m</sup> Nevertheless, they may, through the temptations of Satan, the world, and the flesh, the neglect of the means of grace, fall into sin, and incur God's displeasure, and grieve his Holy Spirit;<sup>n</sup> come to be deprived of some measure of their graces and comforts, and have their consciences wounded; but the real Christian can never rest satisfied therein.

---

## CHAPTER XVIII.

### THE ASSURANCE OF GRACE AND SALVATION.

ALTHOUGH hypocrites and other unregenerate

---

<sup>1</sup> Luke xxiv. 49: And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.— Acts ii. 4: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

<sup>m</sup> Acts xvii. 30, 31: And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.—Matt. xi. 11: Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.

<sup>n</sup> Eph. iv. 30: And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—

men may vainly deceive themselves with false hopes and carnal presumptions of being in favor of God and estate of salvation;<sup>a</sup> which hope of theirs shall perish;<sup>b</sup> yet such as truly believe the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace,<sup>c</sup> and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.<sup>d</sup>

Rev. ii. 4: Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

I. <sup>a</sup> Job viii. 14: Whose hope shall be cut off, and whose trust *shall be* a spider's web.—Deut. xxix. 19: I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst.—John viii. 41: Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one Father, *even* God.

<sup>b</sup> Matt. vii. 22, 23: Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Job viii. 13.

<sup>c</sup> 1 John ii. 3: And hereby we do know that we know him, if we keep his commandments.—1 John v. 13: These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—1 John iii. 14, 18, 19, 21, 24.

<sup>d</sup> Rom. v. 2, 5: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

II. This certainly is not a bare conjecture and probable persuasion, grounded upon a fallible hope;<sup>e</sup> but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,<sup>f</sup> the inward evidence of those graces unto which these promises are made,<sup>g</sup> the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God;<sup>h</sup>

II. <sup>e</sup> Heb. vi. 11, 19: And we desire that every one of you do show the same diligence to the full assurance of hope unto the end. Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

<sup>f</sup> Heb. vi. 17, 18: Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it *was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

<sup>g</sup> 2 Pet. i. 4, 5, 10, 11: Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—1 John iii. 14: We know that we have passed from death unto life, because we love the brethren.—1 John ii. 3; 2 Cor. i. 12.

<sup>h</sup> Rom. viii. 15, 16: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.<sup>4</sup>

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker in it;<sup>5</sup> yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.<sup>6</sup> And therefore it is the duty of every one to give all diligence to

The Spirit itself beareth witness with our spirit, that we are the children of God.

<sup>4</sup> Eph. i. 13, 14: In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.—2 Cor. i. 21, 22: Now he which establisheth us with you in Christ, and hath anointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts.

III. <sup>5</sup> Isa. l. 10: Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.—1 John v. 13: These things have I written unto you that believe on the name of the Son of God, that ye may know that ye may have eternal life, and that ye may believe on the name of the Son of God.—See Ps. lxxxviii. throughout, and lxxvii. to the 12th verse.

<sup>6</sup> 1 Cor. ii. 12: Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.—1 John iv. 13: Hereby know we that we dwell

make his calling and election sure,<sup>m</sup> that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of its assurance;<sup>n</sup> so far is it from inclining men to looseness.<sup>o</sup>

---

in him, and he in us, because he hath given us of his Spirit.—Heb. vi. 11, 12: And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises.—Eph. iii. 17-19.

<sup>m</sup> 2 Pet. i. 10: Wherefore the rather, brethren, give diligence to make your calling and election sure; for if you do these things, ye shall never fall.

<sup>n</sup> Rom. v. 1, 2, 5: Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. xiv. 17: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Rom. xv. 13: Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.—Ps. cxix. 32: I will run the way of thy commandments, when thou shalt enlarge my heart.—Ps. iv. 6, 7; Eph. i. 3, 4.

<sup>o</sup> Rom. vi. 1, 2: What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?—Tit. ii. 11, 12, 14: For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this pres-

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in persevering in it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light;<sup>p</sup> yet are they never utterly destitute of that seed of God and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of

---

ent world. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

IV. <sup>p</sup> Cant. v. 2, 3, 6: I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open unto me, my sister, my love, my dove, my undefiled; for my head is filled with dew, *and* my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? I opened to my beloved; but my beloved had withdrawn himself *and* was gone; my soul failed when he spake: I sought him, but I could not find him: I called him, but he gave me no answer.—Ps. li. 8, 12, 14: Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit. Deliver me from blood-guiltiness, O God, thou God of my salvation; *and* my tongue shall sing aloud of thy righteousness.—Eph. iv. 30: And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Compare the above with Ps. lxxvii., first ten verses, and Matt. xxvi. 69-72; Ps. xxxi. 22; lxxxviii. throughout, and Isa. l. 10.

which, by the operation of the Spirit, this assurance may in due time be revived,<sup>a</sup> and by the which, in the mean time, they are supported from utter despair.<sup>r</sup>

---

## CHAPTER XIX.

### THE LAW OF GOD.

GOD gave *Adam* a law, as a covenant of works; by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.<sup>a</sup>

---

<sup>a</sup> 1 John iii. 9: Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.—Luke xxii. 32: But I have prayed for thee, that thy faith fail not.—Job xiii. 15: Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.—Ps. lxxiii. 15, and li. 8, 12, with Isa. l. 10.

<sup>r</sup> Micah vii. 7-9: Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord *shall be* a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.—Isa. liv. 7, 8.

I. <sup>a</sup> Gen. i. 26: And God said, Let us make man in our image, after our likeness.—Gen. ii. 17: But of the tree of the knowledge of good and evil, thou shalt not

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

---

eat of it; for in the day that thou eatest thereof thou shalt surely die.—Rom. ii. 14, 15: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.—Rom. x. 5: For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.—Rom. v. 12, 19: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.—See also Gal. iii. 10, 12; Eccles. vii. 29; Job xxviii. 28.

II. <sup>b</sup> James i. 25: But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James ii. 8, 10–12: If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.—Rom. iii. 19: Now we know that what things soever the law saith, it saith to them who are under the law.

<sup>c</sup> Matt. xxii. 37–40: Jesus said unto him, Thou shalt

III. Besides this law, commonly called the moral, God was pleased to give the people of *Israel*, as a Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;<sup>d</sup> partly holding forth divers instructions of moral duties.<sup>e</sup> All which ceremonial laws are now abrogated under the New Testament.<sup>f</sup>

---

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Ex. xx. 3-18.

III. <sup>d</sup> Heb. x. 1: For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.—Gal. iv. 1-3: Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world.—Col. ii. 17: Which are a shadow of things to come; but the body is of Christ.—Heb. ix.

<sup>e</sup> 1 Cor. v. 7: Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.—2 Cor. vi. 17: Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

<sup>f</sup> Col. ii. 14, 16, 17: Blotting out the handwriting of ordinances that was against us, which was contrary to

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

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;<sup>h</sup> and that not only in regard of the mat-

us, and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat or in drink, . . . which are a shadow of things to come; but the body is of Christ.—Eph. ii. 15, 16: Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

IV. <sup>g</sup> See Ex. xxi., and xxii. 1–29.—Gen. xlix. 10: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.—Matt. v. 38, 39: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil.—1 Cor. ix. 8–10.

V. <sup>h</sup> Rom. xiii. 8, 9: See letter <sup>b</sup>.—1 John ii. 3, 4, 7: And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning.—Rom. iii. 31; and vi. 15: Do we then make void the law through faith? God forbid: yea, we establish the law. What then? shall we sin because we are not under the law, but under grace? God forbid.

ter contained in it, but also in respect of the authority of God the Creator who gave it.<sup>†</sup> Neither doth Christ, in the gospel, any way dissolve, but much strengthen, this obligation.<sup>‡</sup>

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them as well as to others; in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;<sup>‡</sup> discovering also the sinful pollutions of their na-

<sup>†</sup> James ii. 10, 11.—See letter *b*.

<sup>‡</sup> Matt. v. 18, 19: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.—James ii. 8; Rom. iii. 31.

VI. <sup>†</sup> Rom. vi. 14: For sin shall not have dominion over you; for ye are not under the law, but under grace.—Rom. viii. 1: There *is* therefore now no condemnation unto them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—See also Gal. iv. 4, 5; Acts xiii. 39.

<sup>‡</sup> Rom. vii. 12, 22, 25: Wherefore the law *is* holy; and the commandment holy, and just, and good. For I delight in the law of God after the inward man. I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin.—Ps. cxix. 5: O that my ways were directed to keep thy statutes!—1 Cor. vii. 19: Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.—Gal. v. 14, 18–23.

ture, hearts, and lives;<sup>n</sup> so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;<sup>o</sup> together with a clearer sight of the need they have of Christ, and the perfection of his obedience.<sup>p</sup> It is likewise of use to the regenerate, to restrain their corruptions; in that it forbids sin;<sup>q</sup> and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed

<sup>n</sup> Rom. vii. 7: What shall we say then? *is* the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet.—Rom. iii. 20: For by the law *is* the knowledge of sin.

<sup>o</sup> Rom. vii. 9, 14, 24: For I was alive without the law once; but when the commandment came, sin revived, and I died. For we know that the law is spiritual; but I am carnal, sold under sin. O wretched man that I am! who shall deliver me from the body of this death?

<sup>p</sup> Gal. iii. 24: Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.—Rom. viii. 3, 4: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—Rom vii. 24, 25.

<sup>q</sup> James ii. 11: For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.—Ps. cxix. 128: Therefore I esteem all *thy* precepts concerning all things to be right; and I hate every false way.

from the curse thereof threatened in the law." The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;\* although not as due to them by the law as a covenant of works;† so as a man's doing good, and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law, and not under grace.‡

---

\* Ezra ix. 13, 14: And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?—Ps. lxxxix. 30–34.

† Ps. xxxvii. 11: But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.—Ps. xix. 11: Moreover, by them is thy servant warned; *and* in keeping of them *there is* great reward.—Lev. xxvi. 1–14; Eph. vi. 2; Matt. v. 5.

‡ Gal. ii. 16: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

§ Rom. vi. 12, 14: Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. For sin shall not have dominion over you; for ye are not under the law, but under grace.—Heb. xii. 28, 29: Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may

VII. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it;<sup>w</sup> the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.<sup>z</sup>

---

## CHAPTER XX.

### CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

THE liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;<sup>a</sup> and in their

---

serve God acceptably, with reverence and godly fear. For our God *is* a consuming fire.—1 Pet. iii. 8–12; Ps. xxxiv. 12–16.

VII. <sup>w</sup> Gal. iii. 21: *Is* the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law.—Tit. ii. 11–14.

<sup>z</sup> Ezek. xxxvi. 27: And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.—Heb. viii. 10: For this *is* the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.—Jer. xxxi. 33.

I. <sup>a</sup> Titus ii. 14: Who gave himself for us, that he

being delivered from this present evil world, bondage to Satan, and the dominion of sin,<sup>b</sup> from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation ;<sup>c</sup> as also their free access to God,<sup>d</sup> and their yielding obedience unto him, not out of slavish fear,<sup>e</sup> but

might redeem us from all iniquity ; and purify unto himself a peculiar people, zealous of good works.—Gal. iii. 13 : Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, Cursed, etc.

<sup>b</sup> Gal. i. 4 : Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.—Acts xxvi. 18 : To open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.—Rom. vi. 14 : For sin shall not have dominion over you ; for ye are not under the law, but under grace.

<sup>c</sup> Ps. cxix. 71 : *It is good for me that I have been afflicted ; that I might learn thy statutes.*—1 Cor. xv. 54–57 : So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death *is* sin ; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.—Rom. viii. 1.

<sup>d</sup> Rom. v. 2 : By whom also we have access by faith into this grace wherein we stand.

<sup>e</sup> Rom. viii. 14, 15 : For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.—1 John iv. 18 : There is no fear in

a childlike love and a willing mind. All of which were common also to believers under the law;<sup>f</sup> but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected,<sup>g</sup> and in greater boldness of access to the throne of grace,<sup>h</sup> and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.<sup>i</sup>

love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

<sup>f</sup> Gal. iii. 9, 14: So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

<sup>g</sup> Gal. v. 1: Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Acts xv. 10: Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?—Gal. iv. 1-3, 6.

<sup>h</sup> Heb. iv. 14, 16: Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. x. 19, 20: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.

<sup>i</sup> John vii. 38, 39: He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. (But this spake he of the Spirit,

II. God alone is Lord of the conscience,<sup>k</sup> and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it, in matters of faith and worship.<sup>l</sup> So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience;<sup>m</sup> and the requiring of an implicit faith, and absolute and

which they that believe on him should receive; for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified.)—2 Cor. iii. 13, 17, 18.

II. <sup>k</sup> Rom. xiv. 4: Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand.

<sup>l</sup> Acts iv. 19: But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.—Acts v. 29: Then Peter and the other apostles answered and said, We ought to obey God rather than men.—1 Cor. vii. 23; Matt. xxiii. 8–10; 2 Cor. i. 24; Matt. xv. 9.

<sup>m</sup> Col. ii. 20, 22, 23: Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (which are all to perish with the using.) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.—Gal. i. 10: For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.—Gal. ii. 4: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.—See Gal. v. 1.

blind obedience, is to destroy liberty of conscience and reason also.<sup>n</sup>

III. They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.<sup>o</sup>

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical,

<sup>n</sup> Isa. viii. 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.*—Acts xvii. 11: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—John iv. 22: Ye worship ye know not what: we know what we worship; for salvation is of the Jews.—See also Hosea v. 11, with Rev. xiii. 12, 16, 17.

III. <sup>o</sup> Gal. v. 13: For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.—1 Pet. ii. 16: As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.—Luke i. 74, 75: That he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.—2 Pet. ii. 19; John vii. 34.

resist the ordinance of God.<sup>p</sup> And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or the power of godliness; or such erroneous opinions or practices as either, in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church;<sup>q</sup> they may lawfully be called to account,

---

IV. <sup>p</sup> 1 Pet. ii. 13, 14, 16: Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evid-doers, and for the praise of them that do well. As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.—Heb. xiii. 17: Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that *is* unprofitable for you. See also Rom. xiii. 1-8.

<sup>q</sup> Rom. i. 32: Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them.—1 Cor. v. 1, 5, 11, 13: It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. To deliver such a one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat. But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

and proceeded against by the censures of the Church.<sup>r</sup>

---

## CHAPTER XXI.

### RELIGIOUS WORSHIP AND THE SABBATH-DAY.

THE light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all.<sup>a</sup> But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scriptures.<sup>b</sup>

---

<sup>r</sup> 2 Thess. iii. 14: And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.—Tit. iii. 10: A man that is an heretic, after the first and second admonition, reject.

I. <sup>a</sup> Rom. i. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.—Ps. cxix. 68: Thou *art* good, and doest good; teach me thy statutes.—Jer. x. 7: Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.—Ps. xxxi. 23: O love the Lord, all ye his saints; *for* the Lord preserveth the faithful, and plentifully rewardeth the proud doer.—Ps. xviii. 3; Rom. x. 12; Ps. lxii. 8; Josh. xxiv. 14; Mark xii. 33.

<sup>b</sup> Deut. xii. 32: What things soever I command you,

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone;<sup>c</sup> not to angels, saints, or any other creature;<sup>d</sup> and since the fall not without a mediator; nor in the mediation of any other but of Christ alone.<sup>e</sup>

---

observe to do it: thou shalt not add thereto, nor diminish from it.—Matt. xv. 9: But in vain they do worship me, teaching *for* doctrines the commandments of men.—Matt. iv. 9, 10: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—See also Deut. xv. 1–20; Exod. xx. 4–6.

II. <sup>c</sup> John v. 23: That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.—2 Cor. xiii. 14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.—Matt. iv. 10; Rev. v. 11–13.

<sup>d</sup> Col. ii. 18: Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels.—Rev. xix. 10: And I fell at his feet to worship him. And he said unto me, See *thou do it* not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.—Rom. i. 25: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>e</sup> John xiv. 6: Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.—1 Tim. ii. 5: For there is one God, and one mediator between God and men, the man Christ Jesus.—Eph. ii. 18: For through him we both have access by one Spirit unto the Father.

III. Prayer with thanksgiving, being one special part of religious worship,<sup>f</sup> is by God required of all men;<sup>g</sup> and, that it may be accepted, it is to be made in the name of the Son,<sup>h</sup> by the help of his Spirit,<sup>i</sup> according to his will,<sup>k</sup> with understanding, reverence, humility, fervency, faith, love and perseverance;<sup>l</sup> and if vocal, in a known tongue.<sup>m</sup>

---

III. <sup>f</sup> Phil. iv. 6: Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

<sup>g</sup> Ps. lxxv. 2: O thou that hearest prayer, unto thee shall all flesh come.

<sup>h</sup> John xiv. 13, 14: And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

<sup>i</sup> Rom. viii. 26: Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

<sup>k</sup> 1 John v. 14: And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

<sup>l</sup> Ps. xlvii. 7: For God is the king of all the earth: sing ye praises with understanding.—Heb. xii. 28: Let us have grace, whereby we may serve God acceptably, with reverence and godly fear.—Gen. xviii. 27: I have taken upon me to speak unto the Lord, which *am but* dust and ashes.—James v. 16: The effectual fervent prayer of a righteous man availeth much.—Eph. vi. 18: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—See also James i. 6, 7; Mark xi. 24; Matt. vi. 12, 14, 15; Col. iv. 2.

<sup>m</sup> 1 Cor. xiv. 14: For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

IV. Prayer is to be made for things lawful,<sup>n</sup> and for all sorts of men living;<sup>o</sup> but not for the dead,<sup>p</sup> nor for those of whom it may be known that they have sinned the sin unto death.<sup>q</sup>

V. The reading of the Scriptures with godly fear;<sup>r</sup> the sound preaching<sup>s</sup> and conscionable

---

IV. <sup>n</sup> 1 John v. 14: And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

<sup>o</sup> 1 Tim. ii. 1, 2: I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

<sup>p</sup> 2 Sam. xii. 21-23: Then said his servants unto him, What thing *is* this that thou hast done? Thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept, for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.—Luke xvi. 25, 26; Rev. xiv. 13.

<sup>q</sup> 1 John v. 16: If a man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

V. <sup>r</sup> Acts xv. 21: For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.—Rev. i. 3: 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.

<sup>s</sup> 2 Tim. iv. 2: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

hearing of the word, in obedience unto God, with understanding, faith, and reverence;† singing of psalms with grace in the heart;‡ as also the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God;‡ besides religious oaths⁴ and vows,⁵ solemn fastings,⁶ and

† James i. 22: But be ye doers of the word, and not hearers only, deceiving your own selves.—Acts x. 33: Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.—Heb. iv. 2: For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*.—Matt. xiii. 19; Isa. lxvi. 2.

‡ Col. iii. 16: Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.—Eph. v. 19; James v. 13.

⁴ Matt. xxviii. 19: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Acts ii. 42: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—1 Cor. xi. 23–29.

⁵ Deut. vi. 13: Thou shalt fear the Lord thy God, and serve him, and shall swear by his name.

⁶ Eccl. v. 4, 5: When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* thou shouldest not vow, than that thou shouldest vow, and not pay.—Acts xviii. 18.

⁷ Joel ii. 12: Therefore also now, saith the Lord, turn ye *even* to me, with all your heart, and with fast-

thanksgiving upon special occasions;<sup>a</sup> which are, in their several times and seasons, to be used in a holy and religious manner.<sup>b</sup>

VI. Neither prayer nor any other part of religious worship is now, under the gospel, either tied unto or made more acceptable by any place in which it is performed, or towards which it is directed;<sup>c</sup> but God is to be worshipped everywhere<sup>d</sup> in spirit and in truth;<sup>e</sup> as in private fam-

ing, and with weeping, and with mourning.—Matt. ix. 15: Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.—1 Cor. vii. 5: Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency.

<sup>a</sup> Ps. cvii. throughout.

<sup>b</sup> Heb. xii. 28: Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

VI. <sup>c</sup> John iv. 21: Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

<sup>d</sup> Mal. i. 11: From the rising of the sun, even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering; for my name *shall be* great among the heathen, saith the Lord of hosts.—1 Tim. ii. 8: I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

<sup>e</sup> John iv. 23, 24: But the hour cometh, and now is,

ilies' daily,<sup>g</sup> and in secret each one by himself,<sup>h</sup> so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.<sup>i</sup>

---

when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God *is* a Spirit; and they that worship him must worship *him* in spirit and in truth.

<sup>f</sup> Jer. x. 25: Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.—Job i. 5: And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.—2 Sam. vi. 18, 20: And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the Lord of hosts. Then David returned to bless his household.

<sup>g</sup> Matt. vi. 11: Give us this day our daily bread.—Josh. xxiv. 15.

<sup>h</sup> Matt. vi. 6: But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.—Eph. vi. 18.

<sup>i</sup> Isa. lvi. 7: Mine house shall be called an house of prayer for all people.—Heb. x. 25: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*; and so much the more, as ye see the day approaching.—Prov. viii. 34: —Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.—Acts ii. 42: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

VII. As it is of the law of nature that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by positive moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him;<sup>k</sup> which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week,<sup>l</sup> which in Scripture is called the Lord's day,<sup>m</sup> and is to be continued to the end of the world, as the Christian Sabbath.<sup>n</sup>

VII. <sup>k</sup> See the Fourth Commandment in Exodus xx. 8-11.—Isa. lvi. 2, 4: Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose *the things* that please me, and take hold of my covenant.—Isa. lvi. 6.

<sup>l</sup> Gen. ii. 3: And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.—1 Cor. xvi. 1, 2: Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.—Acts xx. 7: And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow,) and continued his speech until midnight.

<sup>m</sup> Rev. i. 10: I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

<sup>n</sup> Exod. xx. 8, 10: (See letter <sup>k</sup>.)—Matt. v. 17, 18:

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

---

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

VIII. °Exod. xvi. 23, 25, 26, 29, 30: And he said unto them, This *is that* which the Lord hath said, Tomorrow *is* the rest of the holy Sabbath unto the Lord: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And Moses said, Eat that *to-day*; for *to-day is* a Sabbath unto the Lord; *to-day* ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the Sabbath, in it there shall be none. See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day.—Exod. xxxi. 15, 16: Six days may work be done; but in the seventh *is* the Sabbath of rest. holy to the Lord: whosoever doeth *any* work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* a perpetual covenant. Isa. lviii. 13; Neh. xiii. 15–19, 21, 22.

ª Isa. lviii. 13: If thou turn away thy foot from the

## CHAPTER XXII.

## LAWFUL OATHS AND VOWS.

A **LAWFUL** oath is a part of religious worship,<sup>a</sup> wherein, upon just occasions, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he swear-eth.<sup>b</sup>

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;<sup>c</sup> therefore to swear vainly or rashly by that glorious and dread-

Sabbath, *from* doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words.—Matt. xii. 1–13.

I. <sup>a</sup> Deut. x. 20: Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his name.

<sup>b</sup> Exod. xx. 7: Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—Lev. xix. 12: And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord.—2 Cor. i. 23: Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.—See also 2 Chron. vi. 22, 23.

II. <sup>c</sup> Deut. vi. 13: Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

ful name, or to swear at all by any other thing, is sinful, and to be abhorred.<sup>d</sup> Yet, as in matters of weight and moment an oath is warranted by the word of God, under the New Testament, as well as under the Old,<sup>e</sup> so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.<sup>f</sup>

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.<sup>g</sup> Neither may a man bind himself by oath to any thing but what

<sup>d</sup> Jer. v. 7: How shall I pardon thee for this? Thy children have forsaken me, and *sworn by them that are no gods*: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in harlots' houses.—James v. 12: But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.—See the Second Commandment in Exod. xx. 7.

<sup>e</sup> Heb. vi. 16: For men verily swear by the greater; and an oath for confirmation *is* to them an end of all strife.—Isa. lxx. 16.

<sup>f</sup> 1 Kings viii. 31: If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house.—Ezra x. 5: Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

III. <sup>g</sup> Jer. iv. 2: And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.—See also Exod. xx. 7.

is good and just, and what he believeth so to be, and what he is able and resolved to perform.<sup>b</sup> Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.<sup>c</sup>

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.<sup>d</sup> It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own

<sup>b</sup> Gen. xxiv. 2, 3, 9: And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh; and I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

<sup>c</sup> Num. v. 19, 21: And the priest shall charge her by an oath, and say unto the woman, If no men have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse. Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot and thy belly to swell.—Neh. v. 12: Then I called the priests and took an oath of them, that they should do according to this promise.

IV. <sup>d</sup> Ps. xxiv. 4: He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.—Jer. iv. 2.—See letter *g*.

hurt;<sup>l</sup> nor is it to be violated, although made to heretics or infidels.<sup>m</sup>

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.<sup>n</sup>

VI. It is not to be made to any creature, but to God alone;<sup>o</sup> and that it may be accepted, it

<sup>l</sup> Ps. xv. 4: In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. *He that sweareth to his own hurt, and changeth not.*—1 Sam. xxv. 22, 32–34.

<sup>m</sup> Ezek. xvii. 16, 18: *As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Seeing he despised the oath, by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.* Josh. ix. 18, 19; 2 Sam. xxi. 1, 2.

V. <sup>n</sup> Isa. xix. 21: And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform *it.*—Eccles. v. 4, 5: When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. *Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay.*—Ps. lxxvi. 13, 14: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.—Ps. lxi. 8.

VI. <sup>o</sup> Ps. lxxvi. 11: Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared.—Jer. xlv. 25, 27.

is to be made voluntary, out of faith and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.<sup>p</sup>

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.<sup>q</sup>

---

<sup>p</sup> Deut. xxiii. 21, 23: When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. That which is gone out of thy lips, thou shalt keep and perform, *even* a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.—Ps. 1. 14: Offer unto God thanksgiving, and pay thy vows unto the Most High.—Gen. xxviii. 20–22: And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set *for* a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee.—Compare with the above 1 Sam. i. 11, and Ps. cxxxii. 2–5.

VII. <sup>q</sup> Acts xxiii. 12: And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.—Mark vi. 26: And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.—See also Num. xxx. 5, 8, 12, 13.

In which respects Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.<sup>r</sup>

---

## CHAPTER XXIII.

### THE CIVIL MAGISTRATE.

GOD, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.<sup>a</sup>

---

<sup>r</sup> 1 Cor. vii. 2, 9: Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry; for it is better to marry than to burn.

I. <sup>a</sup> Rom. xiii. 1, 3, 4: Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to *execute* wrath upon him that

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;<sup>b</sup> in the management whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;<sup>c</sup> so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.<sup>d</sup>

III. Civil magistrates may not assume to themselves the administration of the word and sacraments,<sup>e</sup> or the power of the keys of the kingdom

doeth evil.—1 Pet. ii. 13, 14: Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

II. <sup>b</sup> Prov. viii. 15, 16: By me kings reign, and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth.—See letter <sup>a</sup>.

<sup>c</sup> Ps. lxxxii. 3, 4: Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid *them* out of the hand of the wicked.—2 Sam. xxiii. 3: The God of Israel spake to me, He that ruleth over men *must* be just, ruling in the fear of God.—See 1 Pet. ii. 13, letter <sup>a</sup>.

<sup>d</sup> Luke iii. 14: And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.—Matt. viii. 9: For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.—Acts x. 1, 2; Rom. xiii. 4.

III. <sup>e</sup> 2 Chron. xxvi. 18: And they withstood Uz-

of heaven; <sup>f</sup> or in the least interfere in matters of faith. <sup>g</sup> Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. <sup>h</sup> And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder the due exercise thereof among the

---

ziah the king, and said unto him, *It pertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed; neither *shall it be* for thine honor from the Lord God.

<sup>f</sup> Matt. xvi. 19: And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—1 Cor. iv. 1, 2: Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful.

<sup>g</sup> John xviii. 36: Jesus answered, My kingdom is not of this world.—Mal. ii. 7: For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.—Acts v. 29: Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

<sup>h</sup> Isa. xlix. 23: And kings shall be thy nursing fathers, and their queens thy nursing mothers.

voluntary members of *any* denomination of Christians, according to their own profession and belief.<sup>4</sup> It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse or injury to any other person whatsoever; and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance.<sup>5</sup>

IV. It is the duty of the people to pray for magistrates,<sup>6</sup> to honor their persons,<sup>7</sup> to pay them tribute and other duties;<sup>8</sup> to obey their lawful commands, and to be subject to their authority, for conscience' sake.<sup>9</sup> Infidelity, or difference in religion, doth not make void the

<sup>4</sup> Ps. cv. 15: Touch not mine anointed, and do my prophets no harm.—Acts xviii. 14–16.

<sup>5</sup> 2 Sam. xxiii. 3; 1 Tim. ii. 1; Rom. xiii. 4.

IV. <sup>6</sup> 1 Tim. ii. 1, 2: I exhort, therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty.

<sup>7</sup> 1 Pet. ii. 17: Fear God; honor the king.

<sup>8</sup> Rom. xiii. 6, 7: For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

<sup>9</sup> Rom. xiii. 5: Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.—Tit. iii. 1: Put them in mind to be subject to principalities

magistrate's just and legal authority, nor free the people from their due obedience to him;<sup>p</sup> from which ecclesiastical persons are not exempted;<sup>q</sup> much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.<sup>r</sup>

---

and powers, to obey magistrates, to be ready to every good work.

<sup>p</sup> 1 Peter ii. 13, 14, 16: Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

<sup>q</sup> Rom. xiii. 1: Let every soul be subject unto the higher powers.—Acts xxv. 10, 11: Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

<sup>r</sup> 2 Thess. ii. 4: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.—Rev. xiii. 15–18: And he had power to give life unto the image, etc.

## CHAPTER XXIV.

## MARRIAGE AND DIVORCE.

MARRIAGE is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor any woman to have more than one husband, at the same time.<sup>a</sup>

II. Marriage was ordained for the mutual help of husband and wife;<sup>b</sup> for the increase of mankind with a legitimate issue, and of the Church with a holy seed;<sup>c</sup> and for preventing of uncleanness.<sup>d</sup>

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent,<sup>e</sup> yet it is the duty of Christians to marry

I. <sup>a</sup> 1 Cor. vii. 2; Mark x. 6–9.

II. <sup>b</sup> Gen. ii. 18: And the Lord God said, *It is not good that the man should be alone: I will make him a help meet for him.*

<sup>c</sup> Mal. ii. 15: And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

<sup>d</sup> 1 Cor. vii. 2, 9: Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry; for it is better to marry than to burn.

III. <sup>e</sup> 1 Tim. iv. 3: Forbidding to marry.—Gen. xxiv. 57, 58: And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

only in the Lord.<sup>f</sup> And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters; neither should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.<sup>g</sup>

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;<sup>h</sup> nor can such incestuous marriages be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.<sup>i</sup> The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's nearer in blood than of her own.<sup>k</sup>

<sup>f</sup> 1 Cor. vii. 39: The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord.

<sup>g</sup> 2 Cor. vi. 14: Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—Gen. xxxiv. 14; Ex. xxxiv. 16. Compare 1 Kings xi. 4; Neh. xiii. 25–27.

IV. <sup>h</sup> Lev. xviii.—1 Cor v. 1: It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

<sup>i</sup> Mark vi. 18: For John had said unto Herod, It is not lawful for thee to have thy brother's wife.—Lev. xviii. 24–28.

<sup>k</sup> Lev. xx. 19–21: And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity. And if a man shall lie with his

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.<sup>1</sup> In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,<sup>m</sup> and after the divorce, to marry another, as if the offending party were dead.<sup>n</sup>

VI. Although the corruption of man be such as is apt to study arguments, unduly to put

uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness: they shall be childless.

V. <sup>1</sup> Matt. i. 18-20: Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeareth to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

<sup>m</sup> Matt. v. 31, 32: It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

<sup>n</sup> Matt. xix. 9: And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away, doth commit adultery — Rom. vii. 2, 3.

asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage;<sup>o</sup> wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it left to their own wills and discretion in their own case.<sup>p</sup>

---

## CHAPTER XXV.

### OF THE CHURCH.

THE catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.<sup>a</sup>

---

VI. <sup>o</sup> Matt. xix. 8: He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.—1 Cor. vii. 15: But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace.—Matt. xix. 6: Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

<sup>p</sup> Ezra x. 3: Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

I. <sup>a</sup> Eph. i. 10, 22, 23: That in the dispensation of

II. The visible Church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law,) consists of all those throughout the world that profess the true religion,<sup>b</sup> together with their children;<sup>c</sup>

the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth: *even* in him. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the Church, which is his body, the fulness of him that filleth all in all.—Col. i. 18: And he is the head of the body, the Church.—Eph. v. 23, 27, 32.

II. <sup>b</sup> 1 Cor. i. 2: Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.—1 Cor. xii. 12, 13: For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.—Ps. ii. 8: Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.—Rom. xv. 9-12.

<sup>c</sup> 1 Cor. vii. 14: For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.—Acts ii. 39: For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.—Gen. xvii. 7: And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.—Rom. xi. 16: For if the first fruit *be* holy, the lump *is* also *holy*; and if the root *be* holy, so *are* the branches.—Gal. iii. 7, 9, 14; Rom. iv. throughout.

and is the kingdom of the Lord Jesus Christ,<sup>d</sup> the house and family of God.<sup>e</sup>

III. Unto this catholic visible Church, Christ has given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.<sup>f</sup>

IV. This catholic Church hath been sometimes more, sometimes less, visible.<sup>g</sup> And particular

<sup>d</sup> Matt. xiii. 47: Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.—Isa. ix. 7.

<sup>e</sup> Eph. ii. 19: Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.—Eph. iii. 15: Of whom the whole family in heaven and earth is named.—Prov. xxix. 18: Where *there is* no vision, the people perish; but he that keepeth the law, happy *is* he.

III <sup>f</sup> Eph. iv. 11–13: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Isa. lix. 21: As for me, this is my covenant with them, saith the Lord: My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.—Matt. xxviii. 19, 20.

IV. <sup>g</sup> Rom. xi. 3, 4: Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the an-

churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.<sup>a</sup>

V. The purest churches under heaven are subject both to mixture and error;<sup>b</sup> and some have so degenerated as to become no churches of Christ, but synagogues of Satan.<sup>c</sup> Nevertheless,

swer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.—Rev. xii. 6, 14: And the woman fled into the wilderness, where she hath a place prepared of God; that they should feed her there a thousand two hundred *and* threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.—Acts ix. 31.

<sup>a</sup> 1 Cor. v. 6, 7: Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.—Rev. ii., iii., throughout.

V. <sup>b</sup> 1 Cor. xiii. 12: For now we see through a glass darkly; but then face to face: now I know *in* part; but then shall I know even as also I am known.—Matt. xiii. 24–30, 47: Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also, etc. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.—Rev. ii., iii.

<sup>c</sup> Rev. xviii. 2: And he cried mightily with a strong

there shall be always a Church on earth, to worship God according to his will.<sup>4</sup>

VI. There is no other head of the Church but the Lord Jesus Christ.<sup>m</sup> Nor can the Pope of *Rome*, in any sense, be head thereof; but is that Antichrist, that Man of sin, and Son of perdition, that exalteth himself in the Church against Christ, and all that is called God.<sup>n</sup>

---

voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.—Rom. xi. 18–22.

<sup>4</sup> Matt. xvi. 18: And I say also unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.—Ps. cii. 28: The children of thy servants shall continue, and their seed shall be established before thee.—Matt. xxviii. 19, 20.

VI. <sup>m</sup> Col. i. 18: And he is the head of the body, the Church: who is the beginning, the first-born from the dead, that in all *things* he might have the preëminence.—Eph. i. 22: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the Church.

<sup>n</sup> Matt. xxiii. 8–10: But be not ye called Rabbi; for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, *even* Christ.—2 Thess. ii. 3, 4, etc.: Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, shewing himself that he is God.

## CHAPTER XXVI.

## THE COMMUNION OF SAINTS.

ALL saints that are united to Christ Jesus their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory;<sup>a</sup> and being united to one another in love, they have communion in each other's gifts and graces,<sup>b</sup> and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.<sup>c</sup>

---

I. <sup>a</sup> 1 John i. 3: That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.—Eph. iii. 16, 17: That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith.—John i. 16: And of his fulness have all we received, and grace for grace.—Phil. iii. 10: That I may know him, and the power of the resurrection, and the fellowship of his sufferings, being made conformable unto his death.

<sup>b</sup> Eph. iv. 15, 16: But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

<sup>c</sup> 1 Thess. v. 11, 14: Wherefore comfort yourselves

II. Saints, by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;<sup>d</sup> as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.<sup>e</sup>

---

together, and edify one another, even as also ye do. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient to all *men*.—Gal. vi. 10: As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.—1 John iii. 16–18.

II. <sup>d</sup> Heb. x. 24, 25: And let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*; and so much the more, as ye see the day approaching.—Acts ii. 42, 46: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart.—Isa. ii. 3; 1 Cor. xi. 20.

<sup>e</sup> 1 John iii. 17: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?—Acts xi. 29, 30: Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul.—2 Cor. viii., ix.

III. This communion which the saints have with Christ doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.<sup>g</sup> Nor doth their communion one with another, as saints, take away or infringe the title or property which each man hath in his goods or possessions.<sup>g</sup>

---

## CHAPTER XXVII.

### THE SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace,<sup>a</sup> immediately instituted by

---

III. <sup>g</sup>Col. i. 18: And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all *things* he might have the preëminence.—1 Cor. viii. 6: But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.—Ps. xiv. 7; 1 Tim. vi. 16.

<sup>g</sup> Acts v. 4: While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

I. <sup>a</sup>Rom. iv. 11: And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.—Gen. xvii. 7: And I will establish my covenant between me and thee, and thy seed after thee in

God,<sup>b</sup> to represent Christ and his benefits, and to confirm our interest in him;<sup>c</sup> as also to put a visible difference between those that belong unto the Church, and the rest of the world;<sup>d</sup> and solemnly to engage them to the service of God in Christ, according to his word.<sup>e</sup>

---

their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

<sup>b</sup> Matt. xxviii. 19: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—1 Cor. xi. 23: For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread.

<sup>c</sup> 1 Cor. x. 16: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. xi. 25, 26: After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—Gal. iii. 27: For as many of you as have been baptized into Christ have put on Christ.

<sup>d</sup> Exod. xii. 48: And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof.—1 Cor. x. 21: Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils.

<sup>e</sup> Rom. vi. 3, 4: Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from

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

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it,<sup>g</sup> but upon the

the dead by the glory of the Father, even so we also should walk in newness of life.—1 Cor. x. 2, 16: And were all baptized unto Moses in the cloud and in the sea. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

II. <sup>f</sup> Gen. xvii. 10: This *is* my covenant, which ye shall keep, between me and you and thy seed after thee: every man child among you shall be circumcised.—Matt. xxvi. 27, 28: And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.—Titus iii. 5: Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

III. <sup>g</sup> Rom. ii. 28, 29: For he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh; but he *is* a Jew which is one inwardly: and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.—1 Pet. iii. 21: The like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a

work of the Spirit,<sup>k</sup> and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.<sup>i</sup>

IV. There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, baptism and the supper of the Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained.<sup>k</sup>

good conscience toward God,) by the resurrection of Jesus Christ.

<sup>k</sup> Matt. iii. 11: I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and *with* fire.—1 Cor. xii. 13: For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

<sup>i</sup> Matt. xxvi. 27, 28: (See in letter *f*.)—Matt. xxviii. 19: (See in letter *b*, verse 20:) Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, *even* unto the end of the world. Amen.

IV. <sup>k</sup> Matt. xxviii. 19: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—1 Cor. xi. 20, 23: When ye come together, therefore, into one place, *this* is not to eat the Lord's supper. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread.—1 Cor. iv. 1: Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—Heb. v. 4: And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same as those with the New.<sup>1</sup>

---

## CHAPTER XXVIII.

### BAPTISM.

BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ,<sup>a</sup> not only for the solemn admission of the party baptized into the visible Church,<sup>b</sup> but also to be unto him a

---

V. <sup>1</sup> 1 Cor. x. 1-4: Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; (for they drank of that spiritual rock that followed them; and that rock was Christ.)—1 Cor. v. 7, 8: Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

I. <sup>a</sup> Matt. xxviii. 19: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Mark xvi. 16.

<sup>b</sup> 1 Cor. xii. 13: For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.—Gal. iii. 27, 28.

sign and a seal of the covenant of grace,<sup>c</sup> of his ingrafting into Christ,<sup>d</sup> of regeneration,<sup>e</sup> of remission of sins,<sup>f</sup> and of his giving up unto God, through Jesus Christ, to walk in newness of life;<sup>g</sup> which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world.<sup>h</sup>

---

<sup>c</sup> Rom. iv. 11: And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.—Compared with Col. ii. 11, 12: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with *him*, through the faith of the operation of God, who hath raised him from the dead.

<sup>d</sup> Gal. iii. 27: For as many of you as have been baptized into Christ, have put on Christ.—Rom. vi. 5: For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection.

<sup>e</sup> Tit. iii. 5: He saved us by the washing of regeneration, and renewing of the Holy Ghost.

<sup>f</sup> Acts ii. 38: Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins.—Mark i. 4; Acts xxii. 16.

<sup>g</sup> Rom. vi. 3, 4: Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>h</sup> Matt. xxviii. 19, 20: Go ye, therefore, and teach all nations, baptizing them in the name of the Father,

II. The outward element to be used in the sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.<sup>4</sup>

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.<sup>k</sup>

IV. Not only those that do actually profess

---

and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, *even* unto the end of the world. Amen.

II. <sup>4</sup> Acts x. 47: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost?—Acts viii. 36, 38: And as they went on *their* way, they came unto a certain water; and the eunuch said, See, *here is* water: what doth hinder me to be baptized? And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.—Matt. xxviii. 19: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

III. <sup>k</sup> Acts ii. 41: Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls.—Acts xvi. 33: And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.—Mark vii. 4: And *when they come* from the market, except they wash, (Greek, “be baptized,”) they eat not. And many other things there be, which they have received to hold, *as* the washing (Greek, “baptizing”) of cups and pots, and brazen vessels, and tables.—Heb. ix. 10, 19–21.

faith in and obedience unto Christ,<sup>t</sup> but also the infants of one or both believing parents, are to be baptized.<sup>m</sup>

---

IV. <sup>t</sup> Mark xvi. 15, 16: And he said unto them, Go ye into all the world, and preach the gospel unto every creature. He that believeth, and is baptized, shall be saved.—Acts viii. 37: And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

<sup>m</sup> Gen. xvii. 7, 9, with Gal. iii. 9, 14: And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.—So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.—Rom. iv. 11, 12: And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being *yet* uncircumcised.—Acts ii. 38, 39: Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.—Acts xvi. 14, 15, 33: Lydia, . . . whose heart the Lord opened, . . . was baptized, and her household. . . . Was baptized, he [the jailer] and all

V. Although it be a great sin to contemn or neglect this ordinance,<sup>n</sup> yet grace and salvation are not so inseparably annexed to it as that no person can be regenerated or saved<sup>o</sup> without it, or that all that are baptized are undoubtedly regenerated.<sup>p</sup>

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;<sup>q</sup>

his.—Col. ii. 11, 12; 1 Cor. vii. 14; Matt. xxviii. 19; Mark x. 13–16; Luke xviii. 15.

V. <sup>n</sup> Luke vii. 30: But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.—Exod. iv. 24–26: And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go; then she said, A bloody husband *thou art*, because of circumcision.

<sup>o</sup> Rom. iv. 11: And he received the sign of circumcision, a seal of the righteousness of faith which *he had yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.—Acts x. 2, 4, 22, 31, 45, 46.

<sup>p</sup> Acts viii. 13, 23: Then Simon himself believed also; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

VI. <sup>q</sup> John iii. 5, 8: Verily, verily, I say unto thee, except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost.

VII. The sacrament of baptism is but once to be administered to any person; there being no example for the repetition of Christian baptism.

---

## CHAPTER XXIX.

### OF THE LORD'S SUPPER.

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

---

I. <sup>a</sup> 1 Cor. xi. 23-26: For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick<sup>b</sup> or dead, but only a commemoration of that once offering up himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;<sup>c</sup> so that the Popish sacrifice

---

blood: this do ye, as often as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Cor. x. 16, 17, 21: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, *being* many, are one bread, *and* one body; for we are all partakers of that one bread. Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and the table of devils.—1 Cor. xii. 13: For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

II. <sup>b</sup> Heb. ix. 22, 25, 26, 28: And almost all things are by the law purged with blood; and without shedding of blood is no remission. Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation.

<sup>c</sup> Matt. xxvi. 26, 27: And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to

of the Mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation of the sins of all the world.<sup>d</sup>

III. The Lord Jesus hath, in his ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;<sup>e</sup> but to none who are not then present in the congregation.<sup>f</sup>

them, saying, Drink ye all of it.—Luke xxii. 19, 20: And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

<sup>d</sup> Heb. vii. 23, 24, 27: And they truly were many priests, because they were not suffered to continue by reason of death; but this *man*, because he continueth ever, hath an unchangeable priesthood. Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself.—Heb. x. 11, 12, 14, 18: And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified. Now where remission of these *is*, *there is* no more offering for sin.

III. <sup>e</sup> See the institution: Matt. xxvi. 26–28; Mark xiv. 22–24; Luke xxii. 19, 20; and 1 Cor. xi. 23–27.

<sup>f</sup> Acts xx. 7: And upon the first *day* of the week, when the disciples came together to break bread, Paul

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

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

VI. That doctrine which maintains a change of the substance of bread and wine into the sub-

---

preached unto them, (ready to depart on the morrow,) and continued his speech until midnight.—1 Cor. xi. 20: When ye come together therefore into one place, *this* is not to eat the Lord's supper.

IV. <sup>g</sup> <sup>h</sup> Because there is not the least appearance of a warrant for any one of these things, either in precept or example, in any part of the word of God. See all the places in which the ordinance is mentioned, the most important of which are cited above.

<sup>i</sup> Matt. xv. 9: But in vain they do worship me, teaching *for* doctrines the commandments of men.

V. <sup>k</sup> Matt. xxvi. 26–28: And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

<sup>l</sup> 1 Cor. xi. 26, 27: For as often as ye eat this bread,

stance of Christ's body and blood (commonly called transubstantiation\*) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthrows the nature of the sacrament; and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.<sup>m</sup>

VII. Worthy receivers, outwardly partaking of the visible elements of this sacrament,<sup>n</sup> do then also inwardly by faith, and really indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually,

and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

VI. <sup>m</sup> Acts iii. 21: Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.—1 Cor. xi. 24–26: This do in remembrance of me. This do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—Luke xxiv. 6, 39: He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

VII. <sup>n</sup> 1 Cor. xi. 28: But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.—1 Cor. v. 7, 8.

\* The General Assembly also rejects the doctrine of consubstantiation.

present to the faith of believers in that ordinance as the elements themselves are to their outward senses.<sup>o</sup>

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,<sup>p</sup> or be admitted thereunto.<sup>q</sup>

<sup>o</sup> 1 Cor. x. 16: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. x. 3, 4.

VIII. <sup>p</sup> 1 Cor. xi. 27, 29: Wherefore, whosoever shall eat this bread and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body.—2 Cor. vi. 14–16: Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.—1 Cor. x. 21: Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils.

<sup>q</sup> 1 Cor. v. 6, 7, 13: Your glorying is not good.

## CHAPTER XXX.

## CHURCH CENSURES.

THE Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate.<sup>a</sup>

---

Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.—2 Thess. iii. 6, 14, 15: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother.—Matt. vii. 6: Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

I. <sup>a</sup> Isaiah ix. 6, 7: For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—1 Tim. v. 17: Let the elders that rule well be counted worthy of double honor, especially they who

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners by the ministry of the gospel, and by absolution from censures, as occasion shall require.<sup>b</sup> \*

---

labor in the word and doctrine.—1 Thess. v. 12: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you.—1 Cor. xii. 28: And God hath set some in the Church: first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues.—Ps. ii. 6-9; John xviii. 36.

II. <sup>b</sup> Matt. xvi. 19: And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. xviii. 17, 18: And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—John xx. 21-23; 2 Cor. ii. 6-8.

---

\* By this article, we do not understand that the officers of the Church have power to admit souls into the kingdom of glory, nor that they can pardon sins: such assertions would be absurd and blasphemous.

In Scripture language, the *kingdom of heaven* sometimes signifies the kingdom of glory. It also signifies the gospel dispensation; and in the passage from whence the above is derived, it signifies the visible

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offences; for purging out that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer this covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.<sup>c</sup>

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the Church, according to the nature of the crime and demerit of the person.<sup>d</sup>

III. <sup>c</sup>1 Cor. v. throughout.—1 Tim. v. 20: Them that sin, rebuke before all, that others also may fear.—Matt. vii. 6; 1 Tim. i. 20; Jude 23; 1 Cor. xi. 27, to the end.

IV. <sup>d</sup>1 Thess. v. 12: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you.—2 Thess. iii. 6, 14: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not

Church. All that is meant by the article is, that the officers of the visible Church have the power to admit members into its communion, to expel the disorderly, and to restore those who, in the judgment of charity, have repented of their sins. This power is exercised by the officers of every evangelical Church upon earth, and all refer to the passages quoted in the notes attached to this article, for their authority.

## CHAPTER XXXI.

## SYNODS AND COUNCILS.

FOR the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils;<sup>a</sup> and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ has given them for edification, and not for destruction, to appoint such assemblies;<sup>b</sup> and to convene

---

after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.—1 Cor. v. 4, 5, 13: In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Therefore put away from among yourselves that wicked person.—Matt. xviii. 17; Tit. iii. 10.

I. <sup>a</sup> Acts xv. 2, 4, 6: When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and they declared all things that God had done with them, and the apostles and elders came together for to consider of this matter.

<sup>b</sup> Acts xv.

together in them, as often as they shall deem it expedient for the good of the Church.<sup>c</sup>

+ II. It belongeth to synods and councils, ministerially, to determine controversies of faith and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.<sup>d</sup>

III. All synods or councils since the apostles' time, whether general or particular, may err, and many have erred; therefore they are not to be

<sup>c</sup> Acts xv. 22, 23, 25: Then pleased it the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren; and wrote *letters* by them after this manner: The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul.

II. <sup>d</sup> Acts xvi. 4: And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.—Acts xv. 15, 19, 24, 27–31; Matt. xviii. 17–20.

made the rule of faith or practice, but to be used as a help in both.<sup>e</sup>

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

---

## CHAPTER XXXII.

### THE STATE OF MAN AFTER DEATH, AND THE RESURRECTION FROM THE DEAD.

THE bodies of men, after death, return to dust, and see corruption;<sup>a</sup> but their souls, (which

---

III. <sup>e</sup> Acts xvii. 11: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—1 Cor. ii. 5: That your faith should not stand in the wisdom of men, but in the power of God.—2 Cor. i. 24: Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.—Eph. ii. 20.

IV. <sup>f</sup> Luke xii. 13, 14: And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?—John xviii. 36: Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

I. <sup>a</sup> Gen. iii. 19: In the sweat of thy face shalt-thou

neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them.<sup>b</sup> The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies.<sup>c</sup> And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.<sup>d</sup> Besides these two

---

eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return.—Acts xiii. 36: For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

<sup>b</sup> Luke xxiii. 43: And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.—Eecl. xii. 7: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

<sup>c</sup> Heb. xii. 23: To the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.—Phil. i. 23: For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.—1 John iii. 2: Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.—2 Cor. v. 1, 6, 8.

<sup>d</sup> Luke xvi. 23, 24: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.—Jude 6, 7.

places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day such as are found alive shall not die, but be changed.<sup>e</sup> And all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.<sup>f</sup>

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.<sup>g</sup>

---

II. <sup>e</sup> 1 Thess. iv. 17: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.—1 Cor. xv. 51, 52: Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed.

<sup>f</sup> Job xix. 26, 27: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.—1 Cor. xv. 42-44: So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

III. <sup>g</sup> Acts xxiv. 15: 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.—John v. 28, 29: Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have

## CHAPTER XXXIII.

## THE LAST JUDGMENT.

GOD hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ,<sup>a</sup> to whom all power and judgment is given by the Father.<sup>b</sup> In which not only the apostate angels shall be judged,<sup>c</sup> but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and

---

done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Phil. iii. 21: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I. <sup>a</sup> Acts xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>b</sup> John v. 22, 27: For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man.

<sup>c</sup> 1 Cor. vi. 3: Know ye not that we shall judge angels? how much more things that pertain to this life!—Jude 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.—2 Pet. ii. 4: For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

to receive according to what they have done in the body, whether good or evil.<sup>d</sup>

II. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the believer;<sup>e</sup> and of his justice, in the damnation of the reprobate, who are wicked and disobedient.<sup>f</sup> For then shall

<sup>d</sup> 2 Cor. v. 10: For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether it *be* good or bad.—Eccl. xii. 14: For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.—Rom. ii. 16: In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.—Rom. xiv. 10, 12: But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. So then every one of us shall give account of himself to God.—Matt. xii. 36, 37: But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II. <sup>e</sup> Rom. ix. 23: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.—Matt. xxv. 21: His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

<sup>f</sup> Rom. ii. 5, 6: But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds.—2 Thess. i. 7, 8: The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and

the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord.<sup>g</sup> But the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.<sup>h</sup>

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adver-

that obey not the gospel of our Lord Jesus Christ.—Rom. ix. 22.

<sup>g</sup> Matt. xxv. 31-34: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Acts iii. 19: Times of refreshing shall come from the presence of the Lord.—2 Thess. i. 7: And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

<sup>h</sup> Matt. xxv. 41, 46: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment.—2 Thess. i. 9: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—Isa. lxvi. 24: For their worm shall not die, neither shall their fire be quenched.

sity; so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly.\*

---

III. 2 Pet. iii. 11, 14: *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.—2 Cor. v. 11: Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.—2 Thess. i. 5–7: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.—Luke xxi. 27, 28: And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

\* Mark xiii. 35–37: Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.—Luke xii. 35, 36: Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.—Rev. xxii. 20: He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.—See Matt. xxiv. 36, 42–44.

THE  
CATECHISM,

ADOPTED BY THE GENERAL ASSEMBLY OF THE  
CUMBERLAND PRESBYTERIAN CHURCH.

---

QUESTION 1. *What is the chief end of man?*

ANSWER. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his purpose, whereby, according to the counsel of his own will, he hath fore-ordained to bring to pass what shall be for his own glory: sin not being for God's glory; therefore he hath not decreed it.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation?*

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 11. *What are God's works of providence?*

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and overruling all their actions.

Q. 12. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition

of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 13. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their coveting and eating the forbidden fruit.

Q. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with *Adam*, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell consists in *Adam's* first sin, the want of original righteousness, and the corruption of his

whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Q. 19. *What is the misery of that estate wherinto man fell?*

A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. No: God, out of his mere good pleasure and love, did provide salvation for all mankind, by giving his Son to make an atonement for them, that he that believeth should not perish, but have eternal life.

Q. 21. *Who is the Redeemer of God's elect or true believer?*

A. The only Redeemer of God's elect or true believer, is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be God and man in two distinct natures, and one person for ever. X

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin *Mary*, and born of her, yet without sin.

Q. 23. *What offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the

offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24 *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest in his once offering up himself a sacrifice to satisfy Divine justice, and reconcile us to God, and making continual intercessions for us.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the application of it to us by his Holy Spirit.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ by the effectual working of his power.

Q. 31. *What is the work of the Spirit?*

A. The work of God's Spirit is the convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our will, whereby he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. *What benefits do they partake of in this life that are united to Christ?*

A. They that are united to Christ do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and

have a right to all the privileges, of the sons of God.

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. *What benefits do believers receive from Christ at their death?*

A. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers, being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man is obedience to his revealed will.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience was the moral law.

Q. 41. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words: I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. *Which is the first commandment?*

A. The first commandment is, Thou shalt have no other gods before me.

Q. 46. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Q. 47. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God, as God, and our God; and the giving that worship and glory to another which is due to him alone.

Q. 48. *What are we specially taught by these words, "before me," in the first commandment?*

A. These words, "before me," in the first commandment, teach us that God, who seeth all things, taketh notice of and is much displeas'd with the sin of having any other God.

Q. 49. *Which is the second commandment?*

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and en-

tire all such religious worship and ordinances as God hath appointed in his word.

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. *Which is the third commandment?*

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverend use of God's name, titles, attributes, ordinances, word, and works.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abusing any thing whereby God maketh himself known.

Q. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from

men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be kept a holy Sabbath to himself.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other

days; and spending the whole time in the public and private exercise of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments and recreations.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety of the seventh, his own example, and his blessing the Sabbath day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the

neglecting of, or doing any thing against, the honor and duty which belongeth to every one in their several places and relations.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity—as far as it shall serve for God's glory and their own good—to all such as keep this commandment.

Q. 67. *Which is the sixth commandment?*

A. The sixth commandment is, Thou shalt not kill.

Q. 68. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.

Q. 69. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor, unjustly, or whatsoever tendeth thereunto.

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity in heart, speech, and behavior.

Q. 72. *What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, Thou shalt not steal.

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant,

nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions or affections to any thing that is his.

Q. 82. *Is any man able perfectly to keep the moral law?*

A. No.

Q. 83. *Are all the transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the dili-

gent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Q. 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are, his ordinances, especially the word, sacraments, and prayer.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God making the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness, and comfort through faith unto salvation.

Q. 90. *How is the word to be read and heard, that it may become effectual unto salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with

faith and love, lay it up in our hearts, and practice it in our lives.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. *What is a sacrament?*

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are, Baptism and the Lord's Supper.

Q. 94. *What is baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any who are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible Church are to be baptized.

Q. 96. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. *What is required of the worthy receiver of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

Q. 100. *What doth the preface of the Lord's Prayer teach us?*

A. The preface of the Lord's Prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and

confidence, as children to a father able and ready to help us, and that we should pray with and for others.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition, which is, "Hallowed be thy name," we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose of all things to his own glory.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it, and that the kingdom of glory may be hastened.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, "Thy will be done on earth as it is in heaven," we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, "And forgive us our debts as we forgive our debtors," we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. *What doth the conclusion of the Lord's Prayer teach us?*

A. The conclusion of the Lord's Prayer, which is, "For thine is the kingdom, the power and the glory, for ever, Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

---

## THE TEN COMMANDMENTS.

### EXODUS XX.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house: thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

---

## THE LORD'S PRAYER.

### MATTHEW VI.

OUR Father which art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done on earth as it is in heaven: Give us this day our daily bread: And forgive us our debts as we forgive our debtors: And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

FORM OF GOVERNMENT  
AND  
DISCIPLINE  
OF THE  
CUMBERLAND PRESBYTERIAN CHURCH.

---

INTRODUCTION.

THE General Assembly of the Cumberland Presbyterian Church, judging it expedient to ascertain and fix the system of union, and the form of government and discipline of the Cumberland Presbyterian Church in these United States, under their care ; have thought proper to lay down, by way of introduction, a few of the general principles by which they have heretofore been governed, and which are the groundwork of the following plan. This, it is hoped, will in some measure prevent those rash misconstructions and uncandid reflections which usually proceed from an imperfect view of any subject ; as well as make the several parts of the system plain, and the whole plan perspicuous and fully understood.

The General Assembly are unanimously of opinion :

I. That "God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith and worship." Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and inalienable. They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time equal and common to all others.

II. That in perfect consistency with the above principle of common right, every Christian Church, or union, or association of particular churches, is entitled to declare the terms of admission into *its communion*, and the qualifications of the ministers and members, as well as the whole system of its internal government, which Christ hath appointed: That in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.

III. That our blessed Saviour, for the edification of the visible Church, which is his body, hath appointed officers, not only to preach the gospel, and *administer the sacraments*, but also to exercise discipline, for the preservation both of truth and duty; and that it is incumbent upon these *officers*, and upon the whole church in whose name they act, to censure or cast out the

erroneous and scandalous; observing in all cases the rules contained in the word of God.

IV. That truth is in order to goodness; and the greater touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "By their fruits ye shall know them;" and that no opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth or to embrace it.

V. That while, under the conviction of the above principle, they think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith; they also believe that there are truths and forms with respect to which men of good characters and principles may differ; and in all these they think it the duty both of private Christians and societies to exercise mutual forbearance towards one another.

VI. That though the character, qualifications, and authority of church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

VII. That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only

ministerial and declarative; *That is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience, in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now, though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men.

VIII. *Lastly*, That if the preceding scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or scriptural in its object, and not attended with any evil effects, it can derive no force whatever, but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

THE  
FORM OF GOVERNMENT.

---

CHAPTER I.

THE CHURCH.

*Sec. I.* JESUS CHRIST, who is now exalted far above all principality and power,<sup>a</sup> hath erected in this world a kingdom, which is his Church.<sup>b</sup>

---

I. <sup>a</sup> Eph. i. 20, 21: When he raised him from the dead, and set him at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.—Ps. lxxviii. 18: Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell *among them*.

<sup>b</sup> Ps. ii. 6: Yet have I set my king upon my holy hill of Zion.—Dan. vii. 14: There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion *is* an everlasting dominion, which shall not pass away; and his kingdom *that* which shall not be destroyed.—Eph. i. 22, 23: And hath put all *things* under his feet, and gave

II. The universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws.<sup>c</sup>

III. As this immense multitude cannot meet together in one place to hold communion, or to worship God, it is reasonable, and *warranted by Scripture example*, that they should be divided into many particular churches.<sup>d</sup>

IV. A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together for Divine worship and godly living, agreeably to the Holy Scrip- +

him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

II. <sup>c</sup> Rev. v. 9: And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.—Acts ii. 39: For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.—1 Cor. i. 2, compared with 2 Cor. ix. 13.

III. <sup>d</sup> Gal. i. 21, 22: Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ.—Rev. i. 4, 20: John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne. The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches.—See also Rev. ii. 1.

tures,<sup>c</sup> and submitting to a certain form of government.<sup>f</sup>

---

## CHAPTER II.

### THE OFFICERS OF THE CHURCH.

OUR blessed Lord at first collected his Church out of different nations,<sup>a</sup> and formed it into one body,<sup>b</sup> by the mission of men endued with mira-

---

IV. <sup>c</sup> Acts ii. 41, 47: Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.—1 Cor. vii. 14: For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.—Acts ii. 39; Mark x. 14, compared with Matt. xix. 13, 14, and Luke xviii. 15, 16.

<sup>f</sup> Heb. viii. 5: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.—Gal. vi. 16: And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

<sup>a</sup> Ps. ii. 8: Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Rev. vii. 9: After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

<sup>b</sup> 1 Cor. x. 17: For we *being* many, are one bread, and

culous gifts, which have long since ceased.<sup>c</sup> The ordinary and perpetual officers in the Church are, Bishops or Pastors;<sup>d</sup> the representatives of the people, usually styled Ruling Elders;<sup>e</sup> and Deacons.<sup>f</sup>

---

## CHAPTER III.

### BISHOPS OR PASTORS.

THE *pastoral* office is the first in the Church, both for dignity and for usefulness. *The person who fills this office* hath, in Scripture, obtained different names, expressive of his various duties.<sup>a</sup> As he has the oversight of the flock of Christ, he is termed bishop.<sup>b</sup> As he feeds them with

---

one body; for we are all partakers of that one bread.—See also Eph. iv. 16; Col. ii. 19.

<sup>c</sup> Matt. x. 1: And when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

<sup>d</sup> 1 Tim. iii. 1: If a man desire the office of a bishop, he desireth a good work.—Eph. iv. 11, 12: And he gave some, apostles; and some, prophets: and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

<sup>e</sup> 1 Tim. v. 17: Let the elders that rule well be counted worthy of double honor.

<sup>f</sup> Phil. i. 1: To all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons.

<sup>a</sup> Rom. xi. 13.

<sup>b</sup> Acts xx. 28: Take heed, therefore, unto yourselves,

spiritual food, he is termed pastor.<sup>c</sup> As he serves Christ in his Church, he is termed minister.<sup>d</sup> As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder.<sup>e</sup> As he is the messenger of God, he is termed the angel of the Church.<sup>f</sup> As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador.<sup>g</sup> And as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.<sup>h</sup>

and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

<sup>c</sup> Jer. iii. 15: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.—1 Pet. v. 2-4.

<sup>d</sup> 1 Cor. iv. 1: Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—2 Cor. iii. 6: Who also hath made us able ministers of the New Testament.

<sup>e</sup> 1 Pet. v. 1: The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.—See also Tit. i. 5; 1 Tim. v. 1, 17, 19.

<sup>f</sup> Rev. ii. 1: Unto the angel of the church of Ephesus write.—Rev. i. 20: The seven stars are the angels of the seven churches.—See also Rev. iii. 1, 7; Mal. ii. 7.

<sup>g</sup> 2 Cor. v. 20: Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God.—Eph. vi. 20.

<sup>h</sup> Luke xii. 42: Who then is that faithful and wise

## CHAPTER IV.

## RULING ELDERS.

RULING elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers.<sup>a</sup> This office has been understood, by a great part of the Protestant Reformed Churches, to be designated in the Holy Scriptures by the title of governments; and of those who rule well, but do not labor in the word and doctrine.<sup>b</sup>

## CHAPTER V.

## OF DEACONS.

THE Scriptures clearly point out deacons as distinct officers in the Church,<sup>a</sup> whose business it

---

steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?—1 Cor. iv. 2: Moreover, it is required in stewards that a man be found faithful.

<sup>a</sup> 1 Tim. v. 17: Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.—Rom. xii. 7, 8; Acts xv. 25.

<sup>b</sup> 1 Cor. xii. 28: And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues.—See letter <sup>a</sup>.

<sup>a</sup> Phil. i. 1; 1 Tim. iii. 8–15.

is to take care of the poor, and to distribute among them the collection which may be raised for their use.<sup>b</sup> To them also may be properly committed the management of the temporal affairs in the Church.<sup>c</sup>

---

## CHAPTER VI.

### ORDINANCES IN A PARTICULAR CHURCH.

THE ordinances established by Christ, the head, in a particular Church, which is regularly constituted with its proper officers,<sup>a</sup> are prayer,<sup>b</sup>

---

<sup>b</sup> Acts vi. 1, 2: And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables.

<sup>c</sup> Acts vi. 3, 5, 6: Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them.

<sup>a</sup> 1 Cor. xiv. 26, 33, 40: Let all things be done unto edifying. For God is not *the author* of confusion, but of peace, as in all churches of the saints. Let all things be done decently and in order.

<sup>b</sup> Acts vi. 4: But we will give ourselves continually to prayer, and to the ministry of the word.—1 Tim. ii. 1.

singing praise,<sup>c</sup> reading,<sup>d</sup> expounding,<sup>e</sup> and preaching the word of God,<sup>f</sup> public solemn fasting and thanksgiving,<sup>g</sup> catechising,<sup>h</sup> making col-

<sup>c</sup> Col. iii. 16: Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.—Ps. ix. 11; Eph. v. 19; also Col. iv. 16.

<sup>d</sup> Acts xv. 21; Luke iv. 16, 17.

<sup>e</sup> Tit. i. 9: Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.—Acts x. 42: He commanded us to preach unto the people.—See also Acts xxviii. 23; Luke xxiv. 47; 2 Tim. iv. 2; Acts ix. 20.

<sup>f</sup> Matt. xxviii. 19, 20: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, etc.; and Mark xvi. 15, 16; 1 Cor. xi. 23-26: For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—Compared with 1 Cor. x. 16.

<sup>g</sup> Luke v. 35: But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.—Ps. l. 14: Offer unto God thanksgiving, and pay thy vows unto the Most High.—Phil. iv. 6: In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.—See 1 Tim. ii. 1; Ps. xcv. 2.

<sup>h</sup> Heb. v. 12: For when for the time ye ought to be teachers, ye have need that one teach you again which

lections for the poor, and other pious purposes,<sup>i</sup> exercising discipline,<sup>k</sup> and blessing the people.<sup>l</sup>

---

*be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

<sup>i</sup> 1 Cor. xvi. 1-4: Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.—Gal. ii. 10: Only they would that we should remember the poor; the same which I also was forward to do.

<sup>k</sup> Heb. xiii. 17: Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you.—1 Thess. v. 12, 13: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And be* at peace among yourselves.

<sup>l</sup> 2 Cor. xiii. 14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—Eph. i. 2: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

## CHAPTER VII.

CHURCH GOVERNMENT, AND THE SEVERAL  
KINDS OF JUDICATORIES.

IT is absolutely necessary that the government of the Church be exercised under some certain and definite form;<sup>a</sup> and we hold it to be expedient, and agreeable to Scripture and the practice of the primitive Christians, that the Church be governed by congregational, presbyterial, and synodical assemblies. In full consistency with this belief, we embrace, in the spirit of charity, those Christians who differ from us in opinion or in practice on these subjects.<sup>b</sup>

II. These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil pen-

I. <sup>a</sup> Ezek. xliiii. 11, 12: Shew them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house.

<sup>b</sup> Acts xv. 5, 6: But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter.

alties.<sup>c</sup> Their power is wholly moral or spiritual, and that only ministerial and declarative.<sup>d</sup> They possess the right of requiring obedience to the laws of Christ, and of excluding the disobedient and disorderly from the privileges of the Church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure: They can call before them any offender against the order and government of the Church: They can require members of their own society to appear and give testimony on the cause; but the highest punishment to which their authority extends, is to exclude the contumacious and impenitent from the congregation of believers.<sup>e</sup>

II. <sup>c</sup> Luke xii. 13, 14: And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?—John xviii. 36: My kingdom is not of this world.

<sup>d</sup> Acts xv. 1-32.

<sup>e</sup> Matt. xviii. 15-20.—Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto thee, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

## CHAPTER VIII.

## THE CONGREGATIONAL ASSEMBLY, OR JUDICATORY, USUALLY STYLED THE CHURCH SESSION

THE church session consists of the minister, or ministers, and elders of a particular congregation.<sup>a</sup> In a vacant congregation, the elders alone shall form the session when a minister cannot conveniently attend, and shall be convened when any two elders shall concur in calling them together.

II. The church session is competent to the spiritual government of the congregation;<sup>b</sup> for

etc.—1 Cor. v. 4, 5: In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

I. <sup>a</sup> 1 Cor. v. 4: In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, and the power of our Lord Jesus Christ.

II. <sup>b</sup> Heb. xiii. 17: Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.—1 Thess. v. 12, 13: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their

which purpose, they have power to inquire into the knowledge and Christian conduct of the members of that church;<sup>c</sup> to call before them the offenders and witnesses, being members of their own society, and to introduce witnesses from other societies or denominations, or elsewhere, where it may be necessary to bring the process to issue, and when they can be procured to attend; to admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve the censure of the Church;<sup>d</sup> to concert the best measures for promoting the

---

work's sake. *And* be at peace among yourselves.—1 Tim. v. 17: Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

<sup>c</sup> Ezek. xxxiv. 4: The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

<sup>d</sup> 1 Thess. v. 12, 13: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.—2 Thess. iii. 6, 14, 15: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother.—1 Cor. xi. 27, to the end.

spiritual interests of the congregation, and to appoint delegates to the higher judicatories of the Church.<sup>e</sup>

III. The minister hath a right to convene the session when he may judge it requisite.<sup>f</sup> And he ought in all cases to convene them when required by any two or more of the elders.

IV. We think it proper that every church session keep a fair register of births, of baptisms, of marriages, of persons admitted to the Lord's table, of deaths in the society, and of other removals.

---

## CHAPTER IX.

### THE PRESBYTERIAL ASSEMBLY.

THE Church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine and regularity of discipline, and to enter into common measures for the promoting of knowledge and religion, and for the preventing of the encroachments of infidelity and error.<sup>a</sup>

---

<sup>e</sup> Acts xv. 26: Men that have hazarded their lives for the name of our Lord Jesus Christ.

III. <sup>f</sup> Acts xx. 17: And from Miletus he sent to Ephesus, and called the elders of the church.

<sup>a</sup> I. Acts xx. 17: And from Miletus he sent to Ephesus, and called the elders of the church.—Acts vi. 1, 6: And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians

Hence arise the importance and usefulness of presbyterial and synodical assemblies.<sup>b</sup>

II. A presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district.

III. Every congregation which has a settled pastor has a right to be represented in presbytery by one elder; and every collegiate church by two or more elders, in proportion to its ministers. Where there are two or more congregations united under one pastor, all such congregations shall have but one elder to represent them. Every congregation that has not a set-

---

against the Hebrews, because their widows were neglected in the daily ministration. . . . Whom they set before the apostles; and when they had prayed, they laid their hands on them.—Acts viii. 1: And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.—Acts xxi. 20: And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.

<sup>b</sup> 1 Tim. iv. 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—Acts xv. 2, 4, 6: When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. And the apostles and elders came together for to consider of this matter.

tled minister, consisting of thirty members in communion or more, and is willing to support the gospel according as God has prospered them, shall be entitled to be represented by a ruling elder in this judicatory. And where there are two or more such congregations united, and, in their united capacity, are of the description aforesaid, then such united congregations may be represented by one elder. Every elder, not known to the presbytery, shall produce a certificate of his regular appointment from the church which he represents.°

---

III. ° Acts xv. 1-6: And certain men, which came down from Judea, taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter.—1 Cor. xiv. 26, 33, 40: How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. For God is not the author of confusion, but of peace, as in all churches of the saints. Let all things be done decently and in order

IV. Any three ministers, and as many elders as may be present belonging to the presbytery, being met at the time and place appointed, shall be a judicatory competent to the dispatch of business; notwithstanding the absence of the other members.<sup>d</sup>

V. The presbytery have cognizance of all things that regard the welfare of the particular churches within their bounds, which are not cognizable by the session.<sup>e</sup> They have also the power of receiving and issuing appeals from the sessions, and references brought before them in an orderly manner; of examining and licensing candidates for the gospel ministry;<sup>f</sup> of ordaining, settling, removing, or judging ministers;<sup>g</sup> of examining, and approving or censuring the records of the sessions; of resolving questions

IV. <sup>d</sup> Acts xi. 18: When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

V. <sup>e</sup> Acts xv. 5, 6: But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter, etc.

<sup>f</sup> 1 Tim. iv. 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

<sup>g</sup> Acts xv. 28: For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.—1 Cor. v. 3: For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed.

of doctrine, of discipline, seriously and reasonably proposed;<sup>i</sup> of condemning erroneous opinions, that injure the purity or peace of the Church;<sup>k</sup> of visiting particular churches, to inquire into their state, and redress the evils that may have arisen with them;<sup>l</sup> of uniting or dividing congregations, at the request of the people, and of ordering whatever pertains to the

---

<sup>i</sup> Acts xv. 10: Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?—Gal. ii. 4, 5: And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

<sup>k</sup> Acts xv. 22-24: Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas: *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote *letters* by them after this manner: The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment.

<sup>l</sup> Acts xx. 17: And from Miletus he sent to Ephesus, and called the elders of the church.—Acts vi. 2: Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.—Acts xv. 30: So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle.

spiritual concerns of the churches under their care.<sup>m</sup> And it shall be the duty of the presbyteries to report to the synod licensures, ordinations, the dismissing or receiving of members, and the removal of members by death.

VI. The presbytery shall meet on their own adjournment; and when any emergency shall require a meeting sooner than the time to which the judicatory stands adjourned, the moderator shall, with the concurrence or at the request of two ministers and two elders, the elders being of different congregations, call a meeting of the presbytery, by a circular letter sent to every minister, and to the session of every vacant congregation having a right to send a representative to the judicatory, in due time previous to the meeting; which time shall be ascertained and recorded by each presbytery, and shall not be less than ten days; and nothing shall be transacted at such special meeting besides the particular business for which the judicatory has been thus convened.

VII. At each meeting of the presbytery a sermon shall be delivered, if convenient; and every particular session shall be opened and concluded with prayer. The roll shall be called, and the meeting recorded by the clerk, who shall enter

---

<sup>m</sup> Eph. vi. 18: Praying always with all prayer in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Phil. iv. 6: Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

the names of the members present, and also of those ministers who are absent.

---

## CHAPTER X.

### THE SYNOD AND ITS POWERS.

SECTION I. As a presbytery is the convention of the bishops (or ordained ministers) and elders within a certain district, so a synod is a convention of the bishops (or ordained ministers) and elders within a larger district, including three or more presbyteries.

II. It shall be the duty of each minister to bring with him an elder to sit in synod; and five ministers, with as many elders, if present, shall be a quorum, to transact synodical business, provided that a majority of said number belong to no one presbytery; and each synod shall meet once a year on its own adjournment.

III. The synod shall admit and judge of appeals regularly brought up from the presbyteries; give their judgment on all reference of ecclesiastical cases made to them; review the presbyteries' books; redress whatever has been done by presbyteries contrary to order; create, divide, or dissolve presbyteries, when deemed expedient; take effectual care that presbyteries observe the constitution of the Church; make such regulations for the benefit of their whole body, and the presbyteries and churches under their care, as shall be agreeable to the word of God, and not

contradictory to the decision of the General Assembly; and propose to the General Assembly for their adoption such measures as may be of common advantage to the whole Church.

IV. It shall be the duty of each synod to forward their minutes for inspection to the succeeding General Assembly.

V. At each meeting of the synod, a sermon shall be delivered, if convenient; and every particular session shall be opened and concluded with prayer: the roll shall be called, and the meeting recorded by the clerk, who shall enter the names of the members present, and also of those ministers who are absent.

---

## CHAPTER XI.

### THE GENERAL ASSEMBLY.

SECTION I. The General Assembly is the highest judicatory of the Cumberland Presbyterian Church, and shall represent in one body all the particular churches of this denomination, and shall bear the style and title of the General Assembly of the Cumberland Presbyterian Church in the United States of America.

II. The General Assembly shall consist of a delegation of bishops and elders from each presbytery, in the following proportion: viz., each presbytery shall send one minister and one elder: each presbytery consisting of twelve or more ministers shall send two ministers and two elders;

and no presbytery shall be entitled to a representation of more than two ministers and two elders; and these delegates thus appointed shall bear the title of commissioners to the General Assembly.

III. Any twelve or more of these commissioners, one half of whom shall be ministers, being met on the day and at the place appointed, shall be competent to form a General Assembly and to proceed to business.

IV. The General Assembly shall admit and judge of the appeals regularly brought before them from the inferior judicatories; give their judgment on all references of ecclesiastical cases made to them; review the synodical books; redress whatever has been done by synods contrary to order; take effectual care that synods observe the constitution of the Church; make such regulations for the benefit of their whole body, and of the synods, presbyteries, and churches under their care, as shall be agreeable to the word of God and the constitution of the Church.

V. The General Assembly shall constitute the bond of union, peace, correspondence, and mutual confidence amongst all our churches.

VI. To the Assembly also belongs the power of consulting, reasoning, and judging in all controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine or immorality in practice in any church, presbytery, or synod; of corresponding with other churches; of putting a stop to schismatical contentions and disputations; and, in general, of recommending and attempting re-

formations of manners, and of promoting charity, truth, and holiness through all the churches, and of altering, dissolving, or creating new synods, when they judge it necessary.

VII. Before any regulations proposed by the General Assembly to be established as constitutional rules shall be obligatory on the churches, it shall be necessary to transmit them to all the presbyteries, and to review the returns of at least a majority of the presbyteries in writing, approving thereof.

VIII. Each presbytery shall appoint its commissioners at any presbytery not more than eight months previous to the meeting of the General Assembly, a certificate of which appointment shall be presented to the clerk of the meeting of the General Assembly.

IX. The General Assembly shall meet at least once in every two years: their first meeting shall be on the third Tuesday in May, 1829, at Princeton, Caldwell county, State of Kentucky, and then, as they may appoint; and if there be not a quorum present, they shall have power to adjourn from day to day, till a sufficient number shall have met to constitute a General Assembly.

X. On the day to which the General Assembly stands adjourned, the moderator of the last General Assembly, if present, or, in case of his absence, the senior minister present, shall open the meeting by delivering a sermon, implore the Divine blessing, and preside as moderator, till a moderator and clerk be chosen.

XI. The General Assembly shall not infringe

upon the liberties and privileges with which the constitution invests the several synods and presbyteries of our Church.

XII. The General Assembly shall appoint a stated clerk, who shall keep and preserve all minutes, documents, and papers committed to his care; and carry or send, by a faithful messenger, all the minutes and papers of each preceding session to the session next succeeding; and shall hold this office during the pleasure of the Assembly; and shall regularly transcribe and record all the minutes of the Assembly in a well-bound book, to be kept for that purpose.

---

## CHAPTER XII.

### COMMISSIONERS TO THE GENERAL ASSEMBLY.

SECTION I. The commissioners to the General Assembly shall always be appointed by the presbytery from which they come, at its last stated meeting immediately preceding the meeting of the General Assembly; provided, that there be a sufficient interval between that time and the meeting of the Assembly for their commissioners to attend their duty in due season; otherwise, the presbytery may make the appointment at any stated meeting, not more than eight months preceding the meeting of the Assembly. And as much as possible to prevent failure in the representation of the presbytery, arising from unforeseen accidents to those first appointed, it may be

expedient for each presbytery, in the room of each commissioner, to appoint also an alternate commissioner to supply his place, in case of necessary absence.

II. Each commissioner, before his name shall be enrolled as a member of the Assembly, shall produce from his presbytery a commission under the hand of the moderator and clerk, in the following or like form :

“The presbytery of \_\_\_\_\_, being met at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_, doth hereby appoint \_\_\_\_\_, bishop of the congregation of \_\_\_\_\_,” [ (or “ruling elder in the congregation of \_\_\_\_\_,” as the case may be;) to which the presbytery may, if they think proper, make a substitution in the following form : “or, in case of his absence, then \_\_\_\_\_, bishop of the congregation of \_\_\_\_\_,” (or “ruling elder in the congregation of \_\_\_\_\_,” as the case may be,) ] “to be a commissioner, on behalf of this presbytery, to the next General Assembly of the Cumberland Presbyterian Church, to meet at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_, A. D. \_\_\_\_\_, or wherever and whenever the said Assembly may happen to sit; to consult, vote, and determine on all things that may come before that body, according to the principles and constitution of this Church and the word of God. And of his diligence herein, he is to render an account at his return.

“Signed by order of the presbytery :

“\_\_\_\_\_, *Moderator.*

“\_\_\_\_\_, *Clerk.*”

And the presbytery shall make record of the appointment.

III. The commissions shall, if possible, be delivered to the Clerk of the Assembly in proper season, that he may have the roll of the Assembly completed before the first session. Commissions not produced at the opening of the Assembly shall afterwards be delivered only when no other business is before the Assembly. No commissioner shall have a right to deliberate or vote in the Assembly until his name shall have been enrolled by the clerk, and his commission publicly read, and filed among the papers of the Assembly.

IV. Each session of the Assembly, as of all other judicatories of the Church, shall be introduced and concluded with prayer. And the whole business of the Assembly being finished, and the vote being taken for dissolving the present Assembly, the moderator shall say from the chair: "By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved; and I do hereby dissolve it, and require another Assembly, chosen in the same manner, to meet at        on the        day of        ,  
A. D.        ."

After which he shall pray, and return thanks to God for his mercy and goodness, and pronounce on those present the apostolic benediction.

In order, as far as possible, to procure a respectable and full delegation to all our judicatories, it is proper that the expenses of ministers

and elders, in their attendance on these judicatories, be defrayed by the bodies which they respectively represent.

---

## CHAPTER XIII.

### ELECTING AND ORDAINING RULING ELDERS AND DEACONS.

SECTION I. Having defined the officers of the Church, and the assemblies by which it shall be governed, it is proper here to prescribe the modes in which ecclesiastical rulers shall be ordained to their respective offices.

II. Every congregation shall elect persons to the office of ruling elder and to the office of deacon, or either of them, in the mode most approved and in use in that congregation.<sup>a</sup>

III. When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner :

IV. The minister shall propose to him, in the presence of the congregation, the following questions, viz. :

1. Do you believe the Scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Con-

---

<sup>a</sup> 1 Cor. xiv. 40 : Let all things be done decently and in order.

fession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Cumberland Presbyterian Church, as exercised in these United States?

4. Do you accept the office of ruling elder (or deacon, as the case may be) in this congregation, and promise faithfully to endeavor to perform all the duties thereof, as God may enable you?

After having answered these questions in the affirmative, he shall be set apart, by prayer, to the office of elder, (or deacon, as the case may be;) and the minister shall give him and the congregation an exhortation suited to the occasion.

---

## CHAPTER XIV.

### LICENSING CANDIDATES, OR PROBATIONERS, TO PREACH THE GOSPEL.

SECTION I. The Holy Scriptures require that some trial be previously had of those who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded by being committed to weak or unworthy men,<sup>a</sup> and that

---

I. <sup>a</sup> Acts vi. 5, 6: And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles;

the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose, presbyteries shall license probationers to preach the gospel; that after a competent trial of their talents, and receiving from the churches a good report, they may, in due time, ordain them to the pastoral office.<sup>b</sup>

II. It is proper and requisite that candidates, applying to the presbytery to be licensed to preach the gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office,<sup>c</sup> and their internal call to this important

and when they had prayed, they laid *their* hands on them.—1 Tim. iii. 6: Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.—2 Tim. iii. 2: For men shall be lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

<sup>b</sup> 1 Tim. iii. 7: Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.—John iii. 12: If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

II. <sup>c</sup> Rom. ii. 21, in connection with letter <sup>a</sup>: Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

work;<sup>d</sup> and it is recommended that the candidate be required to produce, before he be licensed, testimonials of his having received at least a good English education; because it is highly reproachful to religion, and dangerous to the Church, to intrust the holy ministry to weak and ignorant men.<sup>e</sup> And in order to make trial of his talents to explain and vindicate, and practically to enforce the doctrines of the gospel, the presbytery shall require of him a written discourse on some common head of divinity, from time to time, at successive sessions, till they shall have obtained satisfaction as to his piety and aptness to teach in the churches.

III. That the most effectual measures may be taken to guard against the admission of inefficient men into the sacred office, the presbytery is required to enjoin it upon all candidates to exercise their gifts in public exhortation among the churches, and also carefully to examine them on revealed theology, before they are licensed.

---

<sup>d</sup> 1 Cor. ix. 16: For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel!—Heb. v. 4: And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.—Jer. xx. 9: Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

<sup>e</sup> 1 Tim. iii. 6: Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.—2 Tim. ii. 2: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

IV. Before the presbytery proceed to license the candidate, the moderator shall require of him the following engagements, viz. :

1. Do you believe the Scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice ?

2. Do you sincerely believe and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures ?

3. Do you promise to study the peace, unity, and purity of the Church ?

4. Do you promise to submit yourself, in the Lord, to this presbytery, or to any other presbytery of this Church, in the bounds of which you may be ?

V. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate, to the following purport : “In the name of the Lord Jesus Christ, and by the authority which he hath given to his Church for its edification, we do license you to preach the gospel where God in his providence may call you ; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen.” And record shall be made of the licensure, in the following form : viz. “At the day of , the Presbytery of having received testimonials in favor of ; of his good moral character ; of his being in the communion of the Church ; proceeded to take the usual parts of trial for his

licensure. And he having given satisfaction as to his aptness to teach; as to his experimental acquaintance with religion; as to his internal call to the work of the ministry; and as to his proficiency in divinity; the presbytery did and do hereby express their approbation of all these parts of trial. And he having adopted the Confession of Faith of this Church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the presbytery did and do hereby license him, the said \_\_\_\_\_, to preach the gospel of Christ, as a probationer for the holy ministry, within the bounds of this presbytery, or wherever God in his providence may cast his lot."

VI. When any candidate shall, by the permission of his presbytery, remove without its limits, an extract of this record, accompanied with a presbyterial recommendation signed by the clerk, shall be his testimonials to the presbytery under whose care he shall come.

---

## CHAPTER XV.

### ORDINATION OF BISHOPS OR EVANGELISTS

I. As ordination, or setting apart to the whole work of the ministry by the imposition of hands, is investing the probationer with as high an ecclesiastical office as is recognized by this Church, the presbyteries are required to be careful to

ordain none till they are fully satisfied with their qualifications for so important a work.

II. No presbytery shall feel bound to ordain a probationer because he has long been licensed, or to ordain him at all, if they judge him unqualified for ordination.

III. But when any licentiate or probationer shall have preached to the satisfaction of the presbytery, and one or more respectable congregations shall have petitioned for his ordination, then the presbytery may appoint a day for the purpose of ordaining him, on the principles and agreeably to the rules that follow, viz. :

IV. Trials for ordination shall consist of a careful examination as to his (the probationer's) acquaintance with experimental religion; his internal call to the ministry; his knowledge of natural and revealed theology, of philosophy, of astronomy, of geography, of English grammar and ecclesiastical history;\* also as to his knowledge of the constitution, the rules and principles of government and discipline of the Church; together with such written or extempore discourse, founded on the word of God, as to the presbytery shall seem proper.

---

\* In addition to these branches of literature, which are indispensable, it is earnestly recommended to the presbyteries to use their best exertions to promote and encourage among their candidates, and even their licentiates, the acquiring of a complete knowledge of the original languages, especially the Greek Scriptures, the utility of which to a godly minister is hereby unequivocally declared.

V. The presbytery being fully satisfied with his qualifications for the sacred office, and the day appointed for ordination being come, and the presbytery being convened, a member of the presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same or another member appointed to preside in this business shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the presbytery preparatory to this transaction; he shall point out the nature and importance of the ordinance, and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then, addressing himself to the candidate, he shall propose to him the following questions, viz. :

1. Do you believe the Scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Cumberland Presbyterian Church?

4. Do you promise subjection to your brethren in the Lord?

5. Have you been induced by the Holy Ghost, as far as you know your own heart, to seek the office of the holy ministry, from love to God, a desire to do his will, to promote his glory in the gospel of his Son, and the salvation of your fellow-men?

6. Do you promise to be zealous and faithful, as God may enable you, in maintaining the truths of the gospel, and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?

7. Do you engage, through grace, to be faithful in the discharge of public and private duties, as a Christian minister, endeavoring to be exemplary in your walk and conversation, before the flock of God and before the world?

VI. The candidate having answered these questions in the affirmative, the moderator, or some other person appointed for the purpose, shall require him to kneel down, in the most convenient place; then the presiding bishop shall, by prayer, and with the laying on the hands of the presbytery, according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees; and the minister who presides shall first, and afterwards all the members of the presbytery in their order, take him by the right hand, saying, in words to this purpose, "We give you the right hand of fellowship, to take part of this ministry with us." After which, the minister presiding, or some other appointed for the purpose, shall give a solemn charge, in the name of God, to the newly ordained bishop; and shall then, by prayer, recommend him to the grace of God and his holy keeping; and finally, after singing a psalm or hymn, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

## CHAPTER XVI.

## A MINISTER SETTLING AND REMOVING.

No minister, either ordained or licensed, shall take the charge of any congregation or congregations, as their stated pastor, without the consent of the presbytery. And when such consent is obtained, either party shall be liable to censure that do not perform their engagements agreeably to their mutual agreement. And when such union does take place between a pastor and the people, it shall not be dissolved, only by mutual consent, or the consent of the presbytery; which consent either party shall obtain by application, and offering sufficient reasons why it should be.

---

## CHAPTER XVII.

## MISSIONS.

EXPERIENCE having taught that the itinerant plan is the best to supply vacancies with the word and ordinances, and to plant new churches, it is recommended to the presbyteries to devise and adopt such measures as will be best calculated to promote that end. Each presbytery ought, if practicable, to keep one or more missionaries constantly employed, exclusive of short missions and other supplies granted to vacant congregations. And the synod may also, of their

own knowledge, send missions to any part to plant churches, or to supply vacancies: *Provided always*, that such missions be made with the consent of the parties appointed.

---

## CHAPTER XVIII.

### MODERATORS.

SECTION I. It is equally necessary in the judicatories of the Church, as in other assemblies, that there should be a moderator or president, that the business may be conducted with order and dispatch.

II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order, for convening and adjourning the judicatory, and directing its operations according to the rules of the Church. He is to propose to the judicatory every subject for deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to an issue. He shall prevent the members from interrupting each other; and require them, in speaking, always to address the chair. He shall prevent a speaker from deviating from the subject, and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory, without leave ob-

tained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time; and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote; and the vote being taken, shall then declare how the question is decided. And he shall likewise be empowered, on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting.

III. The pastor of the congregation shall always be the moderator of the church session; except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside; in which case the pastor may, with the concurrence of the session, invite such other ministers as they may see meet, to preside in that affair. In this judicatory, therefore, the moderator is continual; but in the vacancy of any church, the moderator shall be the minister sent to them by the presbytery, or invited by the session to preside on a particular occasion. In congregations where there are colleagues, they shall, when present, alternately preside in the session.

IV. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best.

The moderator of the synod shall be chosen at each meeting of these judicatories; and the last moderator present shall open the meeting with a sermon, and shall hold the chair till a new moderator be chosen.

---

## CHAPTER XIX.

### ON PRIVILEGES.

It shall be the privilege of any member of a judicatory to speak, in his proper order, on any question, with leave from the moderator. The moderator shall give leave to the person who first rises; but if two or more members are judged to have risen at the same time, the moderator shall determine which shall speak first. Any member shall have a right to propose any question relative to the business of the Church, or to the interest of religion, and to have it put to vote: provided, only, that his motion be seconded by another member. If any member conceive his privilege to be unjustly controlled by the moderator, he may appeal to the judicatory, who shall determine the point of privilege by a vote; and the moderator and member must submit to the suffrage of the judicatory

## CHAPTER XX.

## CLERKS.

EVERY judicatory shall choose a clerk to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve them carefully; and to grant extracts from them, whenever properly required; and such extracts, under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the Church.

---

## CHAPTER XXI.

VACANT CONGREGATIONS ASSEMBLING FOR  
PUBLIC WORSHIP.

CONSIDERING the great importance of assembling the people, weekly, for the worship of God, in order thereby to improve their knowledge; to confirm their habits of worship, and their desire of the public ordinances; to augment their reverence for the most high God, and to promote the charitable affections which unite men most firmly in society; it is recommended that every vacant congregation meet together, on the Lord's day, at one or more places, for the purpose of prayer, singing praises, and reading the Holy Scriptures, together with the works of such ap-

proved divines as the presbytery within whose bounds they are may recommend, and they may be able to procure; and that the elders or deacons be persons who shall preside, and select the portions of Scripture, and of other books to be read; and to see that the whole be conducted in a becoming and orderly manner.

# FORM OF PROCESS

IN THE

## JUDICATORIES OF THIS CHURCH.

---

### CHAPTER I.

WITH regard to *scandals or offences* that may arise in our churches, we agree to observe the following rules of proceeding :

1. Inasmuch as all baptized persons are members of the Church, they are under its care ; and when they have arrived at the years of discretion, they are bound to perform all the duties of Church members.

2. No accusation shall be admitted as the foundation of a process before an ecclesiastical judicatory but where such offences are alleged as appear, from the word of God, to merit the public notice and censure of the Church. And in the accusation, the times, places, and circumstances should be ascertained, if possible, that the accused may have an opportunity to prove an *alibi*, or extenuate or alleviate his crime.

3. No complaint or information, on the subject of personal and private injuries, shall be admitted, unless those means of reconciliation, and of pri-

vately reclaiming the offender, have been used which are required by Christ. Matt. xviii. 15, 16. And, in all cases, the ecclesiastical judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging offences, to the scandal of the Church; because the unnecessary spreading of scandal hardens and enrages the guilty, grieves the godly, and dishonors religion. And if any private Christian shall industriously spread the knowledge of an offence, unless in prosecuting it before the proper judicatories of the Church, he shall be liable to censure as an uncandid slanderer of his brother.

4. When complaint is made of a crime cognizable before any judicatory, no more shall be done at the first meeting, unless by consent of parties, than to give the accused a copy of each charge, with the names of the witnesses to support it; and a citation of all concerned to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days previously to the meeting of the judicatory.

5. The judicatory, in many cases, may find it more for edification to send some member to converse, in a private manner, with the accused person, and, if he confesses his guilt, to endeavor to bring him to repentance, than to proceed immediately to citation.

6. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second and a third time; and if he still continue

to refuse, he shall be excluded from the communion of the Church for his contumacy, until he repent.

7. No crime shall be considered as established by a single witness, unless there be strong corroborating circumstances, or inferential proof.

8. The oath or affirmation to be taken by a witness shall be administered by the moderator,\* and shall be in the following or like terms: "I solemnly promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth, according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead."

9. The trial shall be open, fair, and impartial. The witnesses shall be examined in the presence of the accused, or at least after he shall have received due citation to attend; and he shall be permitted to ask any questions tending to his own exculpation.

10. No witness afterwards to be examined shall be present during the examination of another witness on the same case.

11. The testimony given by witnesses must be faithfully recorded, and read to them, for their approbation or subscription.

12. The judgment shall be regularly entered

---

\* In vacant congregations, the presiding elder of the session on business shall administer the oath when a minister is not present.

on the records of the judicatory, and the parties shall be allowed copies of the whole proceedings, if they demand them. And in case of references or appeals, the judicatory appealed from shall send authentic copies of the whole process to the higher judicatories.

13. The person found guilty shall be admonished, rebuked, or excluded from the church privileges, as the case shall appear to deserve; and this only till he give satisfactory evidence of repentance.

14. The sentence shall be published only in the church or churches which have been offended. Or, if it be a matter of small importance, and it shall appear most for edification not to publish it, it may pass only in the judicatory.

15. Such gross offenders as will not be reclaimed by the private or public admonitions of the Church are to be cut off from its communion, agreeably to our Lord's direction, Matt. xviii. 17, and the apostolic injunction respecting the incestuous person, 1 Cor. v. 1-5. But as this is the highest censure of the Church, and of the most solemn nature, it is not to be inflicted without the advice and consent of at least the presbytery under whose care the particular church is to which the offender belongs; or the advice of a higher judicatory, as the case may appear to require.

16. All processes in cases of scandal shall commence within the space of one year after the crime shall have been committed, unless it shall have become recently flagrant.

17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church-membership before he be admitted to church privileges; unless the church to which he removes has other satisfactory means of information.

---

## CHAPTER II.

### PROCESS AGAINST A BISHOP OR MINISTER.

As the success of the gospel, in a great measure, depends upon the credit and good report of its ministers, each presbytery ought with the greatest attention to watch over all their members; and be careful to censure them, when necessary, with impartiality.

1. Process against a gospel minister shall always be entered before the presbytery of which he is a member. And in case it shall be found that the facts with which he shall be charged happened without the bounds of his own presbytery, they shall send notice to the presbytery within whose bounds they did happen, and desire that presbytery, either (if within convenient distance) to cite the witnesses to appear at the place where the trial began, or, if otherwise, to take the examination themselves; and transmit an authentic record of their testimony. Always giving due notice to the accused person of the time and place of such examination.

2. Nevertheless, in case of a minister being supposed to be guilty of any crime or crimes, and at such a distance from his usual place of residence as that the offence is not likely to become otherwise known to the presbytery to which he belongs, it shall, in such case, be the duty of the presbytery within whose bounds the facts shall have happened, after satisfying themselves that there is probable ground of accusation, to send notice to the presbytery of which he is a member; who are to proceed against him, and to take the proof by commission, as above directed.

3. Process against a gospel minister shall not be entered upon, unless some person or persons undertake to make out the charges; or when common fame so loudly proclaims the scandal, that the presbytery find it necessary to prosecute and search into the matter, for the honor of religion.

4. As the success of the gospel greatly depends on the unblemished character of its ministers, their soundness in the faith, and holy and exemplary conversation; and as it is the duty of all Christians to be very cautious in taking up an ill report of any man, it is especially so of a minister of the gospel. If, therefore, any man know a minister guilty of a private censurable fault, he should warn him in private. But if he persist in it, or it become public, he should apply to some other bishop of the presbytery for his advice in the matter.

5. When complaint is laid before the presby-

tery, it must be reduced to writing; and nothing further is to be done at the first meeting, unless by consent of parties, than giving the minister a full copy of the charges, with the names of the witnesses annexed thereto; and citing all parties, and their witnesses, to appear and be heard at the next meeting; which meeting shall not be sooner than ten days after such citation.

6. At the next meeting of the presbytery, the charges must be read to him, and his answers heard. If it appear necessary to proceed further, the presbytery ought to labor to bring him to confession. And if he confess, and the matter be base and flagitious, such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear, to the satisfaction of all, the presbytery must, without delay, suspend him from the exercise of his office, or depose him from the ministry; and appoint him a due time to confess publicly before the congregation offended, and to profess his repentance.

7. The prosecutor shall be previously warned that, if he fail to prove the charges, he must himself be censured, as a slanderer of the gospel ministry, in proportion to the malignity or rashness that shall appear in the prosecution.

8. If a minister accused of atrocious crimes, being three times duly cited, shall refuse to attend the presbytery, he must be immediately suspended. And if, after another citation, he still refuse to attend, he shall be deposed as contumacious.

9. If the minister, when he appears, will not

confess, but deny the facts alleged against him ; if, on hearing the witnesses, the charges appear important and well supported, the presbytery must, nevertheless, censure him ; and suspend or depose him, according to the nature of the offence.

10. Heresy and schism may be of such a nature as to infer deposition ; but errors ought to be carefully considered, whether they strike at the vitals of religion, and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much hurt.

11. A minister under process for heresy or schism should be treated with Christian and brotherly tenderness. Frequent conferences ought to be held with him, and proper admonitions administered. Yet, for some more dangerous errors, suspension becomes necessary. But the synod should be consulted in such cases.

12. If the presbytery find, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended, and the people satisfied, so as little or nothing remains to hinder his usefulness, they shall take all prudent measures to remove the offence.

13. A minister deposed for scandalous conduct may not be restored, even on his deepest sorrow for sin, without some time of eminent and exemplary, humble and edifying conversation to heal the wound made by his scandal.

14. As soon as a minister is deposed, his congregation shall be declared vacant.

# DIRECTORY

FOR THE WORSHIP OF GOD,

IN THE

CUMBERLAND PRESBYTERIAN CHURCH.\*

---

## CHAPTER I.

### SANCTIFICATION OF THE LORD'S DAY.

SEC. I. It is the duty of every person to remember the Lord's day, and to prepare for it before its approach. All worldly business should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require.

SEC. II. The whole day is to be kept holy to the Lord; and to be employed in the public and private exercises of religion. Therefore it is requisite that there be a holy resting, all the day, from unnecessary labors, and an abstaining from

---

\* The Scripture warrant for what is specified in the various articles of this Directory will be found at large in the Confession of Faith, in the places where the same subjects are treated in a doctrinal form.

those recreations which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

SEC. III. Let the provisions for the support of the family on that day be so ordered that servants or others be not improperly detained from the public worship of God, nor hindered from sanctifying the Sabbath.

SEC. IV. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the Scriptures, and by holy meditation, prepare for communion with God in his public ordinances.

SEC. V. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite with one heart in all the parts of public worship; and let none unnecessarily depart till after the blessing be pronounced.

SEC. VI. Let the time after the solemn services of the congregation in public are over, be spent in reading, meditation, reading of sermons, catechising, religious conversation, prayer for a blessing upon the public ordinances, the singing of psalms, hymns, or spiritual songs, visiting the sick, relieving the poor, and in performing such like duties of piety, charity, and mercy.

## CHAPTER II.

### ASSEMBLING OF THE CONGREGATION, AND THEIR BEHAVIOR DURING DIVINE SERVICE.

SEC. I. When the time appointed for public worship is come, let the people enter the church and take their seats in a decent, grave, and reverent manner.

SEC. II. In time of public worship, let all the people attend with gravity and reverence; forbearing to read any thing except what the minister is then reading or citing; abstaining from all whisperings; from salutations of persons present, or coming in; and from gazing about, sleeping, smiling, and all other indecent behavior.

---

## CHAPTER III.

### PUBLIC READING OF THE HOLY SCRIPTURES.

SEC. I. The reading of the Holy Scriptures in the congregation is a part of the public worship of God, and ought to be performed by the ministers and teachers.

SEC. II. The Holy Scriptures of the Old and New Testaments shall be publicly read from the most approved translation, in the vulgar tongue, that all may hear and understand.

SEC. III. How large a portion shall be read at once, is left to the discretion of every minister: he may, when he thinks it expedient, expound

any part of what is read ; always having regard to the time, that neither reading, singing, praying, preaching, nor any other ordinance, be disproportionate the one to the other ; nor the whole rendered too short or too tedious.

---

## CHAPTER IV.

### SINGING OF PSALMS, HYMNS, AND SPIRITUAL SONGS.

SEC. I. It is the duty of Christians to praise God by singing psalms, or hymns, publicly in the church, as also privately in the family.

SEC. II. In singing the praises of God, we are to sing with the spirit, and with the understanding also ; making melody in our hearts unto the Lord. It is also proper that we cultivate some knowledge of the rules of music, that we may praise God in a becoming manner with our voices, as well as with our hearts.

SEC. III. The proportion of the time of public worship to be spent in singing is left to the prudence of every minister ; but it is recommended that more time be allowed for this excellent part of Divine service than has been usual in most of our churches.

## CHAPTER V.

## PUBLIC PRAYER.

SEC. I. After singing a psalm or hymn, it is proper that before sermon there should be a full and comprehensive prayer. *First*, Acknowledging the glory and perfections of God, as they are made known to us in the works of creation, in the conduct of providence, and in the clear and full revelation he hath made of himself in his written word. *Second*, Giving thanks to him for all his mercies of every kind, general and particular, spiritual and temporal, common and special; above all, for Christ Jesus, his unspeakable gift, and the hope of eternal life through him. *Third*, making humble confession of sin, both original and actual; acknowledging, and endeavoring to impress the mind of every worshipper with a deep sense of the evil of all sin, as such, as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness—as, sins against God, our neighbor, and ourselves; sins in thought, in word, and in deed; sins secret and presumptuous; sins accidental and habitual: also, the aggravations of sin, arising from knowledge, or the means of it, from distinguishing mercies, from valuable privileges, from breach of vows, etc. *Fourth*, Making earnest supplication for the pardon of sin, and peace with God, through the blood of the atonement, with all its import-

ant and happy fruits; for the Spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies that may be necessary in our passage through this vale of tears; always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life. *Fifth*, Pleading from every principle warranted in Scripture; from our own necessity, the all-sufficiency of God, the merit and intercession of our Saviour, and the glory of God, in the comfort and happiness of his people. *Sixth*, Intercession for others, including the whole world of mankind; the kingdom of Christ, or his Church universal; the church or churches with which we are more particularly connected; the interest of human society in general, and that community to which we immediately belong; all that are invested with civil authority, the ministers of the everlasting gospel, and the rising generation; with whatever else, more particularly, may seem necessary or suitable to the interest of that congregation where Divine worship is celebrated.

SEC. II. Prayer after sermon ought generally to have a relation to the subject that has been treated of in the discourse; and all other public prayers, to the circumstances that gave occasion for them.

SEC. III. It is easy to perceive that in all the

preceding directions there is a very great compass and variety; and it is committed to the judgment and fidelity of the officiating pastor to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspect of providence, the particular state of the congregation in which he officiates, or the exercise of his own heart at the time. But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to endeavor to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts, for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by irregular or extravagant effusions.

## CHAPTER VI.

## PREACHING OF THE WORD.

SEC. I. The preaching of the word being an institution of God for the salvation of man, great attention should be paid to the manner of performing it. Every minister ought to give diligent application to it; and endeavor to prove himself a workman that needeth not to be ashamed, rightly dividing the word of truth.

SEC. II. The subject of a sermon should be some verse, or verses, of Scripture; and its object, to explain, defend, and apply some part of the system of Divine truth; or to point out the nature, and state the bounds and obligation, of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the sacred oracles.

SEC. III. The method of preaching requires much study, meditation, and prayer. Ministers ought, in general, to prepare their sermons with care; and not to indulge themselves in loose, extemporary harangues, nor to serve God with that which cost them naught. They ought, however, to keep to the simplicity of the gospel; expressing themselves in language agreeable to the Scripture, and level to the understanding of the meanest of their hearers; carefully avoiding

ostentation, either of parts or learning. They ought also to adorn by their lives the doctrine which they teach; and to be examples for believers, in word, in conversation, in charity, in spirit, in faith, in purity.

SEC. IV. As one primary design of public ordinances is to pay social acts of homage to the *most high God*, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the more important duties of prayer and praise, but preserve a just proportion between the several parts of public worship.

SEC. V. The sermon being ended, the minister is to pray, and return thanks to Almighty God; then let a psalm or hymn be sung; a collection\* raised for the poor, or other purposes of the church; and the assembly dismissed with the apostolic benediction.

---

## CHAPTER VII.

### ADMINISTRATION OF BAPTISM.

SEC. I. Baptism is not to be unnecessarily delayed; nor to be administered, in any case, by any private person, but by a minister of Christ, called to be the steward of the mysteries of God.

SEC. II. It is usually to be administered in the church, in the presence of the congregation.

SEC. III. After previous notice is given to the minister, the child to be baptized is to be pre-

---

\* The session is to judge when it is expedient to make collections.

sented by one or both the parents, signifying that the child may be baptized.

SEC. IV. Before baptism, let the minister use some words of instruction, respecting the institution, nature, use, and ends of this ordinance; showing,

“That it is instituted by Christ; that it is a seal of the righteousness of faith; that the seed of the faithful have no less a right to this ordinance, under the gospel, than the seed of Abraham to circumcision, under the Old Testament; that Christ commanded all nations to be baptized; that he blessed little children, declaring that of such is the kingdom of heaven; that we are, by nature, sinful, guilty, and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God.”

The minister is also to exhort the parents to the careful performance of their duty; requiring,

“That they teach the child to read the word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments; an excellent summary of which we have in the Confession of Faith of this Church, and in the catechism, which are to be recommended to them, as adopted by the Church, for their direction and assistance in the discharge of this important duty; that they pray with and for it; that they set an example of piety and godliness before it; and endeavor, by all the means of God’s appointment, to bring up their child in the nurture and admonition of the Lord.”

SEC. V. Then the minister is to pray for a

blessing to attend this ordinance; after which, calling the child by its name, he shall say,

“I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost.”

As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony: and the whole shall be concluded with prayer.

Although it is proper that baptism be administered in the presence of the congregation, yet there may be cases when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge.

---

## CHAPTER VIII.

### ADMINISTRATION OF THE LORD'S SUPPER.

SEC. I. The communion, or supper of the Lord, is to be celebrated frequently; but how often, may be determined by the minister and eldership of each congregation, as they may judge most for edification.

SEC. II. The ignorant and scandalous are not to be admitted to the Lord's supper.

SEC. III. It is proper that public notice should be given to the congregation, at least the Sabbath before the administration of this ordinance; and that, either then or on some day in the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast.

SEC. IV. When the sermon is ended, the minister shall show,

“That this is an ordinance of Christ, by reading the words of institution, either from one of the evangelists, or from 1 Cor. xi., which, as to him may appear expedient, he may explain and apply; that it is to be observed in remembrance of Christ, to show forth his death till he come; that it is of inestimable benefit, to strengthen his people against sin, to support them under troubles, to encourage and quicken them in duty, to inspire them with love and zeal, to increase their faith and holy resolution, and to beget peace of conscience, and comfortable hopes of eternal life.”

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand, he shall invite to this holy table such as, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body; and such as are determined to lead a holy and godly life.

SEC. V. The table, on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, (or in the seats before it,) in the presence of the minister, let him set the elements apart by prayer and thanksgiving.

The bread and wine being thus set apart by

prayer and thanksgiving, the minister is to take the bread and break it, in view of the people, saying, in expressions of this sort,

“Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread, and blessed and brake it, gave it to his disciples, as I, ministering in his name, give this bread unto you; saying, [here the bread is to be distributed,] Take, eat: this is my body, which is broken for you: this do in remembrance of me.”

After having given the bread, he shall take the cup and say,

“After the same manner our Saviour also took the cup; and having given thanks, as hath been done in his name, he gave it to his disciples, saying, [while the minister is repeating these words, let him give the cup,] This cup is the new testament in my blood, which is shed for many for the remission of sins: drink ye all of it.”

The minister himself is to communicate, at such time as may appear to him most convenient.

The minister may, in a few words, put the communicants in mind

“Of the grace of God, in Jesus Christ, held forth in this sacrament; and of their obligation to be the Lord’s; and may exhort them to walk worthy of the vocation wherewith they are called; and as they have professedly received Christ Jesus the Lord, that they may be careful so to walk in him, and to maintain good works.”

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them

“Of their duty; stating their sin and danger, by living in disobedience to Christ, in neglecting this holy ordinance; and calling upon them to be earnest in making preparation for attending upon it, at the next time of its celebration.”

Then the minister is to pray, and give thanks to God

“For his rich mercy and invaluable goodness, vouchsafed to them in that sacred communion; to implore pardon for the defects of the whole service; and to pray for the acceptance of their persons and performances; for the gracious assistance of the Holy Spirit, to enable them, as they have received Christ Jesus the Lord, so to walk in him; that they may hold fast that which they received, that no man take their crowns; that their conversation may be as becometh the gospel; that they may bear about with them continually the dying of the Lord Jesus, that the life also of Jesus may be manifest in their mortal body; that their light may so shine before men, that others, seeing their good works, may glorify their Father who is in heaven.”

The collection for the poor, and to defray the expense of the elements, may be made after this, or at such other time as may seem meet to the eldership.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following or some other gospel benediction:

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good

work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

SEC. VI. As it has been customary to observe a fast before the Lord's supper, to have sermon on Friday, Saturday, and Monday, and to invite two or three ministers on such occasions; and as these seasons have been blessed to many souls, and may tend to keep up a stricter union of ministers and congregations; we think it not improper that they who choose it may continue in this practice.

---

## CHAPTER IX.

### ADMISSION OF PERSONS TO SEALING ORDINANCES.

SEC. 1. Children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection of the Church; and are to be taught to read, and repeat the catechism and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they have come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body,\* they ought to be informed it is their duty and their privilege to come to the Lord's supper.

SEC. II. The years of discretion in young Christians cannot be precisely fixed. This must

---

\* That is, to be converted or regenerated.

be left to the prudence of the eldership. The officers of the church are the judges of the qualifications of those to be admitted to sealing ordinances, and of the time when it is proper to admit young Christians to them.

SEC. III. Those who are to be admitted to sealing ordinances shall be examined as to their knowledge, piety, and faith in Jesus Christ.

SEC. IV. When unbaptized persons apply for admission into the church, they shall, after giving satisfaction with respect to their knowledge and piety, or experimental religion, thereupon be baptized.

---

## CHAPTER X.

### MODE OF INFLICTING CHURCH CENSURES.

SEC. I. The power which Christ hath given the rulers of his Church, is for edification, and not for destruction. As, in the preaching of the word, the wicked are, doctrinally, separated from the good; so, by discipline, the Church authoritatively makes a distinction between the holy and the profane. In this she acts the part of a tender mother, correcting her children only for their good, that every one of them may be presented faultless in the day of the Lord Jesus.

SEC. II. When any member of the Church shall have been guilty of a fault deserving censure, the judicatory shall proceed with all tenderness, and restore their offending brother in the spirit of meekness; considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity; that it may be the

means of impressing the mind of the delinquent with a proper sense of his danger, while he stands excluded from the privileges of the Church of the living God, and that, with the Divine blessing, it may lead him to repentance.

SEC. III. When the judicatory has resolved to pass sentence, suspending a member from the church privileges, the moderator shall address him to the following purpose: "Whereas you are guilty (by your own confession, or convicted by sufficient proof, as the case may be) of the sin of [here mention the particular offence,] we declare you suspended from the sacraments of the church till you give satisfactory evidence of the sincerity of your repentance." To this shall be added such advice, admonition, or rebuke as may be judged necessary; and the whole shall be concluded with prayer to Almighty God, that he would follow this act of discipline with his blessing. We judge it prudent, in general, that such censures be inflicted in the presence of the judicatory only; but if any church think it expedient to rebuke the offender publicly, this solemn suspension from the sacraments may be in the presence of the congregation.

SEC. IV. After any person hath been thus suspended from the sacraments, it is proper that the minister and elders, and other Christians, should frequently converse with him, as well as pray for him in private, that it would please God to give him repentance. And it may be requisite, likewise, particularly on days preparatory to dispensing of the Lord's supper, that the prayers of the church be offered up for those unhappy persons

who, by their wickedness, have shut themselves out from this holy communion.

SEC. V. When the judicatory shall be satisfied as to the reality of the repentance of any offender, he shall be admitted to profess his repentance, and be restored to the privileges of the church; which restoration shall be declared to the penitent in the presence of the Session or of the congregation, and followed with prayer and thanksgiving.

SEC. VI. When any offender has been, with the advice of the presbytery, (as directed in the Form of Government, etc.,) adjudged to be cut off from the communion of the church, it is proper that the sentence be publicly pronounced against him.

SEC. VII. The design of excommunication is, to operate upon the offender as a means of reclaiming him; to deliver the church from the scandal of his offence; and to inspire all with fear by the example of his punishment.

The minister shall, at least two Lord's days before the excommunication, give the congregation a short narrative of the several steps which have been taken with respect to their offending brother, and inform them that it has been found necessary to cut him off from their communion.

On the day appointed for that purpose, the minister, after the sermon is ended, shall, in the presence of the congregation, pronounce his sentence in the following or like form:

He shall begin by showing the authority of the church to cast out unworthy members, from Matt. xviii. 15-18; 1 Cor. v. 1-5; and shall briefly

explain the nature, use, and consequences of this censure; warning the people to avoid all unnecessary intercourse with him who is cast out.

Then he shall say,

“Whereas, A. B. hath been, by sufficient proof, convicted of [here insert the sin,] and, after much admonition and prayer, obstinately refuseth to hear the church, and hath manifested no evidence of repentance; therefore, in the name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the church.”

After which, prayer shall be made that the blessing of God may follow his ordinance for the conviction and reformation of the excommunicated person, and for the establishment of all true believers.

SEC. VIII. When one who hath been excommunicated shall be so affected with his state as to be brought to repentance, and to desire to be reädmited to the privileges of the church; the Session, having obtained sufficient evidence of his sincere penitence, shall, with the advice and concurrence of the Presbytery, restore him. In order to which, the minister shall, on two Lord's days previous thereto, inform the congregation of the measures which have been taken with the excommunicated person, and of the resolution of the Session to receive him again to the communion of the church.

On the day appointed for his restoration, when the other parts of Divine service are ended, before pronouncing the blessing, the minister shall call upon the excommunicated person, and pro-

pose to him, in the presence of the congregation,\* the following questions :

“Do you, from a deep sense of your wickedness, freely confess your sin, in thus rebelling against God, and refusing to hear his Church? and do you acknowledge that you have been in justice and mercy cut off from the communion of the saints?”

*Answer*—“I do.”

“Do you now voluntarily profess your sincere repentance and deep contrition for your sin and obstinacy; and do you humbly ask the forgiveness of God, and of this church?”

*Answer*—“I do.”

“Do you sincerely promise, through Divine grace, to live in all humbleness of mind and circumspection, and to endeavor to adorn the doctrine of God our Saviour, by having your conversation as becometh the gospel?”

*Answer*—“I do.”

Here the minister shall give the penitent a suitable exhortation, addressing him in the bowels of brotherly love, encouraging and comforting him. Then he shall pronounce the sentence of restoration in the following words :

“Whereas you, A. B., have been shut out from the communion of the faithful, but have now manifested such repentance as satisfies the church; in the name of the Lord Jesus Christ, and by his authority, I declare you absolved from

---

\* If it appear most expedient to the Session to receive the confession of the excommunicated in the judicatory alone, and then have the transaction published to the congregation, they may do so.

the sentence of excommunication formerly denounced against you; and I do receive you into the communion of the church, that you may be a partaker of all the benefits of the Lord Jesus, to your eternal salvation."

The whole shall be concluded with prayer, and the people dismissed with the usual blessing.

---

## CHAPTER XI.

### SOLEMNIZATION OF MARRIAGE.

SEC. I. Marriage is not a sacrament, nor peculiar to the Church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey.

SEC. II. Christians ought to marry in the Lord; therefore it is fit that their marriage be solemnized by a lawful minister, that special instruction may be given them, and suitable prayers made, when they enter into this relation.

SEC. III. Marriage is to be between one man and one woman only; and they are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

SEC. IV. The parties ought to be of such years of discretion as to be capable of making their own choice; and if they be under age, or live with their parents, the consent of their parents, or others under whose care they are, ought to be previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

SEC. V. Parents ought neither to compel their

children to marry contrary to their own inclinations, nor deny their consent without just and important reasons.

SEC. VI. Marriage is of a public nature: the welfare of civil society, the happiness of families, and the credit of religion, are deeply interested in it: therefore the purpose of marriage ought to be sufficiently published a proper time previously to the solemnization of it. It is enjoined on all ministers to be careful that in this matter they neither transgress the laws of God nor the laws of the community; and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no objections lie against their marriage.

SEC. VII. Marriage must always be performed before a competent number of witnesses, and at any time except on a day of public humiliation. And we advise that it be not on the Lord's day. And the minister is to give a certificate of the marriage, when required.

SEC. VIII. When the parties present themselves for marriage, the minister is to desire if there is any person present who knows any lawful reason why these persons may not be joined together in the marriage relation, that they will now make it known, or ever after hold their peace. No objections being made,

The minister shall then proceed to give them some instruction, from the Scriptures, respecting the institution, and the duties of this state, showing—

“That God hath instituted marriage for the

comfort and happiness of mankind, in declaring a man shall forsake his father and mother, and cleave unto his wife; and that marriage is honorable in all; that he hath appointed various duties, which are incumbent upon those which enter into this relation; such as a high esteem and mutual love for one another; bearing with each other's infirmities and weaknesses, to which human nature is subject in its present lapsed state; to encourage each other under the various ills of life; to comfort one another in sickness; in honesty and industry to provide for each other's temporal support; to pray for and encourage one another in the things which pertain to God, and to their immortal souls; and to live together as the heirs of the grace of life."

Then the minister shall cause the bridegroom and the bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these words:

"You take this woman, whom you hold by the hand, to be your lawful and married wife; and you promise and covenant, in the presence of God and these witnesses, that you will be unto her a loving and faithful husband, until you shall be separated by death."

The bridegroom shall express his consent, by saying, "Yes, I do."

Then the minister shall address himself to the woman in these words:

"You take this man, whom you hold by the hand, to be your lawful and married husband; and you promise and covenant, in the presence of God and these witnesses, that you will be unto

him a loving, faithful, and obedient\* wife, until you shall be separated by death."

The bride shall express her consent, by saying, "Yes, I do."

Then the minister is to say:

"I pronounce you husband and wife, according to the ordinance of God: whom, therefore, God hath joined together, let no man put asunder."

After this, the minister may exhort them, in a few words, to the mutual discharge of their duties.

Then let him conclude with a prayer suitable to the occasion.

Let the minister keep a proper register of the names of all persons whom he marries, and of the times of their marriage, for the perusal of all whom it may concern.

---

## CHAPTER XII.

### VISITATION OF THE SICK.

SEC. I. When persons are sick, it is their duty, before their strength and understanding fail them, to send for their minister, and to make known to him, with prudence, their spiritual state; or to consult him on the concerns of their precious souls. And it is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their immortal souls.

---

\* The obligation to obedience extends only to commands lawful and reasonable.

SEC. II. He shall instruct the sick out of the Scriptures, that diseases arise not out of the ground, nor do they come by chance, but that they are directed and sent by a wise and holy God, either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends; and that they shall work together for good to all those who make a wise improvement of God's visitation, neither despising his chastening hand, nor fainting under his rebukes.

SEC. III. If the minister finds the sick person to be grossly ignorant, he shall instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

SEC. IV. He shall exhort the sick to examine himself, to search his heart, and try his former ways, by the word of God; and shall assist him, by mentioning some of the obvious marks and evidences of sincere piety.

SEC. V. If the sick shall signify any scruple, doubt, or temptation, under which he labors, the minister must endeavor to resolve his doubts, and administer instruction and direction, as the case may seem to require.

SEC. VI. If the sick appear to be a stupid, thoughtless, and hardened sinner, he shall endeavor to awaken his mind, to arouse his conscience, to convince him of the evil and danger of sin, of the curse of the law, and the wrath of God due to sinners; to bring him to an humble and penitential sense of his iniquities; and to state before him the fulness of the grace and

mercy of God, in and through the glorious Redeemer; the absolute necessity of faith and repentance, in order to his being interested in the favor of God, or his obtaining everlasting happiness.

SEC. VII. If the sick person shall appear to have knowledge, to be of a tender conscience, and to have been endeavoring to serve God in uprightness, though not without many failings and sinful infirmities; or if his spirit be broken with a sense of sin, or through apprehensions of the want of Divine favor; then it will be proper to administer consolation and encouragement to him, by setting before him the freeness and richness of the grace of God, the all-sufficiency of the righteousness of Christ, and supporting promises of the gospel.

SEC. VIII. The minister must endeavor to guard the sick person against ill-grounded persuasions of the mercy of God, without a vital union to Christ; and against unreasonable fears of death and desponding discouragements; against presumption upon his own goodness and merit, upon the one hand, and against despair of the mercy and grace of God in Christ Jesus, on the other.

SEC. IX. In one word, it is the minister's duty to administer to the sick person instruction, conviction, support, consolation, or encouragement, as his case may seem to require.

At a proper time, when he is most composed, the minister shall pray with him and for him.

SEC. X. Lastly, the minister may improve the present occasion to exhort those about the

sick to consider their mortality; to turn to the Lord and make their peace with him; in health to prepare for sickness, death, and judgment.

---

## CHAPTER XIII.

### BURIAL OF THE DEAD.

SEC. I. When any person departs this life, let the corpse be taken care of in a decent manner, and be kept a proper and sufficient time before interment.

SEC. II. When the season for the funeral comes, let the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend conduct themselves with becoming gravity, and apply themselves to serious meditation or discourse; and the minister, if present, may exhort them to consider the frailty of life, and the importance of being prepared for death and eternity.

---

## CHAPTER XIV.

### FASTING, AND OBSERVATION OF THE DAYS OF THANKSGIVING.

SEC. I. There is no day under the gospel commanded to be kept holy, except the Lord's day, which is the Christian Sabbath.

SEC. II. Nevertheless, to observe days of fasting and thanksgiving, as the extraordinary dis-

pensations of Divine providence may direct, we judge both scriptural and rational.

SEC. III. Fasts and thanksgiving may be observed by individual Christians, or families in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a Presbytery, or by all the congregations of our Church.

SEC. IV. It must be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast or thanksgiving; and to the church Session to determine for particular congregations; and to the Presbyteries or Synods to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the Synod. And if, at any time, the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion, as we live under a Christian government, to pay all due respect to the same.

SEC. V. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs that they may properly attend to the duties thereof.

SEC. VI. There shall be public worship upon all such days; and let the prayers, psalms, portions of Scripture to be read, and sermons, be all in a special manner adapted to the occasion.

SEC. VII. On fast-days, let the minister point

out the authority and providences calling to the observation thereof; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially the sins of the day and place, with their aggravations, which have brought down the judgments of Heaven. And let the whole day be spent in deep humiliation and mourning before God.

SEC. VIII. On days of thanksgiving he is to give the like information respecting the authority and providence which call to the observance of them; and to spend a more than usual part of the time in the giving of thanks agreeably to the occasion, and in singing psalms or hymns of praise.

It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth that no excess or unbecoming levity be indulged.

---

## CHAPTER XV.

### DIRECTORY FOR SECRET AND FAMILY WORSHIP.

SEC. I. Besides the public worship in congregations, it is the indispensable duty of each person alone in secret, and every family by itself in private, to pray and to worship God.

SEC. II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advan-

tages arising from a conscientious discharge of these duties are best known to those who are found in the faithful discharge of them.

SEC. III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.

SEC. IV. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend, and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business while the Scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.

SEC. V. Let heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion that the Sabbath evenings, after public worship, should be sacredly preserved for this purpose. Therefore we highly disapprove of paying unnecessary private visits on the Lord's day; admitting strangers into the families, except when necessity or charity requires it; or any other practices, whatever plausible pretences may be offered in their favor, if they interfere with the above important and necessary duty.

THE END.



Princeton Theological Seminary-Speer Library



1 1012 01013 1409



