



Redeemer Fellowship Church

# BY-LAWS

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[evansvillechurch.com](http://evansvillechurch.com)

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## **Article I: Location of Offices and Affiliation**

### ***Section 1 - Location of Offices and Affiliation***

The name of this corporation is Redeemer Fellowship Church, an Indiana religious nonprofit corporation, hereinafter “the Corporation” or “Redeemer Fellowship.” The Corporation maintains its principal offices in Evansville, Indiana. This Corporation voluntarily affiliates with the Southern Baptist Convention, the State Convention of Baptists in Indiana, and the Harbor Network.

## Article II: Purpose

### *Section 1 - Purpose*

This corporation is organized exclusively for religious purposes. Redeemer Fellowship desires to be a church that is a community of saints built together by God as His dwelling place in the Spirit.

### *Section 2 - Redeemer Fellowship's Values*

- **Christ:** Everything that Redeemer Fellowship does should reflect Christ and, thereby, He receives all glory from our actions.
- **Character:** A collection of people who are transformed and filled by the Holy Spirit results in Christ-centered character.
- **Community:** Christ said the world will know Him by our love for one another. Our unity as one people in Christ demonstrates the beauty of the Gospel to our community.
- **Commission:** Christ commissioned His disciples to go and make disciples of all nations.<sup>1</sup> A church that is Christ-centered is driven to fulfill Christ's commission by reflecting Christ and following His command to share the Gospel with those who have not heard, both locally and abroad.

### *Section 3 - Redeemer Fellowship's Mission Statement*

Redeemer Fellowship exists as a church to build a legacy of faith by loving people and proclaiming the Gospel of Jesus Christ to our community, our nation, and the world.

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<sup>1</sup> Matthew 28:19

## **Article III: Statement of Faith**

The following list is an overview of the theological positions of Redeemer Fellowship. See Appendix B for the full Statement of Faith.

### ***Section 1 - The Bible***

We believe that the Bible, made up of Old and New Testaments, was written by men who were divinely inspired by the Holy Spirit. It is God's revelation of Himself to man and is the only sufficient, certain, and infallible book of all saving knowledge, faith, and obedience.

### ***Section 2 - God***

We believe in one God, eternally existent in three persons—Father, Son, and Holy Spirit—one in being, essence, and nature. All three persons of the Trinity are equal and hold the same attributes. God is the Creator of the universe. He has always existed, without change and without beginning or end. He is wise, holy, absolute, loving, gracious, merciful, forgiving, compassionate, and just.

### ***Section 3 - Jesus***

We believe that Jesus Christ is the eternal Son of God. He was conceived by the Holy Spirit, born of the virgin Mary, and is truly man and truly God. We believe that Jesus accomplished our redemption through His perfect life, His death on the cross in our place, and His physical resurrection from the dead. We believe that Christ ascended into heaven and is now seated at the right hand of the Father where He intercedes on our behalf. We believe that one day Jesus will return to judge all men and establish His kingdom on Earth. He will rule and reign forever.

### ***Section 4 - The Holy Spirit***

We believe that the Holy Spirit is the agent in conversion and baptizes all Christians into the universal Church. Upon conversion, the Holy Spirit indwells believers and seals them until Christ's return.

### ***Section 5 - Humanity***

We believe that God has created all humans in His image and He has created them uniquely male and female. Since all humans are created in God's image, all human life is sacred. We believe that humanity was originally innocent of sin, but man's original parents, Adam and Eve, sinned against God. Through Adam, we have inherited this disease of sin and all human beings are now

corrupt by nature, enslaved, and dead in sin. As a result, we are unable to please God or come to God apart from His grace.

### *Section 6 - Salvation*

We believe that all of humanity is sinful and is in need of salvation. We believe that salvation is the gift of God given to humans through grace alone and received through personal faith in Jesus Christ alone. Salvation is not temporary and cannot be lost. A true Christian is kept forever by God's power.

### *Section 7 - Marriage and Sexuality*

We believe that every person must be afforded compassion, love, kindness, respect, and dignity in accordance with biblical teachings. We believe that God offers redemption and restoration to all who confess and forsake their sin and seek His mercy and forgiveness through Jesus Christ. We believe that marriage is sanctioned by God and the term "marriage" has only one meaning given to us through Scripture. We believe that marriage is the uniting of one man and one woman in a covenant commitment for a lifetime.

We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage between a man and a woman.

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, incest, pornography, or attempts to change one's sex, or disagreement with one's biological sex, is sinful and offensive to God.

## **Article IV: Corporate Membership**

### ***Section 1 - Members of the Corporation***

The Corporation shall be a nonprofit member corporation under Indiana law. The active members of Redeemer Fellowship, as defined in Article V §2, shall constitute the members of the Corporation.

Membership shall not confer any ownership interest in the assets of the Corporation.

### ***Section 2 - Powers Reserved to the Members***

The members shall exercise only those powers required by Indiana law or expressly granted in these by-laws, including:

- Acceptance into and removal from church membership as per Article V §4 and §7.
- Election and removal of Elders, deacons, and officers as necessary as per Article VI §3, §6, etc.
- Approval of the annual budget as per Article V §11.
- Approval of amendments to the by-laws as per Article V §14.
- Approval of dissolution of the Corporation as per Article XIV.

All other corporate powers not enumerated in these by-laws shall be exercised by or under the direction of the Elders.

### ***Section 3 - Board of Directors***

The Elders shall constitute the Board of Directors of the Corporation and shall manage the activities and affairs of the Corporation in accordance with Indiana law, the Certificate of Incorporation, and these by-laws.

## **Article V: Church Membership**

### ***Section 1 - Purpose***

The congregation of Christian believers who have applied for church membership and have been accepted shall constitute the members of Redeemer Fellowship, united for the spiritual purposes and Mission Statement set forth in Article II of these by-laws.

### ***Section 2 - Active Membership***

To be an active church member at Redeemer Fellowship, a person must be a believer in Jesus Christ, who gives evidence of regeneration, who has been baptized by immersion in obedience to Christ following his or her regeneration, and who wholeheartedly believes in the Christian faith as revealed in the Bible. Each member must submit to the teaching of Scripture as expressed in the Statement of Faith, found in Appendix B, and must promise to keep the commitments expressed in the Church Covenant as defined in Appendix A. There is no minimum age to become a member.

### ***Section 3 - Meeting Attendance & Voting Privileges***

Under Christ, Redeemer Fellowship is governed by its active church members. Therefore, it is the privilege and responsibility of members to attend all Members' Meetings and vote on the election of officers, decisions regarding membership status, the annual budget, and on such other matters as may be submitted to a vote by the Elders. Eligible voters are active members who are over the age of 16.

### ***Section 4 - Membership Process***

To be admitted into church membership, applicants should first attend the Redeemer Fellowship membership class. Following the completion of the membership class, each person/family should schedule an in-person interview with at least one of the Elders. During this interview, the following items will be discussed:

- Testimony of one's conversion and baptism.
- Reason for leaving former church (if applicable).
- How one plans to use his or her spiritual gifts at Redeemer Fellowship.

Additionally, if the candidate has been a member or regular attendee of another church, the Elders reserve the right to contact and question the leadership of the church as to the candidate's status and standing prior to leaving. If the Elders agree that the candidate is ready for membership at Redeemer Fellowship, the candidate shall then be recommended by the Elders for

admission and accepted by a 75% majority vote of the present, active members at any regular or special Members' Meeting. Upon acceptance by the members, the new member shall sign the Church Covenant as found in Appendix A. At this point, their membership at any other church shall be relinquished.

### *Section 5 - Denial of Membership*

If, after meeting with a prospective member, the Elders determine that the applicant does not display an apparent saving knowledge and belief in the Gospel of Jesus Christ, has not been biblically baptized, or demonstrates a lack of evidence of a godly lifestyle, membership shall be denied. The decision made by the Elders shall be final and there shall be no appeal to any court pertaining to that decision. If an individual later comes to faith in Christ and demonstrates an understanding and belief in the Gospel, is biblically baptized, or demonstrates repentance of their ungodly lifestyle, his or her membership may be reconsidered.

### *Section 6 - Responsibilities of Members*

Each prospective member must agree to do the following things listed in the Redeemer Fellowship Membership Covenant to the best of his or her ability:

General Confession and Acknowledgments:

1. I am a Christian who has been saved from my sins by the grace of Jesus Christ. I have been baptized by immersion to give testimony of my identification with the body of Christ and obedience to the Scriptures.
2. I agree that I am in harmony with the Redeemer Fellowship Statement of Faith and will express to the Eldership areas of doctrine where I do not agree. I covenant to not publicly or privately ridicule, seek to undermine, or create division regarding the doctrine of Redeemer Fellowship.<sup>2</sup>
3. I will seek to honor God by building up and encouraging the body of believers at Redeemer Fellowship – refraining from speaking or acting in a manner that would harm the reputation or well-being of God's church and/or its individual members.
4. I will submit myself to the leadership of Redeemer Fellowship<sup>3</sup> and to the discipline of the congregation, private or public, in those cases where it is deemed biblically necessary by the Elders.<sup>4</sup> I hereby give informed consent that public discipline may be instituted to any member of Redeemer Fellowship.
5. I covenant to submit to the authority of the Scriptures as the final arbiter on all issues.<sup>5</sup> God enabling me, I will strive to consider my commitment to this Membership Covenant on a yearly basis.

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<sup>2</sup> Proverbs 6:16-19; Ephesians 4:1-3; 1 Timothy 4:6, 6:20; Hebrews 13:7, 13:17

<sup>3</sup> Hebrews 13:17

<sup>4</sup> Matthew 18:15-20

<sup>5</sup> Psalm 119; 2 Timothy 3:16-17

- a. I understand that it is an evaluative tool as well as an affirmation of my continuing conviction and purpose. My responsibility will be to notify at least one of the Redeemer Fellowship Elders if I have any questions, comments, or concerns regarding Redeemer Fellowship.
  - b. If at any time I am no longer willing or able to commit to this covenant, I will notify at least one of the Elders of Redeemer Fellowship.
6. We believe that in order to preserve the function and integrity of the church as the local body of Christ, and to provide a biblical role model to church members and to the community, it is imperative that all persons who are employed by the church in any capacity, all members of the church, and all who serve as volunteers should abide by and conduct themselves according to Article III §7 of the Statement of Faith regarding Marriage and Sexuality.

### *Section 7 - Church Discipline*

The threefold purpose of church discipline is to glorify God by maintaining purity in the local church,<sup>6</sup> to edify believers by deterring sin,<sup>7</sup> and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct.<sup>8</sup> Members of this church who err in doctrine outlined in the Statement of Faith (Appendix B) or engage in conduct determined by the Elders to be in violation of Scripture shall be subject to church discipline, which could ultimately result in dismissal, following Matthew 18:15-18. Before a member is dismissed, however, the following attempt at biblical reconciliation must occur:

1. It shall be the duty of any member of this church who has knowledge of the erring individual's heresy or misconduct to warn and correct such erring individual in private, seeking his or her repentance and restoration.
2. If the erring individual does not heed this warning, then the warning member shall again go to the erring individual, seeking his or her repentance, but accompanied by one or two individuals who shall confirm that the sin has occurred or is continuing to occur, and/or that the erring individual has been appropriately confronted and has refused to repent. The first and second warnings may occur within no specified time interval.
3. If the erring individual still refuses to heed this warning, then it shall be brought to the attention of the Elders. If the Elders determine — after thorough investigation in accord with the procedures prescribed by pertinent Scripture<sup>9</sup>— that there is corroborating evidence that the erring individual has sinned or is continuing to sin, that he or she has been appropriately confronted, and that he or she has refused to repent, then the Elders shall inform the church and the congregation thereof at a regular or special Redeemer Fellowship Members' Meeting in order that the church may call the erring individual to repentance.
  - a. If the erring individual demonstrates repentance, then notice to that effect may be given at a regular or special Redeemer Fellowship Members' Meeting.

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<sup>6</sup> 1 Corinthians 5:6

<sup>7</sup> 1 Timothy 5:20

<sup>8</sup> Galatians 6:1

<sup>9</sup> Including, but not limited to, Matthew 18:15-18 and 1 Timothy 5:19

- b. If, however, the erring individual does not repent in response to the church in its collective call to repentance, then the matter of dismissal from membership of the church and the congregation will be determined thereof at a regular or special Redeemer Fellowship Members' Meeting. The erring individual shall not vote on the matter. This action requires 75% of present members voting in the affirmative to remove the individual. All acts of communication must be decided by the gathered church<sup>10</sup> and communicated by the Elders.

If the erring individual, after such dismissal, heeds the warning, demonstrates repentance, and requests reinstatement before the Elders, then he or she shall be publicly restored to all the rights, duties, privileges, and responsibilities of membership.

The Elders, in the exercise of their discretion, may proceed directly to the third stage of church discipline, (i.e. the informing of the church and the congregation thereof at a regular or special Redeemer Fellowship Members' Meeting in order that the church may call the erring individual to repentance) or directly to the vote of dismissal from membership of the church when one or more of the following have occurred:

- Where the transgression and the refusal to repent have been public, i.e. openly and to the offense of the whole Church,<sup>11</sup>
- Where the disciplined party has taught or otherwise disseminated doctrine deemed false or erroneous by the Elders, then chosen to disregard the direction and reproof of the Elders,<sup>12</sup> or,
- Where the disciplined party has been warned twice to cease from factious and divisive conduct and has chosen to disregard that warning.<sup>13</sup>

In the case of sexual or physical abuse that violates local, state, and/or federal law, the Elders will notify the proper legal authorities. For any instances involving the neglect or abuse, sexual or physical, of a minor, any church member or attendee with knowledge has a universal duty to report to proper legal authorities (Indiana Code §31-33-5-1), foregoing any notification to the Elders.

The members of this church agree that there shall be no appeal to any court for further adjudication on such ecclesiastical matters because of the dismissal or because of public statements to the congregation regarding church discipline.

### ***Section 8 – Administrative Removal from Membership***

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<sup>10</sup> 1 Corinthians 5:2b, 5:5, 5:13; 2 Corinthians 2:6; Matthew 18:17

<sup>11</sup> 1 Corinthians 5:1-5

<sup>12</sup> Romans 16:17

<sup>13</sup> Titus 3:10-11

Separate and apart from the process of church discipline, but subject to the discretion and approval of the Elders, the names of any members who have not attended a worship service at Redeemer Fellowship for a period of six months or longer may be removed from the membership roll.

Prior to administrative removal for nonattendance, the Elders shall provide written notice to the member at the last known mailing or electronic address on file. Such notice shall state the basis for proposed removal, the effective date of removal which shall not be less than thirty days from the date of notice, and the member's opportunity to respond in writing or request a meeting with the Elders. If the member does not respond within thirty days or fails to demonstrate intent to resume participation in the life of the church, the Elders may proceed with administrative removal.

Additionally, members shall be removed from membership for the following reasons: death, transfer of membership to another church, or written request for removal of the member involved.

### ***Section 9 – Regular Members' Meetings***

In every meeting together, members shall act in a spirit of mutual trust, openness, and loving consideration which is appropriate within the body of our Lord Jesus Christ. There shall be a Regular Members' Meeting held quarterly, and this meeting shall be announced at least one month in advance. The church moderator (as defined in Article VIII §10) shall preside as moderator at all Members' Meetings of the church. The Elders shall see that the stated meetings of the church are regularly held and that required reports are submitted to the church by the responsible members. During Regular Members' Meetings, ministry teams (as defined in Article VII §1) will provide updates as it pertains to their operations.

### ***Section 10 - Quorum & Voting***

Provided all by-law provisions for notification have been met for a regular or special Members' Meeting, a quorum shall be understood to be met by the active members present. All votes shall be tallied based on the number of votes cast by active members present who are eligible voters (as defined above in §3). No votes shall be cast by proxy nor electronically.

### ***Section 11 - Annual Budget***

A budget shall be approved by the membership at a Members' Meeting no more than three months after the start of the fiscal year.

The budget shall be presented to the membership a minimum of two weeks prior to the Regular Members' Meeting at which the budget will be voted upon. If the budget is not ratified, the spending levels of the previous year's budget will be, at the discretion of the Elders, either maintained or reduced in the event of a change in the material circumstances of the Corporation.

### *Section 12 - Officers Election*

At any regular or special Members' Meeting, officers may be elected and positions filled as needed, so long as all relevant by-law requirements have been met.

### *Section 13 – Special Members' Meetings*

Special Members' Meetings may be called as required by the Elders, or, submitted by written request to the Elders by five percent of the active, voting membership. The date, time, and purpose of any special meeting shall be announced at all public services of the church within two weeks preceding the meeting. In the event of a written request from the members, the Elders shall call a special meeting to be held within one month of their receipt of the request. Voting and quorum requirements for Special Members' Meetings follow those of Regular Members' Meetings and are detailed above in §10.

### *Section 14 - Amendments*

These by-laws may be amended or new and additional by-laws may be added once every fiscal year by the Elders and approved by the members of Redeemer Fellowship at a Members' Meeting. The members should be given 30 days prior to the final vote to read and review amended by-laws or new and additional by-laws. A 75% majority is required to pass amended or new and additional by-laws.

## Article VI: Elders

### *Section 1 – Powers*

Subject to the limitations of these by-laws and applicable statutes of the State of Indiana, all the activities and affairs of the Corporation shall be exercised by or under the direction of the Elders, who are responsible for shepherding and having oversight of the flock. Without prejudice to such general powers, but subject to these same limitations, it is hereby expressly declared that the Elders shall have the following powers in addition to the other powers enumerated by these by-laws:

- Spiritual Oversight
  - To oversee and shepherd the flock of God at Redeemer Fellowship, primarily via the ministry of the Word, prayer, and biblical counsel.
  - To lead the church on mission and to continually provide vision and direction in an effort to see Redeemer Fellowship expand the Kingdom of God.
  - To administer the ordinances of baptism and the Lord’s Supper.
- Governance & Leadership
  - To nominate and cause to be removed all subordinate officers, agents, staff, and employees of the Corporation; prescribe such duties for them consistent with the Scriptures, applicable law, the Certificate of Incorporation, and the by-laws herein.
  - To establish policies and practices for the church consistent with the purposes of the Corporation.
  - To authorize and oversee lawful revenue-producing endeavors on behalf of the Corporation, provided that such activities are consistent with the Corporation’s Purpose and are conducted in compliance with applicable law.
- Corporate & Financial Authority
  - Each year the Elders, after consultation with the deacons, the deaconesses, and the membership, shall present to the church an itemized budget. This budget shall be presented for discussion and called up for a vote at the following Regular Members’ Meeting. No money shall be solicited by or on behalf of the church or any of its ministries without the approval of the Elders.
  - To make such disbursements from the funds and properties of the Corporation as are required to fulfill the purposes of the Corporation and generally to conduct, manage, and control the activities and affairs of the Corporation and to make such rules and regulations consistent with the Scriptures, with the law, with the Certificate of Incorporation, and with these by-laws, as they may deem best. In some cases, regarding major financial investments or decisions, the Elders may seek the affirmation of the congregation.
  - To borrow money and incur indebtedness for the purposes of the Corporation and to cause to be executed and delivered, in the corporate name, promissory notes, bonds, debentures, deeds of trust, mortgages, pledges, hypothecations, or other evidences of debt and securities.

The authority of the Elders is conditioned by the fact that they are, themselves, members of the local church. While Elders are shepherds over the flock, they are also members of the flock. Therefore, each individual elder is entitled to the same privileges, is obligated by the same responsibilities, and is subject to the same discipline as are all other members of the church. Thus, each individual Elder is both under the oversight of his fellow Elders and accountable to the church as a whole.<sup>14</sup>

### *Section 2 - Number of Elders*

There shall be no minimum or maximum limit on the number of Elders required. A minimum of three Elders is an ideal number to strive towards; however, Redeemer Fellowship will not set forth any requirements towards that end.

### *Section 3 - Nomination, Selection, and Tenure of Office*

It is Redeemer Fellowship's understanding of the Scriptures that the term "pastor," "elder," and "overseer" are synonymous. Redeemer Fellowship will most commonly use the term "elder," but may also choose to use the term "pastor." The Office of Elders will consist of called men of God who meet the Biblical qualifications of pastors found in Scripture.<sup>15</sup> Those coming forward for Eldership have been either identified by the church or recommended by the current Elders. After having notified the congregation of such candidates, those who are nominated shall be taken through a testing phase of 6 months to one year, during which time the congregation may ask questions and express concerns regarding any of the candidates.

Following this 6- to 12-month examination process, those remaining candidates shall be presented before the congregation at a Redeemer Fellowship Members' Meeting in order to be finally recommended by the Elders for ordination. At this time, the congregation shall take a final vote on the candidate(s) where a 75% majority is required. Within one month, these candidate(s) would then be confirmed by the laying on of hands by the existing Elders of Redeemer Fellowship in a public service setting (Ordination, see Article IX §1).

Those newly appointed Elders will then serve as Elders within Redeemer Fellowship. They will be vested to perform various duties and ecclesiastical responsibilities within Redeemer Fellowship. The time frame of service by any Elder of Redeemer Fellowship shall be so long as they are biblically qualified and able. Any Elder can change his ministry role to another area of service within the church as long as the other Elders confirm it, and the congregation is made aware of it.

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<sup>14</sup> Matthew 18:17; 23:9, 26:31; 2 Corinthians 11:19-20; Galatians 2:11; 3 John 1:9-10

<sup>15</sup> 1 Timothy 3:1-7; Titus 1:6-9

## *Section 4 - Qualifications*

Each elder must be an active member of this church and possess the qualifications described in 1 Timothy 3:1-7 and Titus 1:6-9. He shall be:

1. Blameless as a steward of God; above reproach.<sup>16</sup>
2. Husband of one wife; a one-woman man.<sup>17</sup>
3. Temperate, sober, vigilant.<sup>18</sup>
4. Sober-minded, prudent.<sup>19</sup>
5. Of good behavior; orderly, respectable.<sup>20</sup>
6. Given to hospitality.<sup>21</sup>
7. Apt to teach; able to teach; he can exhort believers and refute false teaching.<sup>22</sup>
8. Not given to wine.<sup>23</sup>
9. Not violent; not pugnacious.<sup>24</sup>
10. Patient, moderate, forbearing, gentle.<sup>25</sup>
11. Not a brawler; not contentious; not soon angry or quick-tempered.<sup>26</sup>
12. Not covetous; not a lover of money; not greedy of base gain.<sup>27</sup>
13. Rules well his own house; his children are faithful, not accused of rebellion to God.<sup>28</sup>
14. Not a novice; not a new convert.<sup>29</sup>
15. Has a good report or reputation with outsiders.<sup>30</sup>
16. Not self-willed.<sup>31</sup>
17. A lover of good men and things.<sup>32</sup>
18. Just, fair.<sup>33</sup>
19. Holy, devout.<sup>34</sup>
20. Self-controlled.<sup>35</sup>

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<sup>16</sup> 1 Timothy 3:2; Titus 1:6-7

<sup>17</sup> Ibid.

<sup>18</sup> 1 Timothy 3:2

<sup>19</sup> 1 Timothy 3:2; Titus 1:8

<sup>20</sup> 1 Timothy 3:2

<sup>21</sup> 1 Timothy 3:2; Titus 1:8

<sup>22</sup> 1 Timothy 3:2; Titus 1:9

<sup>23</sup> 1 Timothy 3:3; Titus 1:7

<sup>24</sup> Ibid.

<sup>25</sup> 1 Timothy 3:3

<sup>26</sup> 1 Timothy 3:3; Titus 1:7

<sup>27</sup> Ibid.

<sup>28</sup> 1 Timothy 3:4; Titus 1:7

<sup>29</sup> 1 Timothy 3:6

<sup>30</sup> 1 Timothy 3:7

<sup>31</sup> Titus 1:7

<sup>32</sup> Titus 1:8

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

In addition to the aforementioned biblical qualifications, all Elders must also affirm the 1689 London Baptist Confession of Faith as found in Appendix C.

### ***Section 5 - Vacancies***

Any elder may resign effective upon giving written notice to the other Elders, unless the notice specifies a later time for such resignation.

### ***Section 6 - Removal of an Elder***

The confrontation of an elder in sin and ultimate removal of an elder from office follows the guidelines for biblical church discipline set forth in Article V §7. This process would be overseen and led by the other Elders. It may be possible that an Elder ceases to meet the biblical qualifications in 1 Timothy 3 and Titus 1, and thus would be removed from the Eldership, yet without necessarily being removed from church membership, as would be the result of church discipline (as structured in Article V §7(3)(b)).

Notice of a proposed removal vote shall be provided in accordance with the notification requirement for a regular or special Members' Meeting (Article V §9, §13) and the notice shall specifically state that removal of a named Elder will be considered. The Elder subject to removal shall not vote on the matter.

Upon the affirmative vote of a majority of the members present and voting at a duly called regular or special Members' Meeting for his removal, such Elder shall simultaneously cease to serve as a Director of the Corporation.

When an elder is removed from office because of sin that is deemed sufficient to disqualify him from shepherding, and if he refuses to repent from that sin, the removal shall be accompanied by a public rebuke, and notice shall be made before the congregation at a Redeemer Fellowship Members' Meeting as prescribed in 1 Timothy 5:20.

### ***Section 7 – Regular Meeting***

Regular meetings of the Elders shall be held without call or notice twice monthly, unless otherwise modified by the Elders. Regular meetings shall be open to church members upon approved written request.

### ***Section 8 – Special Meeting***

Special meetings of the Elders may be called at any time by one of the Elders.

### ***Section 9 – Elders’ Quorum***

Except as otherwise provided herein:

1. A majority of the Elders shall constitute a quorum for the purpose of conducting an Elders’ meeting.
2. If there is only one Elder serving, this shall not constitute a quorum, and a quorum will not be recognized until an additional Elder is selected and serving the Church.

If the number of Elders falls below two, the remaining Elder shall be vested with powers only to the end of the restoration of a quorum of Elders and continuing to conduct Sunday worship services and administering the ordinances of baptism and the Lord’s Supper.

Separate from the quorum requirements enumerated above, the following actions require a quorum of Elders, and only occur if the Elders number greater than one:

- a) Representing the Church, or
- b) Dismissing an Elder from the Church, or
- c) The purchase or sale of property.

### ***Section 10 - Action without Meeting***

Any action required or permitted to be taken by the Elders may be taken without a meeting if all the Elders individually or collectively consent in writing to a duly prepared resolution to such action. Such consent or consents shall have the same effect as a unanimous vote of the Elders and shall be documented by attaching the signed resolution with the minutes of proceedings of the Elders.

### ***Section 11 - Rights of Inspection***

An Elder shall have the absolute right at any reasonable time to inspect and copy all books, records, and documents of every kind and to inspect the physical properties of the Corporation of which such person is an Elder, for a purpose reasonably related to such person's interest as an Elder.

### ***Section 12 - Decisions of the Elders***

Decisions shall be reached after prayerful consideration by a vote of two-thirds of those eligible to vote, in a spirit of humility, with each Elder regarding one another before himself.

### ***Section 13 - Compensation***

Any person receiving compensation directly or indirectly from Redeemer Fellowship shall not be in a position to determine the nature or amount of said compensation.

*Section 14 - Right to Disbar Individuals from Church Premises*

Separate and apart from the process of church discipline, but subject to the discretion and approval of the Elders, a member, non-member, regular attendee, or other individual may be notified that he or she is not to be present upon church premises for such a period of time as is deemed necessary for the physical safety and well-being of others on church premises. Such required absence may, but need not, be concurrent with church discipline of that person. The congregation and, if necessary, local authorities shall be immediately notified by the Elders if the disbarred individual poses a credible threat to their physical safety or well-being. If the disbarred individual poses an imminent danger to themselves or others, the proper local authorities shall be notified by the Elders.

## **Article VII: Other Councils and Ministry Teams**

### ***Section 1 – Ministry Teams***

To promote efficient handling of Elders' matters, the Elders may appoint various ministry teams from within its membership, the staff, and from the church at large. These teams shall perform tasks in accordance with the by-laws herein and the values of Redeemer Fellowship. Teams will have Elder oversight. Ministry teams will provide a routine update to their activities at Regular Members' Meetings or upon request at any time by an Elder.

The general functions of ministry teams are to bring considered recommendations to the Elders concerning their designated areas of ministry and to provide a wider base of counsel to the Elders.

Only those who are members of this congregation shall be entitled to serve in the ministries of the church.

### ***Section 2 - Deacons and Deaconesses***

The Deacons and Deaconesses shall consist of members possessing the qualifications described in 1 Timothy 3:8-13 and Titus 2:3-5.

The deacons or deaconesses are to primarily oversee and meet the physical needs of Redeemer Fellowship, thus freeing up the Elders to focus primarily on the spiritual needs of the church. Specific areas of oversight delegated to the deacons include, but are not limited to, the benevolence ministry, building and property maintenance, preparation for Sunday worship services, and membership care. A deacon or deaconess shall be a person of dignity, not double-tongued, not addicted to much wine, not fond of sordid gain, holding to the mystery of the faith with a clear conscience, first tested and found above reproach, not a malicious gossip, and faithful in all things.

#### ***Subsection 1 - Nomination and Selection***

The nomination and selection of deacons and deaconesses shall be done in the same manner as for Elders, as set forth in Article VI §3 of these by-laws, except their period of examination will be 3 months. During the period of examination, the congregation may ask questions to the Elders during the examination process.

Following the examination process, the candidates will be presented before the congregation at a Redeemer Fellowship Members' Meeting to be finally recommended by the Elders for

commissioning. At this time, the congregation would take a final vote on the candidates. A 75% majority approval is required. Within one month, these candidates would then be confirmed by the laying on of hands by the existing Elders of Redeemer Fellowship in a public service setting.

Deacons and deaconesses shall be elected to one term lasting for a maximum of three years and may only be elected to another term after one year.

### ***Subsection 2 – Removal and Resignation of Deacons***

The confrontation of a deacon in sin and ultimate removal of a deacon from office follows the guidelines for biblical church discipline set forth in Article V §7. It may be possible that a deacon ceases to meet the aforementioned biblical qualifications and thus would be removed from the diaconate, yet without necessarily being removed from church membership (as structured in Article V §7). This removal from the diaconate would be led by and is at the discretion of the Elders, whose formal recommendation would be made to the congregation at a regular or special Members' Meeting. Any deacon may resign at any time without prejudice to the rights of the deacon.

## **Article VIII: Officers**

### ***Section 1 - Officers***

The Corporation may also have, at the discretion of the Elders, other officers as may be appointed in accordance with the provisions of §3 and §5, below.

As required by law, the positions of President, Treasurer, and Secretary (Clerk) shall constitute the required officers of the Corporation.

As required by law, the Board of Directors shall be constituted of no less than three (3) persons. If the number of Elders is less than three, the Elders may appoint a qualified individual to serve as Interim Director until the next regular or special Members' Meeting, at which time the members shall vote to confirm or replace such appointee, as per §5, below.

### ***Section 2 - Election***

The officers of the Corporation, except such officers as may be appointed in accordance with §3 and §5 of this Article, shall be chosen by the process of recognizing and ordaining new Elders to join the existing Eldership team on the Board of Directors.

### ***Section 3 - Subordinate Officers***

The Elders may appoint, subject to approval by 75% majority vote of the membership, such other officers as the business of the Corporation may require, each of whom shall hold office for one year, have such authority and perform such duties as are provided in these by-laws or as the Elders may from time to time determine.

### ***Section 4 - Removal and Resignation***

Any officer may be disqualified and removed as an officer, subject to the practices of biblical church discipline (Article V §7). If the officer is an Elder the removal shall follow Article VI §6. Any officer may resign at any time without prejudice to the rights, if any, of the Corporation under any contract to which the officer is a party, by giving written notice to the Elders. Any such resignation shall take effect at the date of the receipt of such notice or any later time specified therein; and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

### ***Section 5 - Vacancies***

A vacancy in any office because of death, resignation, removal, disqualification, or any other cause shall be filled in the manner prescribed in the by-laws for regular election or appointment to such office, provided that such vacancies shall be filled as they occur and not on an annual basis.

The members shall vote to confirm the appointment via 75% majority vote for any temporary officer appointment made by the Elders at the next regular or special Members' Meeting.

In the case of less than three Elders, to the end of maintaining a legal minimum of three Directors, an Interim Director may be appointed by the Elders and shall be confirmed to the role with a 75% majority vote from the membership. The term of Interim Director(s) shall be one year, at which time the membership shall vote to reaffirm the Interim Director(s) with 75% majority vote or the Elders shall appoint another individual to act in this capacity.

An Interim Director shall serve solely to satisfy the minimum statutory requirement for directors and shall not be eligible to vote on matters other than those required to maintain corporate compliance. They shall also not participate in ecclesiastical decisions or matters.

The Interim Director shall resign his office via written request to the Elders when the total number of Elders is at least three and the resignation shall coincide with the date at which the newly appointed Elder acts as Director. The Interim Director shall be subject to the same removal and resignation processes as defined in §4.

### ***Section 6 - Inability to Act***

In the case of absence or inability to act of any officer of the Corporation and of any person herein authorized to act in this place, the Elders may from time-to-time delegate the powers or duties of such officer to any other officer or other person who the Elders may select.

### ***Section 7 - Chief Elder***

The Chief Elder of the Corporation shall serve as President of the Corporation, and, subject to the by-laws of the Corporation herein as well as the collective authority of the Elders, have general supervision, direction, and control of the activities of the Corporation. He shall preside at all meetings of the Elders, which are to be conducted according to the scriptural principles as set forth in Philippians 2:2-8. The Chief Elder shall be selected and affirmed by unanimous vote of the Elders.

The term limit, removal process, and vacancy procedures outlined for all Elders apply to the role of Chief Elder.

### *Section 8 - Clerk*

It shall be the duty of the clerk to record the minutes of all regular and special Members' Meetings of the church, to preserve an accurate roll of the membership, and to render reports as requested by the Elders, the deacons, or the church. The clerk shall serve a term of one year. In the absence or incapacity of the clerk, the Elders shall appoint a member to perform the duties of the church clerk.

For purposes of compliance with the nonprofit corporation laws of the State of Indiana, the clerk shall serve as the secretary of the Corporation. The church clerk shall ensure that dated copies of the most recent revision of these by-laws shall be available for all church members.

### *Section 9 - Treasurer*

If the church does not have a paid staff member to fulfill the duties and responsibilities as laid out in this section, then the Elders can appoint a member to the position of Treasurer as a subordinate officer of the Corporation.

The treasurer, who shall not be an active elder or deacon, shall ensure that all funds and securities of the church are properly secured in such banks, financial institutions, or depositories as appropriate.

The treasurer shall also be responsible for presenting regular reports of the account balances, revenues and expenses of the church at each Regular Members' Meeting. The responsibility may be delegated with the approval of the Elders. The treasurer shall also ensure that full and accurate accounts of receipts and disbursements are kept in books belonging to the church, and that adequate controls are implemented to guarantee that all funds belonging to the church are appropriately handled by any officer, employee, or agent of the church. The treasurer shall render to the Elders annually, or whenever they may require it, an account of all transactions as treasurer and of the financial condition of the church.

### *Section 10 - Moderator*

The moderator shall lead all regular and special Members' Meetings of the church. The moderator shall be nominated by the Elders and elected by the congregation to serve a term of one year. In the absence or incapacity of the moderator the Elders shall appoint a member to perform the duties of the church moderator.

## **Article IX: Ordination, Licensing, and Commissioning**

### ***Section 1 - Ordination of Elders***

Ordination refers to the unanimous recognition by the Elders of a man's call to the ministry, preparation as a shepherd, and qualification to serve. Ordination shall be conferred for life, so long as the man continues to manifest the qualifications of the office.

### ***Section 2 – Licensing***

The pastoral license is issued by the Elders and is given in recognition of a man's call to that ministry. Its aim is to allow a man to perform the ecclesiastical duties and functions of the church.

### ***Section 3 – Commissioning***

When certification is required for ministry in the local body, and where ordination would be unnecessary or inappropriate, a person is commissioned by the Elders to minister. This authorization continues as long as the opportunity to minister remains in effect and as long as the person maintains the qualifications for ministry.

## **Article X: Settlement of Disputes**

### *Section 1 - General*

In any dispute arising internally between church members, Elders, or staff pertaining to any matter of spiritual teaching or practices, church finances, or title to property purchased with church contributions, the dispute shall be resolved by the Elders of Redeemer Fellowship. A decision shall be reached after prayerful consideration, in a spirit of humility, with each Elder regarding one another before himself and striving to preserve the unity of the Spirit in the bond of peace.<sup>36</sup>

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<sup>36</sup> Ephesians 4:1-3

## **Article XI: Other Provisions**

### ***Section 1 - Endorsement of Documents or Contracts***

The Elders, in accordance with these by-laws, may authorize any officer or agent to enter into any contract or execute any instrument in the name of and on behalf of the Corporation. Such authority may be general or confined to specific instances. Unless so authorized by the Elders, no officer, agent or employee shall have any power or authority to bind the Corporation by any legal instrument, or to pledge its credit, or to render it liable for any purpose or to any amount.

Subject to the provisions of applicable law and the by-laws herein, the Chief Elder shall be the primary signatory of any legal instrument in writing and any assignment or endorsement thereof executed or entered into between this Corporation and any other person for any amount less than \$10,000. An additional signature will be required by an Elder or additional agent of the Corporation should the amount exceed \$10,000. In the event of the incapacity or vacancy of the Elder(s), an agent of the Church possessing the appropriate authority shall be permitted to endorse the aforementioned legal instruments with 75% majority of the church membership voting in a regular or special Members' Meeting, subject to the quorum and voting standards Members' Meetings set forth in Article V §10.

### ***Section 2 - Record of Amendments***

Whenever an amendment or new by-law is adopted, a dated copy of the amended version shall be kept on file by the Director of Operations along with all previous versions. If any by-law is repealed, the fact of repeal with the date of the meeting at which the repeal was enacted or written assent was filed shall be stated in said book.

## **Article XII: Miscellaneous Provisions**

### ***Section 1 - Receipt of Funds***

The Corporation shall receive all funds or other properties transferred to it for the purposes for which the Corporation was formed (as shown by the Certificate of Incorporation). The Elders shall not accept or receive any money or property of any kind if the receipt of such money or property is contrary to the expressed purposes and by-laws of the Corporation herein.

### ***Section 2 - Disbursement of Funds***

The Corporation shall hold, manage, and disburse any funds or properties received by it from any source in a manner that is consistent with the expressed purposes of this Corporation and in accordance with the Annual Budget as described in Article V §11.

In the event of the receipt of funds or properties that are not budgeted for within the Annual Budget, including but not limited to private gifts or bequests from an estate, the Elders shall have the right to disburse these funds in accordance with these by-laws herein and with the consultation of the Finance Team. Funds received in this capacity shall not be earmarked by the donor.

## **Article XIII: Corporate Records and Reports**

### ***Section 1 – Corporate Records***

The Corporation shall maintain adequate and correct accounts, books, and records of its business and properties. All such books, records, and accounts shall be kept at its principal place of business in the State of Indiana, as fixed by the Elders.

### ***Section 2 - Fiscal Year of the Corporation***

The fiscal year of the Corporation shall begin on the first day of September and end on the last day of August of the following year.

## **Article XIV: Dissolution**

### ***Section 1 - General***

Upon the dissolution of the Corporation, the Elders, acting as the Board of Directors, shall ensure that all lawful debts, obligations, and liabilities of the Corporation are paid or otherwise satisfied, including any remaining obligations under any land or property purchase agreement, if applicable, prior to final dissolution.

The real property and church building currently used by the Corporation are owned by Northwoods Church SBC Inc., whose principal office is located at 9920 N Green River Road, Evansville, Indiana 47725, under a rent-to-own or similar occupancy arrangement. Such real property is not an asset of the Corporation and shall not be distributed by the Corporation upon dissolution.

After payment or satisfaction of all liabilities, all assets owned by the Corporation, whether real or personal, tangible or intangible, and all remaining funds, shall be distributed exclusively to one or more organizations that are organized and operated exclusively for religious, charitable, or educational purposes and that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code, as amended, and whose purposes are substantially similar to those described in Article II of these by-laws.

Such distribution shall be determined by the Elders. If no Elders remain in office, distribution shall be determined by a majority vote of the members at a duly called regular or special meeting.

No part of the net earnings or assets of the Corporation shall inure to the benefit of any private individual, member, officer, or director, except as permitted under Section 501(c)(3) of the Internal Revenue Code.

## **Article XV: Other Provisions**

### ***Section 1 - Instruments in Writing***

All checks, drafts, demands for money and notes of the Corporation and all written contracts of the Corporation shall be signed by such officer(s) or agent(s) as the Elders may designate.

## Appendix A: Church Covenant

A covenant is an agreement between two parties. It is the way a community expresses their commitment to one another. The Redeemer Fellowship Church Covenant is the document that is signed and affirmed by all members detailing what we believe, how we will conduct ourselves both publicly and privately, and is the standard by which we hold each other accountable.

**“By this everyone will know that you are my disciples, if you love one another.”  
John 13:34**

### **I Covenant to Gather.**

My faith in Christ will be evident through my regular participation in corporate worship services, members meetings, growth groups, outreach events, fellowship events, etc.

Psalm 119:97, 105; Acts 2:42-47; Hebrews 10:23-25

### **I Covenant to Grow.**

I will be devoted to gathering with other members of Redeemer Fellowship for the purpose of encouragement, discipleship, accountability, and growing in maturity in Christ. I will also endeavor to maintain a close relationship with the Lord through regular personal Bible reading, prayer, fellowship and practice of the other spiritual disciplines.

1 Timothy 4:16; 2 Timothy 2:15; 1 Thessalonians 5:17; Acts 2:42, 46

### **I Covenant to Go.**

I agree to come alongside the community of Redeemer Fellowship Church as we faithfully carry out the Great Commission in Evansville, Indiana, and to the ends of the earth. I recognize that this will be accomplished through prayer, sharing the Gospel with those around me, and, if possible, by going to the nations. If I cannot go, I agree to support those who go with prayer and with other means as the Lord allows.

Matthew 28:18-20; Acts 1:8; Romans 10:14-15

### **I Covenant to Give.**

I will strive to properly manage the resources God has given me including: my time, body, gifts and talents, attitudes, finances, and possessions. This includes regular and consistent giving to Redeemer Fellowship that is sacrificial and cheerful in order to support the ministry and expenses of Redeemer Fellowship, to relieve the poor, and to spread the Gospel of Jesus Christ around the world. I also agree to invest my time through my spiritual gifts.

Proverbs 3:9-10; Romans 12:1-8; Galatians 5:13, 22-26; Ephesians 4:1-16, 5:15-18; 1 Corinthians 12:7-31, 16; 2 Corinthians 8:3, 8-9; 1 Peter 4:10-11

I affirm both the above membership covenant and the following:

1. I am a Christian who has been saved from my sins by the grace of Jesus Christ. I have been baptized by immersion to give testimony of my identification with the body of Christ and obedience to the Scriptures.
2. I agree that I am in harmony with the Redeemer Fellowship Statement of Faith and will express to the eldership areas of doctrine where I do not agree. I covenant not to publicly or privately ridicule, seek to undermine, or create division, regarding the doctrine of Redeemer Fellowship.

Hebrews 13:7, 17; Ephesians 4:1-3; 1 Timothy 4:6, 6:20; Proverbs 6:16-19

3. I will seek to honor God by building up and encouraging the body of believers at Redeemer Fellowship – refraining from speaking or acting in a manner that would harm the reputation or well-being of God’s church and/or its individual members.

1 Peter 4:15; 1 Thessalonians 5:11; Ephesians 4:29

4. I will submit myself to the leadership of Redeemer Fellowship and to the discipline of the congregation, either public or private, in those cases where it is deemed biblically necessary by the Elders and hereby giving informed consent that public discipline may be instituted to any member of Redeemer Fellowship.

Matthew 18:15-20; Hebrews 13:17

5. I covenant to submit to the authority of the Scriptures as the final arbiter on all issues. God enabling me, I will strive to consider my commitment to this Membership Covenant on a yearly basis. I understand that it is an evaluative tool, as well as an affirmation of my continuing conviction and purpose. My responsibility will be to notify the Redeemer Fellowship Elders if, at any time, I can no longer commit to this covenant, or if I have any questions, comments, or concerns regarding Redeemer Fellowship.

Psalm 119; 2 Timothy 3:16-17

Signature: \_\_\_\_\_

Print: \_\_\_\_\_

Date: \_\_\_\_\_

## Appendix B: Statement of Faith

Redeemer Fellowship Church has adopted both the Baptist Faith and Message 2000 and the New Hampshire Confession of Faith as its Statement of Faith of its members. While two separate documents, both are in harmony with the Scriptures and each other and serve to clarify the beliefs of Redeemer Fellowship Church.

### *Section 1 – Baptist Faith and Message 2000*

#### I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2, 17:19; Joshua 8:34; Psalm 19:7-10, 119:11, 89, 105, 140; Isaiah 34:16, 40:8; Jeremiah 15:16, 36:1-32; Matthew 5:17-18, 22:29; Luke 21:33, 24:44-46; John 5:39, 16:13-15, 17:17; Acts 2:16ff., 17:11; Romans 15:4, 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2, 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

#### II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

##### A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14, 6:2-3, 15:11ff., 20:1ff.; Leviticus 22:2; Deuteronomy 6:4, 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15, 64:8; Jeremiah 10:10, 17:13; Matthew 6:9ff., 7:11, 23:9, 28:19; Mark 1:9-11; John 4:24, 5:26, 14:6-13, 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6, 12:9; 1 Peter 1:17; 1 John 5:7.

##### B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to

judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalm 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23, 3:17, 8:29, 11:27, 14:33, 16:16, 16:27; 17:5, 17:27, 28:1-6, 28:19; Mark 1:1, 3:11; Luke 1:35, 4:41, 22:70, 24:46; John 1:1-18, 1:29; 10:30, 10:38, 11:25-27, 12:44-50, 14:7-11, 16:15-16, 16:28, 17:1-5, 17:21-22, 20:1-20, 20:28; Acts 1:9, 2:22-24, 7:55-56; 9:4-5, 9:20; Romans 1:3-4, 3:23-26, 5:6-21, 8:1-3, 8:34, 10:4; 1 Corinthians 1:30, 2:2, 8:6, 15:1-8, 15:24-28; 2 Corinthians 5:19-21, 8:9; Galatians 4:4-5; Ephesians 1:20, 3:11, 4:7-10; Philippians 2:5-11; Colossians 1:13-22, 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6, 3:16; Titus 2:13-14; Hebrews 1:1-3, 4:14-15, 7:14-28, 9:12-15, 9:24-28, 12:2, 13:8; 1 Peter 2:21-25, 3:22; 1 John 1:7-9, 3:2, 4:14-15, 5:9; 2 John 7-9; Revelation 1:13-16, 5:9-14, 12:10-11, 13:8, 19:16.

### C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalm 51:11, 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18, 3:16, 4:1, 12:28-32, 28:19; Mark 1:10, 1:12; Luke 1:35, 4:1, 4:18-19, 11:13, 12:12, 24:49; John 4:24, 14:16-17, 14:26, 15:26, 16:7-14; Acts 1:8, 2:1-4, 2:38, 4:31, 5:3, 6:3, 7:55, 8:17, 8:39, 10:44, 13:2, 15:28, 16:6, 19:1-6; Romans 8:9-11, 8:14-16, 8:26-27; 1 Corinthians 2:10-14, 3:16, 12:3-11, 12:13; Galatians 4:6; Ephesians 1:13-14, 4:30, 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16, 4:1; 2 Timothy 1:14, 3:16; Hebrews 9:8, 9:14; 2 Peter 1:21; 1 John 4:13, 5:6-7; Revelation 1:10, 22:17.

### III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30, 2:5, 2:7, 2:18-22, 3, 9:6; Psalm 1, 8:3-6, 32:1-5, 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32, 3:10-18, 3:23; 5:6, 5:12, 5:19; 6:6, 7:14-25, 8:14-18, 8:29; 1 Corinthians 1:21-31, 15:19, 15:21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

### IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

- A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

- B. Justification is God’s gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.
- C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God’s purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person’s life.
- D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17, 6:2-8; Matthew 1:21, 4:17, 16:21-26, 27:22-28:6; Luke 1:68-69, 2:28-32; John 1:11-14,29, 3:3- 21,36, 5:24, 10:9, 10:28-29, 15:1-16, 17:17; Acts 2:21, 4:12, 15:11, 16:30-31, 17:30-31, 20:32; Romans 1:16-18, 2:4, 3:23-25, 4:3ff., 5:8-10, 6:1-23, 8:1-18, 8:29-39, 10:9-10, 10:13, 13:11-14; 1 Corinthians 1:18, 1:30, 6:19-20, 15:10; 2 Corinthians 5:17-20; Galatians 2:20, 3:13, 5:22-25, 6:15; Ephesians 1:7, 2:8-22, 4:11-16; Philippians 2:12-13; Colossians 1:9-22, 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3, 5:8-9, 9:24-28, 11:1-12:8, 12:14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20, 21:1-22:5.

## V. God’s Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God’s sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19, 21:28-45, 24:22, 24:31, 25:34; Luke 1:68-79, 2:29-32, 19:41-44, 24:44-48; John 1:12-14, 3:16, 5:24, 6:44-45, 6:65, 10:27-29, 15:16, 17:6, 17:12, 17:17-18; Acts 20:32; Romans 5:9-10, 8:28-39, 10:12-15, 11:5-7, 11:26-36; 1 Corinthians 1:1-2, 15:24-28; Ephesians 1:4-23, 2:1-10, 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12, 2:10, 2:19; Hebrews 11:39–12:2; James 1:12; 1 Peter 1:2-5, 1:13, 2:4-10; 1 John 1:7-9, 2:19, 3:2.

## VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its two scriptural offices are that of pastor/elder/overseer and deacon. While both men and women are gifted for service in the church, the office of pastor/elder/overseer is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19, 18:15-20; Acts 2:41-42, 2:47, 5:11-14, 6:3-6, 13:1-3, 14:23, 14:27, 15:1-30, 16:5, 20:28; Romans 1:7; 1 Corinthians 1:2, 3:16, 5:4-5, 7:17, 9:13-14, 12; Ephesians 1:22-23, 2:19-22, 3:8-11, 3:21, 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14, 3:1-15, 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3, 21:2-3.

\*\*Note: This article was amended June 14, 2023, by action of the 2023 Southern Baptist Convention\*\*

## VII. Baptism and the Lord’s Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer’s faith in a crucified, buried, and risen Saviour,

the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17, 26:26-30, 28:19-20; Mark 1:9-11, 14:22-26; Luke 3:21-22, 22:19-20; John 3:23; Acts 2:41-42, 8:35-39, 16:30-33, 20:7; Romans 6:3-5; 1 Corinthians 10:16, 10:21, 11:23-29; Colossians 2:12.

## VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12, 28:1ff.; Mark 2:27-28, 16:1-7; Luke 24:1-3, 24:33-36; John 4:21-24, 20:1, 20:19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16, 3:16; Revelation 1:10.

## IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2, 4:8-10, 4:23, 12:25-28, 13:1-52, 25:31-46, 26:29; Mark 1:14-15, 9:1; Luke 4:43, 8:1, 9:2, 12:31-32, 17:20-21, 23:42; John 3:3, 18:36; Acts 1:6-7, 17:22-31; Romans 5:17, 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10, 11:16, 12:28; 1 Peter 2:4-10, 4:13; Revelation 1:6, 1:9, 5:10, 11:15, 21-22.

## X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4, 11:9; Matthew 16:27, 18:8-9, 19:28, 24:27, 24:30, 24:36, 24:44, 25:31-46, 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5, 15:24-28, 15:35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1, 4:8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18, 3:11, 20:1-22:13.

## XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38, 10:5-15, 13:18-30, 13:37-43, 16:19, 22:9-10, 24:14, 28:18-20; Luke 10:1-18, 24:46-53; John 14:11-12, 15:7-8,16, 17:15, 20:21; Acts 1:8, 2, 8:26-40, 10:42-48, 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

## XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1, 5, 9, 14, 6:1-10, 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalm 19:7ff., 119:11; Proverbs 3:13ff., 4:1-10, 8:1-7, 8:11, 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff., 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3, 8-9; 1 Timothy 1:3-7; 2 Timothy 2:15, 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

## XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4, 19:21, 23:23, 25:14-29; Luke 12:16-21, 12:42; 16:1-13; Acts 2:44-47, 5:1-11, 17:24-25, 20:35; Romans 6:6-22, 12:1-2; 1 Corinthians 4:1-2, 6:19-20, 12, 16:1-4; 2 Corinthians 8-9, 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

## XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4, 2:68-69, 5:14-15; Nehemiah 4, 8:1-5; Matthew 10:5-15, 20:1-16, 22:1-10, 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14, 2:1ff., 4:31-37, 13:2-3, 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

## XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians

should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12, 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 5:43-48, 22:36-40, 25:35; Mark 1:29-34, 2:3ff., 10:21; Luke 4:18-21, 10:27-37, 20:25; John 15:12, 17:15; Romans 12-14; 1 Corinthians 5:9-10, 6:1-7, 7:20-24, 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27, 2:8.

## XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9, 9:38-48, 6:33, 26:52; Luke 22:36, 22:38; Romans 12:18-19, 13:1-7, 14:19; Hebrews 12:14; James 4:1-2.

## XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27, 2:7; Matthew 6:6-7, 6:24, 16:26, 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2, 13:1-7; Galatians 5:1, 5:13; Philipians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17, 3:11-17, 4:12-19.

## XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly

submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28, 2:15-25, 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalm 51:5, 78:1-8, 127, 128, 139:13-16; Proverbs 1:8, 5:15-20, 6:20-22, 12:4, 13:24, 14:1, 17:6, 18:22, 22:6, 22:15, 23:13-14, 24:3, 29:15, 29:17, 31:10-31; Ecclesiastes 4:9-12, 9:9; Malachi 2:14-16; Matthew 5:31-32, 18:2-5, 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

## *Section 2 – New Hampshire Confession of Faith*

### *I. Of the Scriptures*

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter, that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

Proverbs 30:5-6; Romans 2:12; Philippians 3:16; 2 Timothy 3:15-17; 1 John 4:1.

### *II. Of the True God*

We believe that there is one, and only one living and true God, an infinite intelligent Spirit, whose name is JEHOVAH, the Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

Exodus 15:11; Psalm 83:18, 147:5; Isaiah 6:3; Jeremiah 2:12-13, 10:10; Matthew 10:37, 28:19; Mark 12:30; John 4:24, 5:17, 10:30, 14:23, 15:26, 17:5, 17:10; Acts 5:3-4; Romans 1:20; 1 Corinthians 2:10-11, 12:4-6; 2 Corinthians 13:14; Ephesians 2:18; Philippians 2:5-6; Hebrews 3:4; 1 Peter 1:15-16; 1 John 5:7; Revelation 1:4-5, 4:6-8, 4:11.

### *III. Of the Fall of Man*

We believe that man was created in holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

Genesis 1:27, 1:31, 2:16-17, 3:6-24, 6:12; Psalm 51:5; Ecclesiastes 7:29; Isaiah 53:6; Ezekiel 18:19-20; Matthew 20:15; Acts 17:26-29; Romans 1:18, 1:20, 1:32, 2:1-16, 3:9-19, 5:12, 5:15-19, 8:7; Galatians 3:10, 3:22. Ephesians 2:1-3.

### *IV. Of the Way of Salvation*

We believe that the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God; who by the appointment of the Father freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

Psalm 34, 89:19; Isaiah 42:21, 53:4-5, Matthew 18:11, 20:28; John 1:1-14, 3:16; Acts 15:11; Romans 3:21-26, 4:25; 1 Corinthians 3:5-7, 15:1-3; 2 Corinthians 5:21; Galatians 4:4-5; Ephesians 2:3; Philippians 2:8-9, 2:14; Colossians 2:18, 3:1-4; Hebrews 1:3, 1:8, 4:14, 7:25-26, 9:13-15, 12:24; 1 John 2:3, 1 John 4:10.

## V. Of Justification

We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

Isaiah 53:11-12; Zechariah 13:1; Matthew 6:33, 9:6; John 1:16; Acts 10:43, 13:39; Romans 3:24-26, 4:4-5, 4:23-25, 5:1-3, 5:9, 5:11, 5:17, 5:19, 5:21, 6:23; 1 Corinthians 1:30-31; Ephesians 3:8; Philippians 3:7-9; 1 Timothy 4:8; Titus 3:5-7; 1 Peter 3:7; 1 John 2:12; 2:25.

## VI. Of the Freeness of Salvation

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation

Proverbs 1:24; Isaiah 55:1; Matthew 11:20, 23:37; Mark 1:15; Luke 10:27; John 3:19, 5:40; Acts 13:46; Romans 1:15-17, 9:32, 16:25-26; 2 Thessalonians 1:8; Revelation 22:17.

## VII. Of Grace in Regeneration

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

Deuteronomy 30:6; Ezekiel 36:26; Matthew 3:8-10, 7:20; John 1:13, 3:3, 3:6-8; Romans 2:28-29, 5:5, 8:90; 1 Corinthians 1:30, 3:14; 2 Corinthians 5:17; Galatians 5:16-23; Ephesians 3:14-21, 4:20-24, 5:9; Philippians 2:13; Colossians 3:9-11; James 1:16-18; 1 Peter 1:22-25; 1 John 4:7, 5:1, 5:4, 5:18; Revelation 14:3, 21:27.

## VIII. Of Repentance and Faith

We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Saviour

Psalm 2:6, 51; Mark 1:15; Luke 15:18-21, 18:13; John 16:8; Acts 2:37-38, 3:22-23, 11:18, 16:30-31; Romans 10:9-11; 2 Corinthians 7:11; Ephesians 2:8; 2 Timothy 1:12, 10:12-13; Hebrews 1:8, 4:14, 7:25; James 4:7-10; 1 John 5:1.

## IX. Of God's Purpose of Grace

We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel, that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

Exodus 33:18-19; Isaiah 42:16; Jeremiah 31:3; Hosea 12:9; Matthew 20:15-16; Luke 18:7; John 6:37-40, 10:16, 15:15-16; Acts 1:24, 13:48, 15:14; Romans 3:27, 4:16, 8:28-30, 9:23-24, 11:5-6, 11:28-29, 11:32-36; 1 Corinthians 1:26-31, 3:5-7, 9:22, 15:10; Ephesians 1:3-14; Philippians 3:12; Colossians 3:12; 1 Thessalonians 1:4-10, 2:12, 2:13; 2 Thessalonians 2:13-14; 2 Timothy 1:8-9, 2:10; Hebrews 6:11; James 1:17-18; 1 Peter 1:1-2, 2:9, 5:10; 2 Peter 1:10-11; 1 John 4:19.

## X. Of Sanctification

We believe that sanctification is the process by which according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means - especially the Word of God, self-examination, self-denial, watchfulness, and prayer.

Proverbs 4:18; Matthew 26:41; Luke 9:23, 11:35; John 3:6; Romans 8:5; 2 Corinthians 3:18; 2 Corinthians 7:1, 13:5, 13:10; Ephesians 1:4, 1:13-14, 4:30, 6:18; Ephesians 4:11-12; Philippians 1:9-11, 2:12-13, 3:12-16; 1 Thessalonians 4:3, 5:23; Hebrews 6:1; 1 Peter 2:2; 2 Peter 1:5-8, 3:18; 1 John 2:29.

## XI. Of Perseverance of the Saints

We believe that such only are real believers as endure unto the end: that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

2 Kings 6:16; Job 17:9; Psalm 91:11-12, 121:3; Jeremiah 32:40; Matthew 6:30-33, 13:20-21; John 6:66-69, 8:31, 13:18; Romans 8:28; Philippians 1:6; Philippians 2:13; Hebrews 1:14, 13:5; 1 John 2:19; 1 John 2:27-28; 1 John 3:9, 4:4, 5:18; Jude 24-25.

## XII. Of the Harmony of the Law and the Gospel

We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

Joshua 24:19; Psalm 119; Jeremiah 13:23; Matthew 5:17; Luke 16:17; John 5:44, 6:44; Romans 3:20, 3:31, 4:15, 7:7, 7:12, 7:14-22, 8:2-4, 8:7-8, 10:4; 1 Timothy 1:5; Hebrews 8:10; Galatians 3:21; Jude 20-21.

## XIII. Of a Gospel Church

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are bishops or pastors and deacons whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

Matthew 18:15-20, 28:20; John 14:15, 15:12; Acts 2:41-42, 2:47, 5:11, 8:1, 11:21-23, 11:31, 14:23, 15:22; Romans 16:17-20; 1 Corinthians 1:1-13, 4:17, 5:6, 5:12-13, 11:2, 11:23-24, 12:14, 14:12, 14:23; 2 Corinthians 2:7, 2:17, 8:5; Galatians 6:2; Ephesians 4:7; Philippians 1:1, 1:27; 1 Thessalonians 4:2; 2 Thessalonians 3:6; 1 Timothy 3:5; Titus 1; 1 John 4:21, 14:21; 2 John 6; 3 John 9.

## XIV. Of Baptism and the Lord's Supper

We believe that the Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper; in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

Matthew 3:5-6, 26:26-29, 28:19-20; Mark 14:22-25, 16:16; Luke 22:14-20; John 3:22-23, 4:12, 6:26; Acts 2:38, 2:41-42, 8:12, 8:36-39, 10:47-48, 16:32-34, 18:8, 22:16; Romans 6:4; 1 Corinthians 5:1-8, 10:3-32, 11:17-32, 11:26; Galatians 3:26-28; Colossians 2:12; 1 Peter 3:20-21.

## XV. Of the Christian Sabbath\*

We believe that the first day of the week is the Lord's Day or Christian Sabbath; and it is to be kept sacred to religious purposes, by the devout observance of all the means of grace, both private and public; and by preparation for the rest that remaineth for the people of God.

Genesis 2:3; Exodus 20:8; Leviticus 19:30; Psalm 24, 26:8, 87:3, 118:15; Isaiah 56:2-8, 58:13-14; Mark 2:27; Luke 4:16; John 20:19; Acts 11:26, 13:44, 17:2-3, 20:7; 1 Corinthians 16:1-2; Colossians 2:16-17; Hebrews 4:3-11, 10:24-25; Revelation 1:10.

\* Paragraph XV has been modified from the original version.

## XVI. Of the Civil Government

We believe that civil government is of divine appointment, for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

Exodus 18:23; Deuteronomy 16:18; 2 Samuel 23:3; Psalm 2, 72:11; Jeremiah 30:21; Daniel 3:15-18, 6:7-10; Matthew 22:21, 23:10, 28; Acts 4:18-20, 5:29; Romans 13:1-7, 14:4, 14:9-13; 1 Timothy 2:1-4; Titus 3:1; 1 Peter 2:13; Revelation 19:16.

## XVII. Of the Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

Genesis 18:23; Psalm 10:4; Proverbs 10:24; Proverbs 11:31, 12:26, 14:32; Ecclesiastes 3:17; Isaiah 5:20, 55:6-7, 57:21; Jeremiah 15:19; Malachi 3:18; Matthew 7:13-14; Luke 9:23-26, 12:4-5, 16:25; John 3:36, 8:21-24; Acts 10:34-35; Romans 1:17, 6:16, 6:18, 6:22, 7:6; 1 Corinthians 11:32; Galatians 3:10; 1 Peter 4:17-18; 1 John 2:29, 3:7, 5:19.

## XVIII. Of the World to Come

We believe that the end of the world is approaching; that at the Last Day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

Daniel 12:2; Matthew 13:37-43, 13:49, 24:20-31, 24:35, 25:31-46, 28:20; Mark 9:43-48; Luke 14:14; John 4:36, 5:28-29, 6:40, 11:25-26; Acts 1:11, 3:21, 10:42, 17:31, 24:15; Romans 2:2-16, 3:5-6, 6:23; 1 Corinthians 4:5, 6:9-10, 7:29-31, 15:12-58; 2 Corinthians 4:18, 5:10-11; Philippians 3:19; 1 Thessalonians 4:13-18; 1 Thessalonians 5:1-11; 2 Thessalonians 1:6-12; 2 Timothy 1:10; Hebrews 1:10-12, 6:1-2, 9:28; 1 Peter 4:7; 2 Peter 2:9, 3:3-13; 1 John 2:17, 2:28, 4:17; Jude 7; Revelation 1:7, 20:11-12, 22:11.

## Appendix C - 1689 Baptist Confession of Faith

### Chapter 1 - Of the Holy Scriptures

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience,<sup>1</sup> although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation.<sup>2</sup> Therefore it pleased the Lord at sundry times and in diversified manners to reveal Himself, and to declare (that) His will unto His church;<sup>3</sup> and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which makes the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now completed.<sup>4</sup>

<sup>1</sup> 2 Timothy 3:15–17; Isaiah 8:20; Luke 16:29,31; Ephesians 2:20

<sup>2</sup> Romans 1:19-21, 2:14–15; Psalm 19:1-3

<sup>3</sup> Hebrews 1:1

<sup>4</sup> Proverbs 22:19-21; Romans 15:4; 2 Peter 1:19–20

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

#### *Of the Old Testament*

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

#### *Of the New Testament*

Matthew, Mark, Luke, John, Acts, Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2, & 3 John, Jude, Revelation.

All of which are given by the inspiration of God, to be the rule of faith and life.<sup>5</sup>

<sup>5</sup> 2 Timothy 3:16

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.<sup>6</sup>

<sup>6</sup> Luke 24:27,44; Romans 3:2

4. The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.<sup>7</sup>

<sup>7</sup> 2 Peter 1:19–21; 2 Timothy 3:16; 1 Thessalonians 2:13; 1 John 5:9

**5.** We may be moved and induced by the testimony of the church of God to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it does abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.<sup>8</sup>

<sup>8</sup> John 16:13-14; 1 Corinthians 2:10-12; 1 John 2:20, 27

**6.** The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.<sup>9</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>10</sup> and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.<sup>11</sup>

<sup>9</sup> 2 Timothy 3:15-17; Galatians 1:8,9

<sup>10</sup> John 6:45; 1 Corinthians 2:9-12

<sup>11</sup> 1 Corinthians 11:13, 14; 1 Corinthians 14:26,40

**7.** All things in Scripture are not alike plain in themselves, nor alike clear unto all;<sup>12</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 ordinary means, may attain to a sufficient understanding of them.<sup>13</sup>

<sup>12</sup> 2 Peter 3:16

<sup>13</sup> Psalm 19:7; Psalm 119:130

**8.** The Old Testament in Hebrew (which was the native language of the people of God of old),<sup>14</sup> and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.<sup>15</sup> But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,<sup>16</sup> and search them,<sup>17</sup> therefore they are to be translated into the vulgar language of every nation unto which they come,<sup>18</sup> that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.<sup>19</sup>

<sup>14</sup> Romans 3:2

<sup>15</sup> Isaiah 8:20

<sup>16</sup> Acts 15:15

<sup>17</sup> John 5:39

<sup>18</sup> 1 Corinthians 14:6, 9, 11-12, 24, 28

<sup>19</sup> Colossians 3:16

**9.** The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which are not many, but one), it must be searched by other places that speak more clearly.<sup>20</sup>

<sup>20</sup> 2 Peter 1:20–21; Acts 15:15–16

**10.** The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.<sup>21</sup>

<sup>21</sup> Matthew 22:29, 31, 32; Ephesians 2:20; Acts 28:23

## Chapter 2 – Of God and Of the Holy Trinity

**1.** The Lord our God is but one only living and true God;<sup>1</sup> whose subsistence is in and of Himself,<sup>2</sup> infinite in being and perfection; whose essence cannot be comprehended by any but Himself;<sup>3</sup> a most pure spirit,<sup>4</sup> invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;<sup>5</sup> who is immutable,<sup>6</sup> immense,<sup>7</sup> eternal,<sup>8</sup> incomprehensible, almighty,<sup>9</sup> every way infinite, most holy,<sup>10</sup> most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will,<sup>11</sup> for His own glory;<sup>12</sup> most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,<sup>13</sup> and withal most just and terrible in His judgments,<sup>14</sup> hating all sin,<sup>15</sup> and who will by no means clear the guilty.<sup>16</sup>

<sup>1</sup> 1 Corinthians 8:4, 6; Deuteronomy 6:4

<sup>2</sup> Jeremiah 10:10; Isaiah 48:12

<sup>3</sup> Exodus 3:14

<sup>4</sup> John 4:24

<sup>5</sup> 1 Timothy 1:17; Deuteronomy 4:15–16

<sup>6</sup> Mal. 3:6

<sup>7</sup> 1 Kings 8:27; Jeremiah 23:23

<sup>8</sup> Psalm 90:2

<sup>9</sup> Genesis 17:1

<sup>10</sup> Isaiah 6:3

<sup>11</sup> Psalm 115:3; Isaiah 46:10

<sup>12</sup> Proverbs 16:4; Romans 11:36

<sup>13</sup> Exodus 34:6–7; Hebrews 11:6

<sup>14</sup> Nehemiah 9:32–33

<sup>15</sup> Psalm 5:5–6

<sup>16</sup> Exodus 34:7; Nahum 1:2–3

**2.** God, having all life,<sup>17</sup> glory,<sup>18</sup> goodness,<sup>19</sup> blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,<sup>20</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>21</sup> and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleases;<sup>22</sup> in His sight all things are open and manifest,<sup>23</sup> His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;<sup>24</sup> He is most holy in all His counsels, in all His works,<sup>25</sup> and in all His commands; to Him is due from angels and men, whatsoever worship,<sup>26</sup> service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

<sup>17</sup> John 5:26

<sup>18</sup> Psalm 148:13

<sup>19</sup> Psalm 119:68

<sup>20</sup> Job 22:2–3

<sup>21</sup> Romans 11:34–36

<sup>22</sup> Daniel 4:25,34–35

<sup>23</sup> Hebrews 4:13

<sup>24</sup> Ezekiel 11:5; Acts 15:18

<sup>25</sup> Psalm 145:17

<sup>26</sup> Revelation 5:12–14

**3.** In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,<sup>27</sup> of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:<sup>28</sup> the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;<sup>29</sup> the Holy Spirit proceeding from the Father and the Son;<sup>30</sup> all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

<sup>27</sup> 1 John 5:7; Matthew 28:19; 2 Corinthians 13:14

<sup>28</sup> Exodus 3:14; John 14:11; 1 Corinthians 8:6

<sup>29</sup> John 1:14,18

<sup>30</sup> John 15:26; Galatians 4:6

## Chapter 3 – Of God’s Decree

**1.** God hath decreed in himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;<sup>1</sup> yet so as thereby is God neither the author of sin nor hath fellowship with any therein;<sup>2</sup> nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;<sup>3</sup> in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.<sup>4</sup>

<sup>1</sup> Isaiah 46:10; Ephesians 1:11; Hebrews 6:17; Romans 9:15,18

<sup>2</sup> James 1:13; 1 John 1:5

<sup>3</sup> Acts 4:27–28; John 19:11

<sup>4</sup> Numbers 23:19; Ephesians 1:3–5

**2.** Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,<sup>5</sup> yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.<sup>6</sup>

<sup>5</sup> Acts 15:18

<sup>6</sup> Romans 9:11, 13, 16, 18

**3.** By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,<sup>7</sup> to the praise of His glorious grace;<sup>8</sup> others being left to act in their sin to their just condemnation, to the praise of His glorious justice.<sup>9</sup>

<sup>7</sup> 1 Timothy 5:21; Matthew 25:34

<sup>8</sup> Ephesians 1:5–6

<sup>9</sup> Romans 9:22–23; Jude 4

4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.<sup>10</sup>

<sup>10</sup> 2 Timothy 2:19; John 13:18

5. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,<sup>11</sup> without any other thing in the creature as a condition or cause moving Him thereunto.<sup>12</sup>

<sup>11</sup> Ephesians 1:4, 9, 11; Romans 8:30; 2 Timothy 1:9; 1 Thessalonians 5:9

<sup>12</sup> Romans 9:13,16; Ephesians 2:5,12

6. As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;<sup>13</sup> wherefore they who are elected, being fallen in Adam, are redeemed by Christ,<sup>14</sup> are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,<sup>15</sup> and kept by His power through faith unto salvation;<sup>16</sup> neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.<sup>17</sup>

<sup>13</sup> 1 Peter 1:2; 2 Thessalonians 2:13

<sup>14</sup> 1 Thessalonians 5:9–10

<sup>15</sup> Romans 8:30; 2 Thessalonians 2:13

<sup>16</sup> 1 Peter 1:5

<sup>17</sup> John 10:26, 17:9, 6:64

7. The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;<sup>18</sup> so shall this doctrine afford matter of praise,<sup>19</sup> reverence, and admiration of God, and of humility,<sup>20</sup> diligence, and abundant consolation to all that sincerely obey the gospel.<sup>21</sup>

<sup>18</sup> 1 Thessalonians 1:4–5; 2 Peter 1:10

<sup>19</sup> Ephesians 1:6; Romans 11:33

<sup>20</sup> Romans 11:5–6, 20

<sup>21</sup> Luke 10:20

## Chapter 4 – Of Creation

1. In the beginning it pleased God the Father, Son, and Holy Spirit,<sup>1</sup> for the manifestation of the glory of His eternal power,<sup>2</sup> wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.<sup>3</sup>

<sup>1</sup> John 1:2–3; Hebrews 1:2; Job 26:13

<sup>2</sup> Romans 1:20

<sup>3</sup> Colossians 1:16; Genesis 1:31

2. After God had made all other creatures, He created man, male and female,<sup>4</sup> with reasonable and immortal souls,<sup>5</sup> rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;<sup>6</sup> having the law of God written in their hearts,<sup>7</sup> and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.<sup>8</sup>

<sup>4</sup> Genesis 1:27

<sup>5</sup> Genesis 2:7

<sup>6</sup> Ecclesiastes 7:29; Genesis 1:26

<sup>7</sup> Romans 2:14–15

<sup>8</sup> Genesis 3:6

**3.** Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,<sup>9</sup> which while they kept, they were happy in their communion with God, and had dominion over the creatures.<sup>10</sup>

<sup>9</sup> Genesis 2:17

<sup>10</sup> Genesis 1:26,28

## Chapter 5 – Of Divine Providence

**1.** God the good Creator of all things, in His infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things,<sup>1</sup> from the greatest even to the least,<sup>2</sup> by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.<sup>3</sup>

<sup>1</sup> Hebrews 1:3; Job 38:11; Isaiah 46:10–11; Psalm 135:6

<sup>2</sup> Matthew 10:29–31

<sup>3</sup> Ephesians 1:11

**2.** Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;<sup>4</sup> so that there is not anything befalls any by chance, or without His providence;<sup>5</sup> yet by the same providence He ordered them to fall out according to the nature of second causes, either necessarily, freely, or contingently.<sup>6</sup>

<sup>4</sup> Acts 2:23

<sup>5</sup> Proverbs 16:33

<sup>6</sup> Genesis 8:22

**3.** God, in his ordinary providence makes use of means,<sup>7</sup> yet is free to work without,<sup>8</sup> above,<sup>9</sup> and against them<sup>10</sup> at His pleasure.

<sup>7</sup> Acts 27:31,44; Isaiah 55:10–11 <sup>8</sup> Hosea 1:7

<sup>9</sup> Romans 4:19–21

<sup>10</sup> Daniel 3:27

**4.** The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extends itself even to the first fall, and all other sinful actions both of angels and men;<sup>11</sup> and that not by a bare permission, which also He most wisely and powerfully binds, and otherwise orders and governs,<sup>12</sup> in a manifold dispensation to His most holy ends;<sup>13</sup> yet so, as the sinfulness of their acts proceeds only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.<sup>14</sup>

<sup>11</sup> Romans 11:32–34; 2 Samuel 24:1; 1 Chronicles 21:1

<sup>12</sup> 2 Kings 19:28; Psalm 76:10

<sup>13</sup> Genesis 1:20; Isaiah 10:6–7,12

<sup>14</sup> Psalm 1, Psalm 21; 1 John 2:16

**5.** The most wise, righteous, and gracious God does often times leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.<sup>15</sup> So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.<sup>16</sup>

<sup>15</sup> 2 Chronicles 32:25–26, 31; 2 Corinthians 12:7–9

<sup>16</sup> Romans 8:28

**6.** As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden;<sup>17</sup> from them He not only withholds His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;<sup>18</sup> but sometimes also withdraws the gifts which they had,<sup>19</sup> and exposes them to such objects as their corruption makes occasion of sin;<sup>20</sup> and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,<sup>21</sup> whereby it comes to pass that they harden themselves, under those means which God uses for the softening of others.<sup>22</sup>

<sup>17</sup> Romans 1:24–26, 28, 11:7–8

<sup>18</sup> Deuteronomy 29:4

<sup>19</sup> Matthew 13:12

<sup>20</sup> Deuteronomy 2:30; 2 Kings 8:12–13

<sup>21</sup> Psalm 81:11, 12; 2 Thessalonians 2:10–12

<sup>22</sup> Exodus 8:15, 32; Isaiah 6:9–10; 1 Peter 2:7–8

**7.** As the providence of God does in general reach to all creatures, so after a more special manner it takes care of His church, and disposes of all things to the good thereof.<sup>23</sup>

<sup>23</sup> 1 Timothy 4:10; Amos 9:8–9; Isaiah 43:3–5

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

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

<sup>1</sup> Genesis 2:16–17

<sup>2</sup> Genesis 3:12–13; 2 Corinthians 11:3

**2.** Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:<sup>3</sup> all becoming dead in sin,<sup>4</sup> and wholly defiled in all the faculties and parts of soul and body.<sup>5</sup>

<sup>3</sup> Romans 3:23

<sup>4</sup> Romans 5:12, etc.

<sup>5</sup> Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10–19

**3.** They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,<sup>6</sup> being now conceived in sin,<sup>7</sup> and by nature children of wrath,<sup>8</sup> the servants of sin, the subjects of death,<sup>9</sup> and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.<sup>10</sup>

<sup>6</sup> Romans 5:12–19; 1 Corinthians 15:21–22,45,49

<sup>7</sup> Psalm 51:5; Job 14:4

<sup>8</sup> Ephesians 2:3

<sup>9</sup> Romans 6:20, 5:12

<sup>10</sup> Hebrews 2:14–15; 1 Thessalonians 1:10

**4.** From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,<sup>11</sup> do proceed all actual transgressions.<sup>12</sup>

<sup>11</sup> Romans 8:7; Colossians 1:21

<sup>12</sup> James 1:14–15; Matthew 15:19

**5.** The corruption of nature, during this life, does remain in those that are regenerated;<sup>13</sup> and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.<sup>14</sup>

<sup>13</sup> Romans 7:18,23; Ecclesiastes 7:20; 1 John 1:8

<sup>14</sup> Romans 7:23–25; Galatians 5:17

## Chapter 7 – Of God's Covenant

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

<sup>1</sup> Luke 17:10; Job 35:7–8

**2.** Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,<sup>2</sup> wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;<sup>3</sup> and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.<sup>4</sup>

<sup>2</sup> Genesis 2:17; Galatians 3:10; Romans 3:20–21

<sup>3</sup> Romans 8:3; Mark 16:15–16; John 3:16

<sup>4</sup> Ezekiel 36:26–27; John 6:44–45; Psalm 110:3

**3.** This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,<sup>5</sup> and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;<sup>6</sup> and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;<sup>7</sup> and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.<sup>8</sup>

<sup>5</sup> Genesis 3:15

<sup>6</sup> Hebrews 1:1

<sup>7</sup> 2 Timothy 1:9; Titus 1:2

<sup>8</sup> Hebrews 11:6,13; Romans 4:1–2; Acts 4:12; John 8:56

## Chapter 8 – Of Christ the Mediator

**1.** It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the mediator between God and man;<sup>1</sup> the prophet,<sup>2</sup> priest,<sup>3</sup> and king;<sup>4</sup> head and savior of the church,<sup>5</sup> the heir of all things,<sup>6</sup> and judge of the world;<sup>7</sup> unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified.<sup>8</sup>

<sup>1</sup> Isaiah 42:1; 1 Peter 1:19–20 <sup>2</sup> Acts 3:22

<sup>3</sup> Hebrews 5:5–6

<sup>4</sup> Psalm 2:6; Luke 1:33

<sup>5</sup> Ephesians 1:22–23

<sup>6</sup> Hebrews 1:2

<sup>7</sup> Acts 17:31

<sup>8</sup> Isaiah 53:10; John 17:6; Romans 8:30

**2.** The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholds and governs all things He has made, did, when the fullness of time was complete, take upon Him man's nature, with all the essential properties and common infirmities of it,<sup>9</sup> yet without sin;<sup>10</sup> being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;<sup>11</sup> so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.<sup>12</sup>

<sup>9</sup> John 1:14; Galatians 4:4

<sup>10</sup> Romans 8:3; Hebrews 2:14,16–17, 4:15

<sup>11</sup> Matthew 1:22–23

<sup>12</sup> Luke 1:27,31,35; Romans 9:5; 1 Timothy 2:5

**3.** The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,<sup>13</sup> having in Him all the treasures of wisdom and knowledge;<sup>14</sup> in whom it pleased the Father that all fullness should dwell,<sup>15</sup> to the end that being holy, harmless, undefiled,<sup>16</sup> and full of grace and truth,<sup>17</sup> He might be thoroughly furnished to execute the office of mediator and surety;<sup>18</sup> which office He took not upon himself, but was thereunto called by His Father;<sup>19</sup> who also put all power and judgement in His hand, and gave Him commandment to execute the same.<sup>20</sup>

<sup>13</sup> Psalm 45:7; Acts 10:38; John 3:34

<sup>14</sup> Colossians 2:3

<sup>15</sup> Colossians 1:19

<sup>16</sup> Hebrews 7:26

<sup>17</sup> John 1:14

<sup>18</sup> Hebrews 7:22

<sup>19</sup> Hebrews 5:5

<sup>20</sup> John 5:22,27; Matthew 28:18; Acts 2:36

4. This office the Lord Jesus did most willingly undertake,<sup>21</sup> which that He might discharge He was made under the law,<sup>22</sup> and did perfectly fulfill it, and underwent the punishment due to us, which we should have born and suffered,<sup>23</sup> being made sin and a curse for us;<sup>24</sup> enduring most grievous sorrows in His soul, and most painful sufferings in His body;<sup>25</sup> was crucified, and died, and remained in the state of the dead, yet saw no corruption:<sup>26</sup> on the third day He arose from the dead<sup>27</sup> with the same body in which He suffered,<sup>28</sup> with which He also ascended into heaven,<sup>29</sup> and there sits at the right hand of His Father making intercession,<sup>30</sup> and shall return to judge men and angels at the end of the world.<sup>31</sup>

<sup>21</sup> Psalm 40:7–8; Hebrews 10:5–10; John 10:18

<sup>22</sup> Gal 4:4; Matthew 3:15

<sup>23</sup> Galatians 3:13; Isaiah 53:6; 1 Peter 3:18

<sup>24</sup> 2 Corinthians 5:21

<sup>25</sup> Matthew 26:37,38; Luke 22:44; Matthew 27:46

<sup>26</sup> Acts 13:37

<sup>27</sup> 1 Corinthians 15:3–4

<sup>28</sup> John 20:25,27

<sup>29</sup> Mark 16:19; Acts 1:9–11

<sup>30</sup> Romans 8:34; Hebrews 9:24

<sup>31</sup> Acts 10:42; Romans 14:9–10; Acts 1:11; 2 Peter 2:4

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God,<sup>32</sup> procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him.<sup>33</sup>

<sup>32</sup> Hebrews 9:14, 10:14; Romans 3:25–26

<sup>33</sup> John 17:2; Hebrews 9:15

6. Although the price of redemption was not actually paid by Christ until after His incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;<sup>34</sup> and the Lamb slain from the foundation of the world,<sup>35</sup> being the same yesterday, and today and for ever.<sup>36</sup>

<sup>34</sup> 1 Corinthians 4:10; Hebrews 4:2; 1 Peter 1:10–11

<sup>35</sup> Revelation 13:8

<sup>36</sup> Hebrews 13:8

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.<sup>37</sup>

<sup>37</sup> John 3:13; Acts 20:28

8. To all those for whom Christ has obtained eternal redemption, He does certainly and effectually apply and communicate the same, making intercession for them;<sup>38</sup> uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey,<sup>39</sup> governing their hearts by His Word and Spirit,<sup>40</sup> and overcoming all their enemies by His almighty power and wisdom,<sup>41</sup> in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.<sup>42</sup>

<sup>38</sup> John 6:37, 10:15–16, 17:9; Romans 5:10

<sup>39</sup> John 17:6; Ephesians 1:9; 1 John 5:20

<sup>40</sup> Romans 8:9,14

<sup>41</sup> Psalm 110:1; 1 Corinthians 15:25–26

<sup>42</sup> John 3:8; Ephesians 1:8

**9.** This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.<sup>43</sup>

<sup>43</sup> 1 Timothy 2:5

**10.** This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office;<sup>44</sup> and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God;<sup>45</sup> and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.<sup>46</sup>

<sup>44</sup> John 1:18

<sup>45</sup> Colossians 1:21; Galatians 5:17

<sup>46</sup> John 16:8; Psalm 110:3; Luke 1:74–75

## Chapter 9 – Of Free Will

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

<sup>1</sup> Matthew 17:12; James 1:14; Deuteronomy 30:19

**2.** Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,<sup>2</sup> but yet was unstable, so that he might fall from it.<sup>3</sup>

<sup>2</sup> Ecclesiastes 7:29

<sup>3</sup> Genesis 3:6

**3.** Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation;<sup>4</sup> so as a natural man, being altogether averse from that good, and dead in sin,<sup>5</sup> is not able by his own strength to convert himself, or to prepare himself thereunto.<sup>6</sup>

<sup>4</sup> Romans 5:6, 8:7

<sup>5</sup> Ephesians 2:1,5

<sup>6</sup> Titus 3:3–5; John 6:44

**4.** When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin,<sup>7</sup> and by His grace alone enables him freely to will and to do that which is spiritually good;<sup>8</sup> yet so as that by reason of his remaining corruptions, he does not perfectly, nor only will, that which is good, but does also will that which is evil.<sup>9</sup>

<sup>7</sup> Colossians 1:13; John 8:36

<sup>8</sup> Philippians 2:13

<sup>9</sup> Romans 7:15,18–19,21,23

5. This will of man is made perfectly and immutably free to good alone in the state of glory only.<sup>10</sup>

<sup>10</sup> Ephesians 4:13

## Chapter 10 – Of Effectual Calling

1. Those whom God hath predestinated unto life, He is pleased in His appointed, and accepted time, effectually to call,<sup>1</sup> by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;<sup>2</sup> enlightening their minds spiritually and savingly to understand the things of God;<sup>3</sup> taking away their heart of stone, and giving to them a heart of flesh;<sup>4</sup> renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;<sup>5</sup> yet so as they come most freely, being made willing by His grace.<sup>6</sup>

<sup>1</sup> Romans 8:30, 11:7; Ephesians 1:10–11; 2 Thessalonians 2:13–14

<sup>2</sup> Ephesians 2:1–6

<sup>3</sup> Acts 26:18; Ephesians 1:17–18

<sup>4</sup> Ezekiel 36:26

<sup>5</sup> Deuteronomy 30:6; Ezekiel 36:27; Ephesians 1:19

<sup>6</sup> Psalm 110:3; Song of Solomon 1:4

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature,<sup>7</sup> being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;<sup>8</sup> he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.<sup>9</sup>

<sup>7</sup> 2 Timothy 1:9; Ephesians 2:8

<sup>8</sup> 1 Corinthians 2:14; Ephesians 2:5; John 5:25

<sup>9</sup> Ephesians 1:19–20

3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;<sup>10</sup> who works when, and where, and how He pleases;<sup>11</sup> so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

<sup>10</sup> John 3:3,5–6

<sup>11</sup> John 3:8

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,<sup>12</sup> yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:<sup>13</sup> much less can men that do not receive the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.<sup>14</sup>

<sup>12</sup> Matthew 22:14, 13:20–21; Hebrews 6:4–5

<sup>13</sup> John 6:44–45,65; 1 John 2:24–25

<sup>14</sup> Acts 4:12; John 4:22, 17:3

## Chapter 11 – Of Justification

1. Those whom God effectually calls, he also freely justifies,<sup>1</sup> not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;<sup>2</sup> not for anything

wrought in them, or done by them, but for Christ's sake alone;<sup>3</sup> not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith,<sup>4</sup> which faith they have not of themselves; it is the gift of God.<sup>5</sup>

<sup>1</sup> Romans 3:24, 8:30

<sup>2</sup> Romans 4:5–8, Ephesians 1:7

<sup>3</sup> 1 Corinthians 1:30–31, Romans 5:17–19

<sup>4</sup> Philippians 3:8–9; Ephesians 2:8–10

<sup>5</sup> John 1:12, Romans 5:17

**2.** Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;<sup>6</sup> yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.<sup>7</sup>

<sup>6</sup> Romans 3:28

<sup>7</sup> Galatians 5:6, James 2:17, 22, 26

**3.** Christ, by his obedience and death, did fully discharge the debt of all those who are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due to them, make a proper, real, and full satisfaction to God's justice in their behalf;<sup>8</sup> yet, in as much as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them,<sup>9</sup> their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.<sup>10</sup>

<sup>8</sup> Hebrews 10:14; 1 Peter 1:18–19; Isaiah 53:5–6

<sup>9</sup> Romans 8:32; 2 Corinthians 5:21

<sup>10</sup> Romans 3:26; Ephesians 1:6–7, 2:7

**4.** God did from all eternity decree to justify all the elect,<sup>11</sup> and Christ did in the fullness of time die for their sins, and rise again for their justification;<sup>12</sup> nevertheless, they are not justified personally, until the Holy Spirit in time does actually apply Christ to them.<sup>13</sup>

<sup>11</sup> Galatians 3:8, 1 Peter 1:2, 1 Timothy 2:6

<sup>12</sup> Romans 4:25

<sup>13</sup> Colossians 1:21–22, Titus 3:4–7

**5.** God continues to forgive the sins of those that are justified,<sup>14</sup> and although they can never fall from the state of justification,<sup>15</sup> yet they may, by their sins, fall under God's fatherly displeasure;<sup>16</sup> and in that condition they usually do not have the light of his countenance restored to them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.<sup>17</sup>

<sup>14</sup> Matthew 6:12, 1 John 1:7,9

<sup>15</sup> John 10:28

<sup>16</sup> Psalm 89:31–33

<sup>17</sup> Psalm 32:5, Psalm 51, Matthew 26:75

**6.** The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.<sup>18</sup>

<sup>18</sup> Galatians 3:9; Romans 4:22–24

## Chapter 12 – Of Adoption

**1.** All those that are justified, God conferred, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,<sup>1</sup> by which they are taken into the number, and enjoy the liberties and privileges of the children of God,<sup>2</sup> have his name put on them,<sup>3</sup> receive the spirit of adoption,<sup>4</sup> have access to the throne of grace with boldness, are enabled to cry Abba, Father,<sup>5</sup> are pitied,<sup>6</sup> protected,<sup>7</sup> provided for,<sup>8</sup> and chastened by him as by a Father,<sup>9</sup> yet never cast off,<sup>10</sup> but sealed to the day of redemption,<sup>11</sup> and inherit the promises as heirs of everlasting salvation.<sup>12</sup>

<sup>1</sup> Ephesians 1:5; Galatians 4:4–5

<sup>2</sup> John 1:12; Romans 8:17

<sup>3</sup> 2 Corinthians 6:18; Revelation 3:12

<sup>4</sup> Romans 8:15

<sup>5</sup> Galatians 4:6; Ephesians 2:18

<sup>6</sup> Psalm 103:13

<sup>7</sup> Proverbs 14:26; 1 Peter 5:7

<sup>8</sup> Hebrews 12:6

<sup>9</sup> Isaiah 54:8–9

<sup>10</sup> Lamentations 3:31

<sup>11</sup> Ephesians 4:30

<sup>12</sup> Hebrews 1:14, 6:12

## Chapter 13 – Of Sanctification

**1.** They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,<sup>1</sup> through the same virtue, by his Word and Spirit dwelling in them;<sup>2</sup> the dominion of the whole body of sin is destroyed,<sup>3</sup> and the several lusts of it are more and more weakened and mortified,<sup>4</sup> and they more and more quickened and strengthened in all saving graces,<sup>5</sup> to the practice of all true holiness, without which no man shall see the Lord.<sup>6</sup>

<sup>1</sup> Acts 20:32; Romans 6:5–6

<sup>2</sup> John 17:17; Ephesians 3:16–19; 1 Thessalonians 5:21–23

<sup>3</sup> Romans 6:14

<sup>4</sup> Galatians 5:24

<sup>5</sup> Colossians 1:11

<sup>6</sup> 2 Corinthians 7:1; Hebrews 12:14

**2.** This sanctification is throughout the whole man,<sup>7</sup> yet imperfect in this life; there abides still some remnants of corruption in every part,<sup>8</sup> wherefrom arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.<sup>9</sup>

<sup>7</sup> 1 Thessalonians 5:23

<sup>8</sup> Romans 7:18,23

<sup>9</sup> Galatians 5:17; 1 Peter 2:11

**3.** In which war, although the remaining corruption for a time may much prevail,<sup>10</sup> yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome;<sup>11</sup> and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in his Word has prescribed to them.<sup>12</sup>

<sup>10</sup> Romans 7:23

<sup>11</sup> Romans 6:14

<sup>12</sup> Ephesians 4:15–16; 2 Corinthians 3:18, 7:1

## Chapter 14 – Of Saving Faith

**1.** The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts,<sup>1</sup> and is ordinarily wrought by the ministry of the Word;<sup>2</sup> by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.<sup>3</sup>

<sup>1</sup> 2 Corinthians 4:13; Ephesians 2:8

<sup>2</sup> Romans 10:14,17

<sup>3</sup> Luke 17:5; 1 Peter 2:2; Acts 20:32

**2.** By this faith a Christian believes to be true whatsoever is revealed in the Word for the authority of God himself,<sup>4</sup> and also apprehends an excellency therein above all other writings and all things in the world,<sup>5</sup> as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth consequently believed;<sup>6</sup> and also acts differently upon that which each particular passage thereof contains; yielding obedience to the commands,<sup>7</sup> trembling at the threatenings,<sup>8</sup> and embracing the promises of God for this life and that which is to come;<sup>9</sup> but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.<sup>10</sup>

<sup>4</sup> Acts 24:14

<sup>5</sup> Psalm 19:7-10, 69:72

<sup>6</sup> 2 Timothy 1:12

<sup>7</sup> John 15:14

<sup>8</sup> Isaiah 116:2

<sup>9</sup> Hebrews 11:13

<sup>10</sup> John 1:12; Acts 16:31; Galatians 2:20; Acts 15:11

**3.** This faith, although it be in different stages, and may be weak or strong,<sup>11</sup> yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;<sup>12</sup> and therefore, though it may be many times assailed and weakened, yet it gets the victory,<sup>13</sup> growing up in many to the attainment of a full assurance through Christ,<sup>14</sup> who is both the author and finisher of our faith.<sup>15</sup>

<sup>11</sup> Hebrews 5:13–14; Matthew 6:30; Romans 4:19–20

<sup>12</sup> 2 Peter 1:1

<sup>13</sup> Ephesians 6:16; 1 John 5:4–5

<sup>14</sup> Hebrews 6:11–12; Colossians 2:2

<sup>15</sup> Hebrews 12:2

## Chapter 15 – Of Repentance Unto Life and Salvation

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

<sup>1</sup> Titus 3:2–5

**2.** Whereas there is none that does good and does not sin,<sup>2</sup> and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God has, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.<sup>3</sup>

<sup>2</sup> Ecclesiastes 7:20

<sup>3</sup> Luke 22:31–32

**3.** This saving repentance is an evangelical grace,<sup>4</sup> whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, does, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self–abhorrancancy,<sup>5</sup> praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well–pleasing in all things.<sup>6</sup>

<sup>4</sup> Zechariah 12:10; Acts 11:18

<sup>5</sup> Ezekiel 36:31; 2 Corinthians 7:11

<sup>6</sup> Psalm 119:6,128

**4.** As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man’s duty to repent of his particular known sins particularly.<sup>7</sup>

<sup>7</sup> Luke 19:8; 1 Timothy 1:13,15

**5.** Such is the provision which God has made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation,<sup>8</sup> yet there is no sin so great that it shall bring damnation to them that repent,<sup>9</sup> which makes the constant preaching of repentance necessary.

<sup>8</sup> Romans 6:23

<sup>9</sup> Isaiah 1:16–18, 55:7

## Chapter 16 – Of Good Works

**1.** Good works are only such as God has commanded in his Holy Word,<sup>1</sup> and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.<sup>2</sup>

<sup>1</sup> Micah 6:8; Hebrews 13:21

<sup>2</sup> Matthew 15:9; Isaiah 29:13

**2.** These good works, done in obedience to God’s commandments, are the fruits and evidences of a true and lively faith;<sup>3</sup> and by them believers manifest their thankfulness,<sup>4</sup> strengthen their assurance,<sup>5</sup> edify their brethren, adorn the profession of the gospel,<sup>6</sup> stop the mouths of the adversaries, and glorify God,<sup>7</sup> whose workmanship they are, created in Christ Jesus thereunto,<sup>8</sup> that having their fruit unto holiness they may have the end eternal life.<sup>9</sup>

<sup>3</sup> James 2:18,22

<sup>4</sup> Psalm 116:12–13

<sup>5</sup> 1 John 2:3,5; 2 Peter 1:5–11

<sup>6</sup> Matthew 5:16

<sup>7</sup> 1 Timothy 6:1; 1 Peter 2:15; Philippians 1:11

<sup>8</sup> Ephesians 2:10

<sup>9</sup> Romans 6:22

**3.** Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;<sup>10</sup> and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them and to will and to do of his good pleasure;<sup>11</sup> yet they are not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.<sup>12</sup>

<sup>10</sup> John 15:4–5

<sup>11</sup> 2 Corinthians 3:5; Philippians 2:13

<sup>12</sup> Philippians 2:12; Hebrews 6:11–12; Isaiah 64:7

**4.** They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.<sup>13</sup>

<sup>13</sup> Job 9:2–3; Galatians 5:17; Luke 17:10

**5.** We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;<sup>14</sup> but when we have done all we can, we have done but our duty, and are unprofitable servants; and because they are good they proceed from his Spirit,<sup>15</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 punishment.<sup>16</sup>

<sup>14</sup> Romans 3:20; Ephesians 2:8–9; Romans 4:6

<sup>15</sup> Galatians 5:22–23

<sup>16</sup> Isaiah 64:6; Psalm 43:2

**6.** Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him;<sup>17</sup> not as though they were in this life wholly unblamable and unreprouvable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.<sup>18</sup>

<sup>17</sup> Ephesians 1:5; 1 Peter 1:5

<sup>18</sup> Matthew 25:21,23; Hebrews 6:10

**7.** Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others;<sup>19</sup> yet because they proceed not from a heart purified by faith,<sup>20</sup> nor are done in a right manner according to the Word,<sup>21</sup> nor to a right end, the glory of God,<sup>22</sup> they are therefore sinful, and cannot please God, nor make a man meet to receive the grace from God,<sup>23</sup> and yet their neglect for them is more sinful and displeasing to God.<sup>24</sup>

<sup>19</sup> 2 Kings 10:30; 1 Kings 21:27,29

<sup>20</sup> Genesis 4:5; Hebrews 11:4,6

<sup>21</sup> 1 Corinthians 13:1

<sup>22</sup> Matthew 6:2,5

<sup>23</sup> Amos 5:21–22; Romans 9:16; Titus 3:5

<sup>24</sup> Job 21:14–15; Matthew 25:41–43

## Chapter 17 – Of the Perseverance of the Saints

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

<sup>1</sup> John 10:28,29; Philippians 1:6; 2 Timothy 2:19; 1 John 2:19

<sup>2</sup> Psalm 89:31–32; 1 Corinthians 11:32

<sup>3</sup> Malachi 3:6

**2.** This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,<sup>4</sup> flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with him,<sup>5</sup> the oath of God,<sup>6</sup> the abiding of his Spirit, and the seed of God within them,<sup>7</sup> and the nature of the covenant of grace;<sup>8</sup> from all which ariseth also the certainty and infallibility thereof.

<sup>4</sup> Romans 8:30, 9:11,16

<sup>5</sup> Romans 5:9, 10; John 14:19

<sup>6</sup> Hebrews 6:17–18

<sup>7</sup> 1 John 3:9

<sup>8</sup> Jeremiah 32:40

**3.** And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,<sup>9</sup> whereby they incur God's displeasure and grieve his Holy Spirit,<sup>10</sup> come to have their graces and comforts impaired,<sup>11</sup> have their hearts hardened, and their consciences wounded,<sup>12</sup> hurt and scandalize others, and bring temporal judgments upon themselves,<sup>13</sup> yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.<sup>14</sup>

<sup>9</sup> Matthew 26:70, 72, 74

<sup>10</sup> Isaiah 64:5,9; Ephesians 4:30

<sup>11</sup> Psalm 51:10,12

<sup>12</sup> Psalm 32:3–4

<sup>13</sup> 2 Samuel 12:14

<sup>14</sup> Luke 22:32,61–62

## Chapter 18 – Of the Assurance of Grace and Salvation

**1.** Although temporary believers and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and in a state of salvation, which hope of theirs shall perish;<sup>1</sup> yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to

walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,<sup>2</sup> which hope shall never make them ashamed.<sup>3</sup>

<sup>1</sup> Job 8:13–14; Matthew 7:22–23

<sup>2</sup> 1 John 2:3, 3:14, 18–19, 21, 24, 5:13

<sup>3</sup> Romans 5:2, 5

**2.** This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,<sup>4</sup> founded on the blood and righteousness of Christ revealed in the Gospel;<sup>5</sup> and also upon the inward evidence of those graces of the Spirit unto which promises are made,<sup>6</sup> and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;<sup>7</sup> and, as a fruit thereof, keeping the heart both humble and holy.<sup>8</sup>

<sup>4</sup> Hebrews 6:11, 19

<sup>5</sup> Hebrews 6:17–18

<sup>6</sup> 2 Peter 1:4–5, 10–11

<sup>7</sup> Romans 8:15–16

<sup>8</sup> 1 John 3:1–3

**3.** This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and struggle with many difficulties before he be partaker of it;<sup>9</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 means, attain thereunto:<sup>10</sup> and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;<sup>11</sup>—so far is it from inclining men to looseness.<sup>12</sup>

<sup>9</sup> Isaiah 50:10; Psalm 88; Psalm 77:1–12

<sup>10</sup> 1 John 4:13; Hebrews 6:11–12

<sup>11</sup> Romans 5:1–2, 5, 14:17; Psalm 119:32

<sup>12</sup> Romans 6:1–2; Titus 2:11–12, 14

**4.** True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,<sup>13</sup> by falling into some special sin which wounds the conscience and grieves the Spirit;<sup>14</sup> by some sudden or vehement temptation,<sup>15</sup> 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>16</sup> yet are they never destitute of the seed of God<sup>17</sup> and life of faith,<sup>18</sup> that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived,<sup>19</sup> and by the which, in the meantime, they are preserved from utter despair.<sup>20</sup>

<sup>13</sup> Song of Solomon 5:2–3, 6

<sup>14</sup> Psalm 51:8, 12, 14

<sup>15</sup> Psalm 116:11; 77:7–8, 31:22

<sup>16</sup> Psalm 30:7

<sup>17</sup> 1 John 3:9

<sup>18</sup> Luke 22:32

<sup>19</sup> Psalm 42:5, 11

<sup>20</sup> Lamentations 3:26–31

## Chapter 19 – Of the Law of God

**1.** God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;<sup>1</sup> by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience;<sup>2</sup> promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.<sup>3</sup>

<sup>1</sup> Genesis 1:27; Ecclesiastes 7:29

<sup>2</sup> Romans 10:5

<sup>3</sup> Galatians 3:10, 12

**2.** The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,<sup>4</sup> and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.<sup>5</sup>

<sup>4</sup> Romans 2:14–15

<sup>5</sup> Deuteronomy 10:4

**3.** Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;<sup>6</sup> and partly holding forth divers instructions of moral duties,<sup>7</sup> all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.<sup>8</sup>

<sup>6</sup> Hebrews 10:1; Colossians 2:17

<sup>7</sup> 1 Corinthians 5:7

<sup>8</sup> Colossians 2:14, 16–17; Ephesians 2:14, 16

**4.** To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.<sup>9</sup>

<sup>9</sup> 1 Corinthians 9:8–10

**5.** The moral law does for ever bind all, as well justified persons as others, to the obedience thereof,<sup>10</sup> and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;<sup>11</sup> neither does Christ in the Gospel any way dissolve, but much strengthen this obligation.<sup>12</sup>

<sup>10</sup> Romans 13:8–10; James 2:8, 10–12

<sup>11</sup> James 2:10–11

<sup>12</sup> Matthew 5:17–19; Romans 3:31

**6.** Although true believers are not under the law as a covenant of works, to be thereby justified or condemned,<sup>13</sup> yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;<sup>14</sup> together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The promises of it likewise show them God's approbation of obedience, and

what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law and not under grace.<sup>13</sup>

<sup>13</sup> Romans 6:14; Galatians 2:16; Romans 8:1, 10:4

<sup>14</sup> Romans 3:20, 7:7, etc.

<sup>15</sup> Romans 6:12–14; 1 Peter 3:8–13

7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,<sup>16</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, requires to be done.<sup>17</sup>

<sup>16</sup> Galatians 3:21

<sup>17</sup> Ezekiel 36:27

## Chapter 20 – Of the Gospel and the Extent of Grace Thereof

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;<sup>1</sup> in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.<sup>2</sup>

<sup>1</sup> Genesis 3:15

<sup>2</sup> Revelation 13:8

2. This promise of Christ, and salvation by him, is revealed only by the Word of God;<sup>3</sup> neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way;<sup>4</sup> much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.<sup>5</sup>

<sup>3</sup> Romans 1:17

<sup>4</sup> Romans 10:14–15,17

<sup>5</sup> Proverbs 29:18; Isaiah 25:7; 60:2–3

3. The revelation of the gospel to sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;<sup>6</sup> not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever made, or can do so;<sup>7</sup> and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

<sup>6</sup> Psalm 147:20; Acts 16:7

<sup>7</sup> Romans 1:18–32

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;<sup>8</sup> without which no other means will effect their conversion unto God.<sup>9</sup>

<sup>8</sup> Psalm 110:3; 1 Corinthians 2:14; Ephesians 1:19–20

<sup>9</sup> John 6:44; 2 Corinthians 4:4, 6

## Chapter 21 – Of Christian Liberty and Liberty of Conscience

**1.** The liberty which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the severity and curse of the law,<sup>1</sup> and in their being delivered from this present evil world,<sup>2</sup> bondage to Satan,<sup>3</sup> and dominion of sin,<sup>4</sup> from the evil of afflictions,<sup>5</sup> the fear and sting of death, the victory of the grave,<sup>6</sup> and everlasting damnation:<sup>7</sup> as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,<sup>8</sup> but a child-like love and willing mind.<sup>9</sup> All which were common also to believers under the law for the substance of them;<sup>10</sup> but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.<sup>11</sup>

<sup>1</sup> Galatians 3:13

<sup>2</sup> Galatians 1:4

<sup>3</sup> Acts 26:18

<sup>4</sup> Romans 8:3

<sup>5</sup> Romans 8:28

<sup>6</sup> 1 Corinthians 15:54–57

<sup>7</sup> 2 Thessalonians 1:10

<sup>8</sup> Romans 8:15

<sup>9</sup> Luke 1:73–75; 1 John 4:18

<sup>10</sup> Galatians 3:9,14

<sup>11</sup> John 7:38–39; Hebrews 10:19–21

**2.** God alone is Lord of the conscience,<sup>12</sup> and has left it free from the doctrines and commandments of men which are in any thing contrary to his word, or not contained in it.<sup>13</sup> So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;<sup>14</sup> and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.<sup>15</sup>

<sup>12</sup> James 4:12; Romans 14:4

<sup>13</sup> Acts 4:19, 29; 1 Corinthians 7:23; Matthew 15:9

<sup>14</sup> Colossians 2:20, 22–23

<sup>15</sup> 1 Corinthians 3:5; 2 Corinthians 1:24

**3.** They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,<sup>16</sup> so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.<sup>17</sup>

<sup>16</sup> Romans 6:1–2

<sup>17</sup> Galatians 5:13; 2 Peter 2:18, 21

## Chapter 22 – Of Religious Worship and the Sabbath Day

**1.** The light of nature shows that there is a God, who has lordship and sovereignty over all; is just, good and does good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.<sup>1</sup> But the acceptable way of worshipping the true God,

is instituted by himself,<sup>2</sup> and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.<sup>3</sup>

<sup>1</sup> Jeremiah 10:7; Mark 12:33

<sup>2</sup> Deuteronomy 12:32

<sup>3</sup> Exodus 20:4–6

**2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone;<sup>4</sup> not to angels, saints, or any other creatures;<sup>5</sup> and since the fall, not without a mediator,<sup>6</sup> nor in the mediation of any other but Christ alone.<sup>7</sup>**

<sup>4</sup> Matthew 4:9–10; John 6:23; Matthew 28:19

<sup>5</sup> Romans 1:25; Colossians 2:18; Revelation 19:10

<sup>6</sup> John 14:6

<sup>7</sup> 1 Timothy 2:5

**3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.<sup>8</sup> But that it may be accepted, it is to be made in the name of the Son,<sup>9</sup> by the help of the Spirit,<sup>10</sup> according to his will;<sup>11</sup> with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.<sup>12</sup>**

<sup>8</sup> Psalm 95:1–7, 65:2

<sup>9</sup> John 14:13–14

<sup>10</sup> Romans 8:26

<sup>11</sup> 1 John 5:14

<sup>12</sup> 1 Corinthians 14:16–17

**4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;<sup>13</sup> but not for the dead,<sup>14</sup> nor for those of whom it may be known that they have sinned the sin unto death.<sup>15</sup>**

<sup>13</sup> 1 Timothy 2:1–2; 2 Samuel 7:29

<sup>14</sup> 2 Samuel 12:21–23

<sup>15</sup> 1 John 5:16

**5. The reading of the Scriptures,<sup>16</sup> preaching, and hearing the Word of God,<sup>17</sup> teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;<sup>18</sup> as also the administration of baptism,<sup>19</sup> and the Lord's supper,<sup>20</sup> are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,<sup>21</sup> and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.<sup>22</sup>**

<sup>16</sup> 1 Timothy 4:13

<sup>17</sup> 2 Timothy 4:2; Luke 8:18

<sup>18</sup> Colossians 3:16; Ephesians 5:19

<sup>19</sup> Matthew 28:19–20

<sup>20</sup> 1 Corinthians 11:26

<sup>21</sup> Esther 4:16; Joel 2:12

<sup>22</sup> Exodus 15:1–19, Psalm 107

**6. Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;<sup>23</sup> as in private families<sup>24</sup> daily,<sup>25</sup> and in secret each one by**

himself;<sup>26</sup> so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by his word or providence calls thereunto.<sup>27</sup>

<sup>23</sup> John 4:21; Mal. 1:11; 1 Timothy 2:8

<sup>24</sup> Acts 10:2

<sup>25</sup> Matthew 6:11; Psalm 55:17

<sup>26</sup> Matthew 6:6

<sup>27</sup> Hebrews 10:25; Acts 2:42

**7.** As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him,<sup>28</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, which is called the Lord's Day:<sup>29</sup> and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

<sup>28</sup> Exodus 20:8

<sup>29</sup> 1 Corinthians 16:1–2; Acts 20:7; Revelation 1:10

*Paragraph 8 has been omitted from the original version.*

## Chapter 23 – Of Lawful Oaths and Vows

**1.** A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calls God to witness what he swears,<sup>1</sup> and to judge him according to the truth or falseness thereof.<sup>2</sup>

<sup>1</sup> Exodus 20:7; Deuteronomy 10:20; Jeremiah 4:2

<sup>2</sup> 2 Chronicles 6:22–23

**2.** The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;<sup>3</sup> yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God;<sup>4</sup> so a lawful oath being imposed by lawful authority in such matters, ought to be taken.<sup>5</sup>

<sup>3</sup> Matthew 5:34,37; James 5:12

<sup>4</sup> Hebrews 6:16; 2 Corinthians 1:23

<sup>5</sup> Nehemiah 13:25

**3.** Whosoever takes an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knows to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.<sup>6</sup>

<sup>6</sup> Leviticus 19:12; Jeremiah 23:10

**4.** An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.<sup>7</sup>

<sup>7</sup> Psalm 24:4

**5.** A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;<sup>8</sup> but popish monastical vows of perpetual single life,<sup>9</sup> professed poverty,<sup>10</sup> 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>11</sup>

<sup>8</sup> Psalm 76:11; Genesis 28:20–22

<sup>9</sup> 1 Corinthians 7:2,9

<sup>10</sup> Ephesians 4:28

<sup>11</sup> Matthew 19:11

## Chapter 24 – Of the Civil Magistrate

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

<sup>1</sup> Romans 13:1–4

**2.** It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace,<sup>2</sup> according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.<sup>3</sup>

<sup>2</sup> 2 Samuel 23:3; Psalm 82:3–4

<sup>3</sup> Luke 3:14

**3.** Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;<sup>4</sup> and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.<sup>5</sup>

<sup>4</sup> Romans 13:5–7; 1 Peter 2:17

<sup>5</sup> 1 Timothy 2:1–2

## Chapter 25 – Of Marriage

**1.** Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.<sup>1</sup>

<sup>1</sup> Genesis 2:24; Malachi 2:15; Matthew 19:5–6

**2.** Marriage was ordained for the mutual help of husband and wife,<sup>2</sup> for the increase of mankind with a legitimate issue,<sup>3</sup> and the preventing of uncleanness.<sup>4</sup>

<sup>2</sup> Genesis 2:18

<sup>3</sup> Genesis 1:28

<sup>4</sup> 1 Corinthians 7:2, 9

**3.** It is lawful for all sorts of people to marry, who are able with judgment to give their consent;<sup>5</sup> yet it is the duty of Christians to marry in the Lord;<sup>6</sup> and therefore such as profess the true religion, should not

marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.<sup>7</sup>

<sup>5</sup> Hebrews 13:4; 1 Timothy 4:3

<sup>6</sup> 1 Corinthians 7:39

<sup>7</sup> Nehemiah 13:25–27

**4.** Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;<sup>8</sup> nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.<sup>9</sup>

<sup>8</sup> Leviticus 18

<sup>9</sup> Mark 6:18; 1 Corinthians 5:1

## Chapter 26 – Of the Church

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

<sup>1</sup> Hebrews 12:23; Colossians 1:18; Ephesians 1:10, 22–23, 5:23, 27, 32

**2.** All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;<sup>2</sup> and of such ought all particular congregations to be constituted.<sup>3</sup>

<sup>2</sup> 1 Corinthians 1:2; Acts 11:26

<sup>3</sup> Romans 1:7; Ephesians 1:20–22

**3.** The purest churches under heaven are subject to mixture and error;<sup>4</sup> and some have so degenerated as to become no churches of Christ, but synagogues of Satan;<sup>5</sup> nevertheless Christ always has had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.<sup>6</sup>

<sup>4</sup> 1 Corinthians 5; Revelation 2–3

<sup>5</sup> Revelation 18:2; 2 Thessalonians 2:11–12

<sup>6</sup> Matthew 16:18; Psalm 72:17, 102:28; Revelation 12:17

*The following paragraph has been modified from the original version.*

**4.** The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;<sup>7</sup> neither can the Pope of Rome in any sense be head thereof, but is operating in the spirit of that antichrist, that man of sin, and son of perdition, that exalts himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.<sup>8</sup>

<sup>7</sup> Colossians 1:18; Matthew 28:18–20; Ephesians 4:11–12

<sup>8</sup> 2 Thessalonians 2:2–9

**5.** In the execution of this power wherewith he is so intrusted, the Lord Jesus calls out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father,<sup>9</sup> that they may walk before him in all the ways of obedience, which he prescribes to them in his word.<sup>10</sup> Those thus called, he commands to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requires of them in the world.<sup>11</sup>

<sup>9</sup> John 10:16; John 12:32

<sup>10</sup> Matthew 28:20

<sup>11</sup> Matthew 18:15–20

**6.** The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ;<sup>12</sup> and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.<sup>13</sup>

<sup>12</sup> Romans 1:7; 1 Corinthians 1:2

<sup>13</sup> Acts 2:41–42, 5:13–14; 2 Corinthians 9:13

**7.** To each of these churches therefore gathered, according to his mind declared in his word, he has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he has instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.<sup>14</sup>

<sup>14</sup> Matthew 18:17–18; 1 Corinthians 5:4–5, 13; 2 Corinthians 2:6–8

**8.** A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.<sup>15</sup>

<sup>15</sup> Acts 20:17, 28; Philippians 1:1

**9.** The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;<sup>16</sup> and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;<sup>17</sup> and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.<sup>18</sup>

<sup>16</sup> Acts 14:23

<sup>17</sup> 1 Timothy 4:14

<sup>18</sup> Acts 6:3, 5–6

**10.** The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to Him;<sup>19</sup> it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,<sup>20</sup> so as they may have a comfortable supply, without being themselves entangled in secular affairs;<sup>21</sup> and may also be capable of

exercising hospitality towards others;<sup>22</sup> and this is required by the law of nature, and by the express order of our Lord Jesus, who has ordained that they that preach the Gospel should live of the Gospel.<sup>23</sup>

<sup>19</sup> Acts 6:4; Hebrews 13:17

<sup>20</sup> 1 Timothy 5:17–18; Galatians 6:6–7

<sup>21</sup> 2 Timothy 2:4

<sup>22</sup> 1 Timothy 3:2

<sup>23</sup> 1 Corinthians 9:6–14

**11.** Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.<sup>24</sup>

<sup>24</sup> Acts 11:19–21; 1 Peter 4:10–11

**12.** As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.<sup>25</sup>

<sup>25</sup> 1 Thessalonians 5:14; 2 Thessalonians 3:6, 14–15

**13.** No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.<sup>26</sup>

<sup>26</sup> Matthew 18:15–17; Ephesians 4:2–3

**14.** As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,<sup>27</sup> in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification.<sup>28</sup>

<sup>27</sup> Ephesians 6:18; Psalm 122:6

<sup>28</sup> Romans 16:1–2; 3 John 8–10

**15.** In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;<sup>29</sup> howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.<sup>30</sup>

<sup>29</sup> Acts 15:2,4,6,22–23,25

<sup>30</sup> 2 Corinthians 1:24; 1 John 4:1

## Chapter 27 – Of the Communion of Saints

**1.** All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory;<sup>1</sup> and, being united to one another in love, they have communion in each others gifts and graces,<sup>2</sup> and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.<sup>3</sup>

<sup>1</sup> 1 John 1:3; John 1:16; Philippians 3:10; Romans 6:5–6

<sup>2</sup> Ephesians 4:15–16; 1 Corinthians 12:7; 3:21–23

<sup>3</sup> 1 Thessalonians 5:11,14; Romans 1:12; 1 John 3:17–18; Galatians 6:10

**2.** Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;<sup>4</sup> as also in relieving each other in outward things according to their several abilities, and necessities;<sup>5</sup> which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,<sup>6</sup> or churches,<sup>7</sup> yet, as God offers opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, does not take away or infringe the title or propriety which each man has in his goods and possessions.<sup>8</sup>

<sup>4</sup> Hebrews 10:24–25, 3:12–13

<sup>5</sup> Acts 11:29–30

<sup>6</sup> Ephesians 6:4

<sup>7</sup> 1 Corinthians 12:14–27

<sup>8</sup> Acts 5:4; Ephesians 4:28

## Chapter 28 – Of Baptism and the Lord's Supper

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

<sup>1</sup> Matthew 28:19–20; 1 Corinthians 11:26

**2.** These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.<sup>2</sup>

<sup>2</sup> Matthew 28:19; 1 Corinthians 4:1

## Chapter 29 – Of Baptism

**1.** Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death and resurrection; of his being engrafted into him;<sup>1</sup> of remission of sins;<sup>2</sup> and of giving up into God, through Jesus Christ, to live and walk in newness of life.<sup>3</sup>

<sup>1</sup> Romans 6:3–5; Colossians 2:12; Galatians 3:27

<sup>2</sup> Mark 1:4; Acts 22:16

<sup>3</sup> Romans 6:4

**2.** Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.<sup>4</sup>

<sup>4</sup> Mark 16:16; Acts 8:36–37, 2:41, 8:12, 18:8

**3.** The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.<sup>5</sup>

<sup>5</sup> Matthew 28:19–20; Acts 8:38

**4.** Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.<sup>6</sup>

<sup>6</sup> Matthew 3:16; John 3:23

### Chapter 30 – Of the Lord’s Supper

**1.** The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of himself in his death,<sup>1</sup> confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other.<sup>2</sup>

<sup>1</sup> 1 Corinthians 11:23–26

<sup>2</sup> 1 Corinthians 10:16–17, 21

**2.** In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all;<sup>3</sup> and a spiritual oblation of all possible praise unto God for the same.<sup>4</sup> So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

<sup>3</sup> Hebrews 9:25–26, 28

<sup>4</sup> 1 Corinthians 11:24; Matthew 26:26–27

**3.** The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.<sup>5</sup>

<sup>5</sup> 1 Corinthians 11:23–26, etc.

**4.** The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.<sup>6</sup>

<sup>6</sup> Matthew 26:26–28, 15:9, Exodus 20:4–5

**5.** The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ,<sup>7</sup> albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.<sup>8</sup>

<sup>7</sup> 1 Corinthians 11:27

<sup>8</sup> 1 Corinthians 11:26–28

**6.** That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,<sup>9</sup> but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.<sup>10</sup>

<sup>9</sup> Acts 3:21; Luke 14:6, 39

<sup>10</sup> 1 Corinthians 11:24–25

**7.** Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.<sup>11</sup>

<sup>11</sup> 1 Corinthians 10:16, 11:23–26

**8.** All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto;<sup>12</sup> yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.<sup>13</sup>

<sup>12</sup> 2 Corinthians 6:14–15

<sup>13</sup> 1 Corinthians 11:29; Matthew 7:6

## Chapter 31 – Of the State of Man After Death, and of the Resurrection of the Dead

**1.** The bodies of men after death return to dust, and see corruption;<sup>1</sup> but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.<sup>2</sup> The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;<sup>3</sup> and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;<sup>4</sup> besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

<sup>1</sup> Genesis 3:19; Acts 13:36

<sup>2</sup> Ecclesiastes 12:7

<sup>3</sup> Luke 23:43; 2 Corinthians 5:1, 6, 8; Philippians 1:23; Hebrews 12:23

<sup>4</sup> Jude 6, 7; 1 Peter 3:19; Luke 16:23,24

**2.** At the last day, such of the saints as are found alive, shall not sleep, but be changed;<sup>5</sup> and all the dead shall be raised up with the selfsame bodies, and none other;<sup>6</sup> although with different qualities, which shall be united again to their souls forever.<sup>7</sup>

<sup>5</sup> 1 Corinthians 15:51, 52; 1 Thessalonians 4:17

<sup>6</sup> Job 19:26–27

<sup>7</sup> 1 Corinthians 15:42–43

**3.** The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.<sup>8</sup>

<sup>8</sup> Acts 24:15; John 5:28–29; Philippians 3:21

## Chapter 32 – Of the Last Judgement

**1.** God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ;<sup>1</sup> to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,<sup>2</sup> but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.<sup>3</sup>

<sup>1</sup> Acts 17:31; John 5:22–27

<sup>2</sup> 1 Corinthians 6:3; Jude 6

<sup>3</sup> 2 Corinthians 5:10; Ecclesiastes 12:14; Matthew 12:36; Romans 14:10,12; Matthew 25:32–46

**2.** The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient;<sup>4</sup> for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who do not know God, and do not obey the gospel of Jesus Christ, shall be cast aside into everlasting torments,<sup>5</sup> and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.<sup>6</sup>

<sup>4</sup> Romans 9:22–23

<sup>5</sup> Matthew 25:21,34; 2 Timothy 4:8

<sup>6</sup> Matthew 25:46; Mark 9:48; 2 Thessalonians 1:7–10

**3.** As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin,<sup>7</sup> and for the greater consolation of the godly in their adversity,<sup>8</sup> so will he have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,<sup>9</sup> and may ever be prepared to say, Come Lord Jesus; come quickly.<sup>10</sup> Amen.

<sup>7</sup> 2 Corinthians 5:10–11

<sup>8</sup> 2 Thessalonians 1:5–7

<sup>9</sup> Mark 13:35–37; Luke 12:35–40

<sup>10</sup> Revelation 22:20