

THE
LONDON BAPTIST CONFESSION
OF 1689

With
A Key To Its Sources

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THE LONDON BAPTIST CONFESSION OF 1689

The London Baptist Confession of 1689 Compared with The Westminster Confession and The Savoy Declaration

KEY IDENTIFYING SOURCES INFORMING THE 1689 CONFESSION.

1. The Westminster Confession of Faith of 1647 - regular Roman type.
 2. **The Savoy Declaration of 1658 - bold Roman type**
 3. The First London Baptist Confession of 1644 -underlined Roman type
 4. *The Platform of Church Polity (Savoy) - Italicized Roman type*
5. TEXT CONTRIBUTED BY GENERAL ASSEMBLY OF 1689, OR OTHER UNKNOWN SOURCES - CAPITALIZED ROMAN TYPE

Notes are found [bracketed] in the text showing variations among the source material.

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, although the light of nature, and works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men IN-EXCUSABLE [WC reads "unexcusable"]; yet are they not sufficient to give that knowledge of God and of His will, which is necessary unto salvation. Therefore it pleased the Lord at sundry times, and in divers manners to reveal Himself, and to declare that His will unto His church; and 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 maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased.

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

The Old Testament

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

The New Testament

[WC includes "The Gospels according to"] Matthew; Mark; Luke; John; The Acts of the Apostles; Paul's Epistle to the Romans; 1 Corinthians; 2 Corinthians; Galatians; Ephesians; Philippians; Colossians; 1 Thessalonians; 2 Thessalonians; 1 Timothy; 2 Timothy; To Titus; To Philemon; The Epistle to the Hebrews; The Epistle of James; The first and second Epistles of Peter; The first, second, and third Epistles of John; The Epistle of Jude; The Revelation. All of which are given by **the** inspiration of God, to be the rule of faith and life.

3. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon 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.

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

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

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 Scripture, [WC includes "or by good and necessary consequence may be deduced from Scripture;"] unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are [WC includes "always"] to be observed.

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

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore AUTHENTIC [WC/Sav reads "authentic"]; so as in all controversies of religion, the church is finally to appeal to them; 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 and search them, [Sav omits "but because ... search them] therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

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

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 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.** [WC reads: but the Holy Spirit speaking in the Scripture.]

CHAPTER 2 OF GOD AND OF THE HOLY TRINITY

1. The Lord our God is but one only living and true God; whose subsistence is in and of Himself, infinite in being and perfection; whose essence cannot be comprehended by any but Himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite [1st LC I], most holy, most wise, [WC reads "most wise, most holy"] most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him, and withal most just and terrible in His judgements, hating all sin, and who will by no means clear the guilty.

2. God HAVING [WC reads "hath"] all life, glory goodness, blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any CREATURE [WC reads "creatures"] which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them; He is the alone **fountain** [Walker says WC read "foundation", citing "fountain" as Sav, but WCF pub. Free Presby. Pub. p.26 reads "fountain"] of all being, of whom, through whom, and to whom are all things, and He hath most sovereign dominion over ALL CREATURES [WC reads "them"], to do by them, for them, or upon them, whatsoever Himself pleaseth; in His sight all things are open and manifest, His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain; He is most holy in all His counsels, in all His works, and in all His commands; to Him is due from angels and men, [WC includes "and every other creature,"] whatsoever worship, service, or obedience, **as creatures they owe unto the Creator, and whatever** He is **further** pleased to require of them.

3. In this divine and infinite Being there ARE three SUBSISTENCES [WC reads "Persons"], the Father, the Word OR Son, and [1st LC includes "the"] Holy Spirit, [WC reads "In the unity of the God-head there be three Persons... God the Father, God the Son, and God the Holy Ghost"] of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided; the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy SPIRIT [WC reads "Ghost, eternally"] proceeding from the Father and the Son; all infinite, without beginning [1st LC includes "any"], therefore but one God, who is not to be divided in nature and being, but distinguished by several

peculiar relative properties [1st LC II] AND RELATIONS; **which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on** [Sav reads "upon"] **Him.**

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 [Sav reads "concerning all things"], whatsoever comes to pass; yet so as thereby God neither is God the author of sin nor hath fellowship with any therein; nor is violence offered to the will of the creature [WC reads "creatures"]. nor yet is the liberty or the contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and the power and faithfulness in accomplishing His decree. [1st LC III]

2. Although God knoweth [WC reads "knows"] whatsoever may or can come to pass, upon all supposed conditions, yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, OR foreordained to eternal life through Jesus Christ, to the praise and the glory of His grace; others BEING LEFT TO ACT [1st LC reads "leaving the rest"] in their sin to their just condemnation, to the praise of His glorious justice. [1st LC III]

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.

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, without [WC includes "any foresight of faith or good works, or perseverance in either of them, or"] any other thing in the creature as a condition or cause moving Him thereunto. [WC includes "and all to the praise of His glorious grace."]

6. As God hath appointed the elect unto glory, so He hath [WC reads "so hath He"], by the eternal and most free purpose of His will, foreordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation; neither are any other redeemed by Christ, **or** [added in Sav] effectually called, justified adopted, sanctified, and saved, but the elect only.

[WC & Sav include Paragraph 7 which is omitted in 1689 reading " The rest of mankind, God was pleased, according to the unsearchable counsel of His will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice."]

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

CHAPTER 4 OF CREATION

1. In the beginning [1st LC IV] it pleased God the Father, Son, and Holy SPIRIT [WC reads "Ghost"], for the manifestation of the glory of His eternal power, wisdom, and goodness, [WC here places "in the beginning"], to create or make [WC includes "of nothing"; Sav reads "out of nothing"] the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, **RENDERING THEM FIT UNTO THAT LIFE TO GOD FOR WHICH THEY WERE CREATED; BEING MADE AFTER THE IMAGE OF GOD** [possibly in view of 1st LC reading "created man after His own image, filled with all meet perfection of nature, and free from all sin"], in [WC reads "endued with"] knowledge, righteousness, and true holiness; having the law of God written in their hearts, and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil, which whilst [WC reads "while"; Sav reads "whiles"] they kept, they were happy in their communion with God, and had dominion over the creatures. [This paragraph is located in WC and Sav at the end of Paragraph 2, the 1689 made a new paragraph of it.]

CHAPTER 5 OF DIVINE PROVIDENCE [WC & Sav read "Of Providence"]

1. God the GOOD [WC & Sav read "great"] Creator of all things, in His infinite power and wisdom, doth uphold, direct, dispose and govern all creatures [WC includes ", actions,"] and things, from the greatest even to the least, by His most wise and holy providence, to the end for which they were created, [1st LC V] according unto [WC reads "to"; Sav reads "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.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; **SO THAT THERE IS NOT ANYTHING BEFALLS ANY BY CHANCE, OR WITHOUT HIS PROVIDENCE** [possibly in view of 1st LC reading "that neither good nor evil befalls

any by chance, or without His providence]; yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

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

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, [Sav includes "in"] that **His determinate counsel** [WC reads "it"] extendeth itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission, **which also He most wisely and powerfully boundeth**, [WC reads "but such as hath joined with it a most wise and powerful bounding,"] and otherwise ordereth [WC reads "ordering"; Sav reads "ordereth"] and governeth [WC reads "governing"; Sav reads "governeth"] [WC includes "of them"], in a manifold dispensation to His **most** [WC reads "own"] holy ends; yet so, as the sinfulness of their acts proceedeth only from the creatures [WC reads "creature"], and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5. The most wise, righteous, and gracious God doth oftentimes 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** [Walker cites WC as reading "unto", but WCF, Free Presby. Pub. p.36 reads "upon"] Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

SO that whatsoever befalls any of His elect is by His appointment, for His glory, and their good. [1st LC V]

6. As for those wicked and ungodly men, whom God as a righteous judge, for former SIN [WC reads "sins"], doth blind and harden; from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others. [Walker footnotes that the Saybrook reads "them" rather than "others". Walker says "a change of some importance."]

7. As the providence of God doth in general reach to all creatures, so after a MORE [WC & Sav read "most"] special manner it taketh care of His church, and disposeth of all things to the good thereof.

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 RIGHT-EOUS LAW, WHICH HAD BEEN UNTO LIFE HAD HE KEPT IT, AND THREATENED DEATH UPON THE BREACH THEREOF, YET he did not long abide in this honour; Satan using the subtlety of**

the serpent to SUBDUE Eve, then by her seducing Adam, who, without any compulsion, [1st LC IV] **did willfully transgress the law of their creation,** [WC reads "Our first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit." Sav reads "God having made a Covenant of Works and Life, thereupon, with our first parents and all their posterity in them, they being seduced by the subtilty and temptation of Satan did willfully transgress the Law of their Creation, and break the Covenant in eating the forbidden fruit."] AND THE COMMAND GIVEN UNTO THEM, [1st LC reads "In the beginning God made all things very good; created man after His own image, filled with all perfection of nature, and free from all sin; but long he abode not in this honour; Satan using the subtilty of the serpent to seduce Eve, then by her seducing Adam; who without and compulsion, in eating the forbidden fruit, transgressed the command of God,"] in eating the forbidden fruit, WHICH [WC reads "This their sin"] God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

2. Our first parents [Note: this phrase appears in WC opening paragraph 1 and is omitted in paragraph 2 of WC.], by this sin, fell from their original righteousness and communion with God, **and we in them whereby death came upon all** [1st LC IV]: ALL BECOMING DEAD IN SIN [WC reads "By this sin they fell from their original righteousness, and communion with God, and so became dead in sin,"; Sav reads "By this sin they, and we in them, fell"], and wholly defiled in all the faculties and parts of soul and body.

3. They being the root, **and by God's appointment standing in the room and stead** of all mankind, the guilt of this sin was imputed, [WC includes "and the same death in sin" a phrase omitted in Sav] and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, BEING now conceived in sin, and by nature [1st LC includes "the"] children of wrath, the servants of sin, the subjects of death, and all other miseries, [1st LC includes "in this world"] SPIRITUAL, TEMPORAL, and ETERNAL [1st LC reads "for ever"], [WC & Sav include a Paragraph 6 omitted in 1689 which concludes with the words "with all miseries spiritual, temporal, and eternal."] unless the Lord Jesus set them free. [1st LC IV]

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

5. THE [WC & Sav read "This"] corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

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

CHAPTER 7
OF GOD'S COVENANT
[WC & Sav read "Of God's Covenant with Man"]

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

[WC & Sav paragraph 2 reads "The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." This is omitted in the 1689.]

2. MOREOVER, MAN HAVING BROUGHT HIMSELF UNDER THE CURSE OF THE LAW BY HIS FALL, IT PLEASSED THE LORD TO MAKE A covenant of grace, [WC & Sav paragraph 3 read "Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: whereby"] wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and promising to give unto all those that are ordained unto ETERNAL life, His Holy Spirit, to make them willing and able to believe.

3. THIS COVENANT IS REVEALED IN THE GOSPEL; FIRST OF ALL TO ADAM IN THE PROMISE OF SALVATION BY THE SEED OF THE WOMAN, AND AFTERWARDS BY FARTHER STEPS, UNTIL THE FULL DISCOVERY THEREOF WAS COMPLETED IN THE NEW TESTAMENT; AND IT IS FOUNDED IN THAT ETERNAL TRANSACTION THAT WAS BETWEEN THE FATHER AND THE SON ABOUT THE REDEMPTION OF THE ELECT; AND IT IS ALONE BY THE GRACE OF THIS COVENANT THAT ALL OF 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.

[The 1689 is a revision of WC paragraphs 4,5, and 6 which read:

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

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

"6. Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper, which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations."

[Sav also revised WC paragraphs 5 and 6 into one paragraph to read:

"5. Although this covenant hath been differently and variously administered in respect of Ordinances and Institutions in the time of the Law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same; upon the account of which various dispensations, it is called the Old and New Testament."]

CHAPTER 8 OF CHRIST THE MEDIATOR

1. It pleaseth God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, **according to THE** [Sav reads "a"] **covenant made between them both**, to be the mediator between God and man; the prophet, priest, and king; head and saviour of His church, the heir of all things, and judge of the world; unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified.
2. The Son of God, the second person in the HOLY Trinity, being very and eternal God, the brightness of THE FATHER'S [1st LC reads "His"] glory, of one substance, and equal with HIM WHO MADE THE WORLD, [WC reads "the Father,"] who upholdeth and governeth all things that He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the [WC includes "power of the"] Holy SPIRIT [WC reads "Ghost"] in the womb of the Virgin Mary [WC includes "of her substance"], 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 [1st LC IX] ACCORDING TO THE SCRIPTURES; so that two whole, perfect, and distinct natures [WC includes "the Godhead and the manhood,"] were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.
3. The Lord Jesus, in His human nature thus united to the divine, **in the person of the Son**, was sanctified and anointed with the Holy Spirit above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a mediator and surety; which office He took not upon Himself, but was thereunto called by His Father; who also put all power and judgement in His hand, and gave Him commandment to execute the same.
4. This office the Lord Jesus did most willingly undertake, which that He might discharge He was made under the law, and did perfectly fulfil it, **and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us**; enduring most grievous SORROWS [WC Free Presby. Pub. p.48 reads "torments immediately"; Walker cites Sav use of WC as "torments immediately from God" p.376] in His soul, and most painful sufferings in His body; was crucified, and died, [WC & Sav include "was buried,"] and remained in the state of the dead, yet saw no corruption: on the third day He arose from the dead with the same body in which He suffered, with which He also ascended into

heaven, and there sitteth at the right hand of His Father making intercession, and shall return to judge men and angels at the end of the world.

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, hath fully satisfied the justice of **God** [WC reads "His Father"], PROCURED reconciliation, and purchased [WC reads "and purchased not only reconciliation, but"] an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto Him.

6. Although the PRICE [WC reads "work"] of redemption was not actually PAID [WC reads "wrought"] by Christ till after His incarnation, yet the virtue, efficacy, and BENEFITS [WC reads "benefits"] thereof were communicated **to** [WC reads "unto"] the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed [WC includes "of the woman,"] which should bruise the serpent's head; and the Lamb slain from the FOUNDATION [WC reads "beginning"] of the world, being the same yesterday, and to-day, and for ever. [WC reads "being yesterday and to-day the same, and for ever."]

7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in scripture attributed to the person denominated by the other nature.

8. To all those for whom Christ hath OBTAINED ETERNAL [WC reads "purchased"] redemption He doth certainly and effectually apply and communicate the same, making intercession for them; UNITING THEM TO HIMSELF BY HIS SPIRIT, revealing unto them, in and by the Word, the MYSTERY [WC reads "mysteries"] of salvation, [WC includes "effectually"] persuading them [WC includes "by His Spirit"] to believe and obey, [WC includes "and"] governing their hearts by His Word and Spirit, and overpowering all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it. [1st LC XII]

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. [1st LC XIII reads "This office to be mediator, that is, to be prophet, priest, and king of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from Him to any other."]

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office; AND in respect of our [1st LC includes "great"] alienation from God, AND IMPERFECTION OF THE BEST OF OUR SERVICES, we need His priestly office to reconcile us AND PRESENT US ACCEPTABLE UNTO GOD; and in respect of our adverseness 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. [1st LC XIV]

CHAPTER 9 OF FREE WILL

1. God hath INDUED [WC reads "endued"] the will of man with that natural liberty **and power of acting upon choice**, that it is neither forced, nor by any [WC includes "absolute"] necessity of nature determined to do good or evil.
2. Man, in his state of innocency, had freedom and power to will and to do that which WAS [WC reads "is"] good and well-pleasing to God, but yet was UNSTABLE [WC reads "mutably"], so that he might fall from it.
3. Man, by his fall into a stat of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.
4. When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good; yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.
5. THIS [WC reads "The"] will of man is made perfectly and immutably free to good alone in the state of glory only.

CHAPTER 10 OF EFFECTUAL CALLING

1. [WC includes "All"] Those whom God hath predestinated unto life, [WC includes "and those only,"] He is pleased in His appointed and accepted time, effectually to call, by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by His grace.
2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, nor from any power or agency in the creature, being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit; he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, AND that by no less power than that which raised up Christ from the dead. [1ST LC XXIV]
3. [WC includes "Elect"] Infants dying in infancy are regenerated and saved by Christ through the Spirit; who worketh when, and where, and how He pleaseth; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet **not being effectually drawn by the Father, they neither do nor can** [WC reads "they never"] truly come to Christ, and therefore cannot be saved: much less can men THAT RECEIVE NOT [WC reads "not professing"] 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. [WC includes "and to assert and maintain that they may, is very pernicious, and to be detested."]

CHAPTER 11 OF JUSTIFICATION

1. Those whom God effectually calleth, He also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; 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** [WC reads "the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness"] by faith, which faith they have not of themselves; it is the gift of God.

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

3. Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, **by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them**, make a proper, real, and full satisfaction to **God's** [WC reads "His Father's"] justice in their behalf; yet in as much as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

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

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

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.

CHAPTER 12 OF ADOPTION

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

CHAPTER 13 OF SANCTIFICATION

1. 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, **through the same virtue** [WC reads "through the virtue of Christ's death and resurrection"], by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

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

3. In the war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His WORD [1st LC reads "New covenant"] hath prescribed to them. [1st LC XXIX]

CHAPTER 14 OF SAVING FAITH

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of BAPTISM AND THE LORD'S SUPPER [WC reads "the sacraments"; Sav reads "Seals"], prayer, **and other means** APPOINTED BY GOD, it is increased and strengthened.

2. By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself [WC includes "speaking therein"], AND ALSO APPREHENDETH AN excellency THEREIN above all other writings and all things in the world, as IT BEARS [1st LC reads "they hold"]

forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fulness of the Holy Spirit in His workings and operations: and so IS [1st LC reads "are"] enabled to cast HIS SOUL [1st LC reads "their souls"] upon THE [1ST LC reads "His"] truth thus believed [1st LC XXII]; and ALSO acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come; but the principle acts of saving faith HAVE IMMEDIATE RELATION TO CHRIST [WC reads "are"], accepting, receiving, and resting upon HIM [WC reads "Christ"] alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith, **although it be** [WC reads "is"] different in degrees, **and may be** weak or strong, **yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers; and therefore, though it** may be MANY TIMES [WC reads "often and many ways"] assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

CHAPTER 15 OF REPENTANCE UNTO LIFE AND SALVATION

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

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

3. **This saving repentance** is an evangelical grace [See WC paragraph 1], **whereby a person, being by the Holy SPIRIT [Sav reads "Ghost"] made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency, praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.**

4. **As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof,** so it is every man's duty to repent of his particular **known** sins particularly. [WC paragraph 5]

5. **Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation, that although** there is no sin so small but it deserves damnation, **YET** [WC reads "so"] there is no sin so great that it shall bring damnation **on them** [WC reads upon those"] **THAT** [WC reads and includes "who truly"] repent, **which makes the constant preaching of repentance necessary.**

[Chpt 15 in WC reads:

1. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.
2. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments.
3. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the acts of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it.
4. As there is no sin so small but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.
5. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins particularly.
6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so he that scandalizeth his brother, or the church of Christ, ought to be willing, by private or publick confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.]

CHAPTER 16 OF GOOD WORKS

1. Good works are only such as God hath commanded in His Holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good INTENTIONS [WC reads "intention"].
2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness they may have the end eternal life.
3. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure; yet they are not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.
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.

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from HIS [WC reads "the"] Spirit, and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's PUNISHMENT [WC reads "judgment"].

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him; not as though they were in this life wholly unblameable and unreprovable in God's sight, but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

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 [Sav includes "to"] others; yet because they proceed not from a heart purified by faith, nor are done in a right manner according to the Word, nor to a right end, the glory of God, they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God, and yet their neglect of them is more sinful and displeasing to God.

CHAPTER 17 OF THE PERSEVERANCE OF THE SAINTS

1. THOSE [WC reads "They"] whom God hath accepted in THE [WC reads "His"] Beloved, effectually called and sanctified by His Spirit, AND GIVEN THE precious faith OF HIS ELECT UNTO, can neither totally nor finally fall from his state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, WHENCE [1st LC reads "so that"] He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of THE [1st LC reads "this"] light and love OF GOD, MAY for a time be clouded and OBSCURED FROM THEM [1st LC reads "overwhelmed"], yet HE [1st reads "God"] is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraved upon the PALM [1st LC reads "palms"] of His hands, and their names having been written in the book of life from all eternity. [1st LC XXII]

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and **union with Him, the oath of God**, the abiding of His [WC reads "the"] Spirit, and the seed of God within them, and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

3. **And though** [WC reads "Nevertheless"] they may, through the TEMPTATION [WC reads "temptations"] 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, whereby they incur God's displeasure and grieve His Holy Spirit, come to **have** their graces and comforts **impaired**, [WC reads "come to be deprived of some measure of their graces and comforts"] have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves, **YET SHALL THEY RENEW THEIR REPENTANCE AND BE PRESERVED THROUGH FAITH IN CHRIST JESUS TO THE END.** [Sav here reads "yet they are and shall be kept by the power of God through faith unto salvation."]

CHAPTER 18 OF THE ASSURANCE OF GRACE AND SALVATION

1. Although **temporary believers** [WC reads "hypocrites"] and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and **state** [WC reads "estate"] of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith founded **on the blood and righteousness of Christ revealed in the Gospel; and also upon** [WC reads "upon the divine truth of the promises of salvation"], the inward evidence of those graces of the Spirit unto which [WC includes "these"] promises are made, **and on the TESTIMONY** [Sav reads "immediate witness"] of the Spirit OF [Sav reads "testifying our"] adoption, witnessing with our spirits that we are the children of God, **and, as a fruit thereof, KEEPING** [Sav reads "leaving"] **the heart BOTH** [Sav reads "more"] **humble and holy.**

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of [WC includes "ordinary"] means, attain thereunto; and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; - so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation, by God's the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light, yet are they never [WC includes "utterly"; Sav reads "neither utterly"] destitute of the seed of God and the life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the

Spirit, this assurance may in due time be revived, and by the which, in the meantime, they are PRE-SERVED [WC reads "supported"] from utter despair.

CHAPTER 19 OF THE LAW OF GOD

1. God gave to Adam a law **of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil** [Sav includes "as a Covenant of Works"; WC reads "as a covenant of works"]; by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.
2. THE SAME [WC reads "This"] law **THAT WAS FIRST written in the heart OF MAN** [Sav reads "so written in the heart"] continued to be a perfect rule of righteousness after the fall [WC reads "after his fall, continued to be a perfect rule of righteousness, and as such"; Sav includes "after the fall of man"], and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the first four [WC includes "commandments"] containing our duty towards God, and the other six, our duty to man.
3. Besides this law, commonly called moral, God was pleased to give to the people of Israel [WC includes "as a church under age"; Sav omits this phrase] ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties, all which ceremonial laws **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.** [WC reads "are now abrogated under the New Testament."]
4. To them also, [WC reads "as a body politick,"] He gave sundry judicial laws, which expired together with the state of that people, not obliging any [WC includes "other"] now **by virtue of that institution; their** [WC reads "further than the"] general equity **only being OF MODERN USE.** [WC reads "thereof may require."; Sav reads "still of moral use."]
5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.
6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their NATURES [WC reads "nature"], hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin; together with a clearer sight of the need they have of Christ and the perfection of His obedience: it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew 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 [WC includes "threatened in the law"]. THESE [WC reads "The"] promises of it LIKEWISE [WC reads "in like manner"] shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, THOUGH [WC reads "although"] not as due to them by the law as a covenant of works; so as [WC includes "a"] man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

7. Neither are the AFOREMENTIONED [WC reads "forementioned"] uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

CHAPTER 20

OF THE GOSPEL, AND OF THE EXTENT OF THE GRACE THEREOF

[This entire chapter was added by the Sav to WC and incorporated into the 1689.]

1. **The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give FORTH [Sav reads "unto the elect"] the promise of Christ, the seed of the woman, as the means of calling THE ELECT [Sav reads "them"], and begetting in them faith and repentance; in this promise the gospel, as to the substance of it, was revealed, and IS [Sav reads "was"] therein effectual for the conversion and salvation of sinners.**
2. **This promise of Christ, and salvation by Him, is revealed only [Sav includes "in and"] by the Word of God; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by of Him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.**
3. **The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God; not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so; and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.**
4. **Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual INSUPERABLE [Sav reads "irresistible"] work of the Holy SPIRIT [Sav reads "Ghost"] upon the whole soul, for the producing in them a new spiritual life; without which no other means WILL EFFECT [Sav reads "are sufficient for"] their conversion unto God.**

[Note: due to the insertion of the above chapter, the following chapters in the 1689 are numbered one in advance of WC as is also the Sav.]

CHAPTER 21 OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE

1. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, **the rigour** and curse of the [WC includes "moral"] law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the **fear and** sting of death, the victory of the grave, and everlasting damnation: as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.

All which were common also to believers under the law **for the substance of them**; but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of A [WC reads "the"] ceremonial law, [Sav includes "the whole legal administration of the Covenant of Grace,"] to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, **or not contained in it** [WC reads "or beside it, in matters of faith or worship"]. So that to believe such doctrines, or [WC includes "to"] obey such **commands** [WC reads "commandments"] out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, [WC includes "and"] an absolute and blind obedience, is to destroy liberty of conscience and reason also.

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

[WC includes a paragraph 4 omitted in Sav and 1689 which reads:

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

CHAPTER 22
OF RELIGIOUS WORSHIP AND THE SABBATH DAY

1. The light of nature shews that there is a God, who hath lordship and sovereignty over all; is **just**, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and [WC includes "with"] all the soul, and with all the might. But the acceptable way of worshipping the true God, is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, nor the suggestions of Satan, under any visible **representations** [WC reads "representation"], or any other way not prescribed in the Holy SCRIPTURES [WC reads "Scripture"].
2. Religious worship is to be given to God the Father, Son, and Holy SPIRIT [WC reads "Ghost"], and to Him alone; not to angels, saints, or any other **creatures** [WC reads "creature"]; and since the fall, not without a mediator, nor in the mediation of any other but Christ alone.
3. Prayer, with thanksgiving, being one [WC includes "special"] part of **natural** [WC reads "religious"] worship, is by God required of all men. **But** [WC reads "And"] that it may be accepted, it is to be made in the name of the Son, by the help of THE [WC reads "His"] Spirit, according to His will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and **when with others** [WC reads "if vocal"], in a known tongue.
4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.
5. The reading of the Scriptures [WC includes "with godly fear, the sound"], preaching, and [WC includes "and conscionable"] hearing the Word [WC here includes "in obedience unto God, with understanding, faith, and reverence" found later in 1689 text.] **of God**, TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS, HYMNS, AND SPIRITUAL SONGS, singing [WC includes "of psalms"] with grace in our hearts TO THE LORD; as also the administration **of baptism, and the Lord's supper** [WC reads "and worthy receiving of the sacraments instituted by Christ"], are all parts of [WC includes "the ordinary"] religious worship of God, **to be performed** in obedience to Him, with understanding, faith, reverence, and godly fear [Note these terms cited above in WC.]; [WC includes "besides religious oath and vows,"] MOREOVER, solemn **humiliation, with** fastings, and thanksgivings, upon special occasions, [WC includes "which are, in their several times and seasons"] OUGHT to be used in an holy and religious manner.
6. Neither prayer nor any other part of religious worship, is now under the gospel, [WC includes "either"] 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; as in private families daily, and in secret each one by himself; so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God by His Word or providence calleth THERETO [WC reads "thereunto"].
7. As it is the law of nature, that in general a [WC includes "due"] proportion of time, **by God's appointment**, be set apart for the worship of God, so by His Word, IN [WC reads "by"] a positive moral,

and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which [WC includes "in Scripture"] is called the Lord's Day; and is to be continued to the end of the world as the Christian Sabbath, **the observation of the last day of the week being abolished.**

8. THE [WC reads "This"] sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs AFOREHAND [WC reads "before-hand"], do not only observe an holy rest all [WC includes "the"] day, from their own works, words and thoughts about their worldly employments and recreations, but are also taken up whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

CHAPTER 23 OF LAWFUL OATHS AND VOWS

1. A lawful oath is a part of religious worship, wherein [WC includes "upon just occasion,] the person swearing **in truth, righteousness, and judgment**, solemnly calleth God to witness what he SWEARETH [WC reads "asserteth or promiseth"], and to judge him according to the truth or falseness thereof.

2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred; yet as in matters of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God [WC includes "under the New Testament, as well as under the Old"]; so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

3. Whosoever taketh an oath **warranted by the Word of God**, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he KNOWETH TO BE [WC reads "is fully persuaded is the"] truth; [WC includes "Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority." Sav also includes this but reads "being lawfully imposed by Authority."] **FOR THAT BY RASH, FALSE, and vain oaths, the Lord is provoked, and FOR THEM this land mourns.** [1st LC L]

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. [WC includes "It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt; nor is it to be violated, although made to hereticks or infidels."]

5. A vow, **which is not to be made to any creature, but to God alone**, IS TO [WC reads "ought to"] be made and performed with all religious care and faithfulness; but popish monastical vows of perpetual sin-

gle life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

[The above paragraph draws from paragraphs 5,6, and 7 of WC Chpt 22 which read:

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

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

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

The Sav omits paragraph 6 of WC and forms its paragraph 6 from WC's paragraph 7 beginning with "Popish monastical vows..." to the end of the WC paragraph.]

CHAPTER 24 OF THE CIVIL MAGISTRATE

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, over the people, for His own glory and the public good; and to this end hath armed them with the power of the sword, for the defense and encouragement of them that do [WC reads "are"] good, and for the punishment of evil doers.

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the **management** [WC reads "managing"] thereof, as they ought especially to maintain [WC includes "piety," which is omitted in Sav] justice and peace, according to the wholesome laws of each KINGDOM AND commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

3. Civil MAGISTRATES BEING set up by GOD [1st LC reads "Him"] for THE ENDS AFORESAID [1st LC reads "the punishment of evil doers, and for the praise of them that do well], subjection, in lawful things commanded by them, ought to be YIELDED [1st LC reads given"] by us in the Lord, not only for wrath, but for conscience' sake; and [1st LC includes "that"] we OUGHT [1st LC reads "are"] to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty. [1st LC XLVIII]

[WC paragraphs 3 and 4 read:

"3. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and

all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

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

[Sav also revised paragraph 3 from WC to read:

"3. Although the Magistrate is bound to incourage, promote, and protect the professor and profession of the Gospel, and to manage and order civil administrations in a due subserviency to the interest of Christ in the world, and to that end to take care that men of corrupt minds and conversations do not licentiously publish and divulge blasphemy and errors in their own nature, subverting the faith, and inevitably destroying the souls of them that receive them: yet in such differences about the doctrines of the gospel, or ways of the worship of God, as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, not disturbing others in their ways or worship that differ from them; there is no warrant for the magistrate under the gospel to abridge them of their liberty.] [Sav then include WC's paragraph 4]

CHAPTER 25 OF MARRIAGE

[WC includes "and Divorce"]

1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.
2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, [WC includes "and of the church with an holy seed,"] and for preventing of uncleanness.
3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians to marry in the Lord; and therefore such as profess the true [WC includes "reformed"] religion, should not marry with infidels, [WC includes "Papists,"] or [WC includes "other"] idolators; neither should such as are godly, be unequally yoked, by marrying with such as are [WC includes "notoriously"] wicked in their life, or maintain damnable heresy.
4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word; nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife. [WC includes, which Sav omits, "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own."]

[WC includes paragraphs 5 and 6 which are omitted in Sav, which read:

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

6. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein a publick and orderly course of proceeding is to be observed, and the persons concerned in it left to their own wills and discretion in the own case."]

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 [WC & Sav read "is"] invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.

2. ALL PERSONS [Sav reads "The whole body of men"] **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** [Sav includes "the"] visible SAINTS; [Sav reads Catholique Church of Christ, although as such it is not intrusted with the administration of any Ordinances, or have any officers to rule or govern in , or over the whole Body."] AND OF SUCH OUGHT ALL PARTICULAR CONGREGATIONS TO BE CONSTITUTED.

3. The purest churches under heaven are subject to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless [See WC paragraph 5] **Christ always hath had, and ever shall have a visible kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.**

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;* [compare The Savoy Platform of Church Polity paragraph 1.] neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; [See WC paragraph 6.] **whom the Lord shall destroy with the brightness of His coming.**

5. *In the execution of this power wherewith He is so intrusted, the Lord Jesus calleth out of the world unto* [Sav Platform includes "Communion with"] *Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by His Father, that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word. Those thus called,* [Sav Platform here includes "thorough the

ministry of His Word by His Spirit"] *He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.* [See Sav Platform paragraphs 2 & 3.]

6. *The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one another, by the will of God, in professed subjection to the ordinances of the Gospel.* [See Sav Platform paragraph 8.]

7. *To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.* [See Sav Platform paragraph 4.]

8. *A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; [See Sav Platform paragraph 7.] 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.* [See Sav Platform paragraph 9.]

9. *The way appointed by Christ for the calling of any person, fitted and gifted by the Holy SPIRIT [Sav Platform reads "Ghost"], unto the office of BISHOP [Sav Platform reads "Pastor, Teacher"] or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of THE [Sav Platform reads "that"] church, if there be any before constituted therein; and of a deacon that he be chosen by the life suffrage, and set apart by prayer, and the like imposition of hands.* [See Sav Platform paragraph 11.]

10. THE WORK OF PASTORS BEING CONSTANTLY TO ATTEND THE SERVICE OF CHRIST, IN HIS CHURCHES, IN THE MINISTRY OF THE WORD AND PRAYER, WITH WATCHING FOR THEIR SOULS, AS THEY THAT MUST GIVE AN ACCOUNT TO HIM; IT IS INCUMBENT ON THE CHURCHES TO WHOM THEY MINISTER, NOT ONLY TO GIVE THEM ALL DUE RESPECT, BUT ALSO TO COMMUNICATE TO THEM OF ALL THEIR GOOD THINGS, ACCORDING TO THEIR ABILITY, SO AS THEY MAY HAVE A COMFORTABLE SUPPLY, WITHOUT BEING THEMSELVES ENTANGLED IN SECULAR AFFAIRS; AND MAY ALSO BE CAPABLE OF EXERCISING HOSPITALITY TOWARDS OTHERS; AND THIS IS REQUIRED BY THE LAW OF NATURE, AND BY THE EXPRESS ORDER OF OUR LORD JESUS, WHO HATH ORDAINED THAT THEY THAT PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL. [The 1st LC XXXVII & XXXVIII may have been in mind: "That the ministers lawfully called, as aforesaid, ought to continue in their calling and place according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind." "The ministers of Christ ought to have whatsoever they shall need, supplied freely by the church, that according to Christ's ordinance they that preach the Gospel should live of the gospel by the law of Christ."]

11. Although it be incumbent on the BISHOPS OR pastors [Sav Platform includes "and Teachers"] 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 [Sav Platform reads "Ghost"] for it, and approved and called BY THE CHURCH, MAY AND OUGHT TO PERFORM IT. [Compare Sav Platform paragraph 13.]

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.* [Compare wording of Sav Platform paragraph 20.]

13. *No church members, upon any offence taken by them, having performed their duty required of them TOWARDS THE PERSON THEY ARE OFFENDED AT,* [Sav Platform reads "in this matter"] *ought to disturb any church-order, or absent themselves from the* [Sav Platform includes "public"] *assemblies OF THE CHURCH, or* [Sav Platform includes "the"] *administration of any ordinances, upon THE ACCOUNT OF SUCH OFFENCE AT ANY OF THEIR FELLOW MEMBERS* [Sav Platform reads "that pretence"], *but to wait upon Christ, in* [Sav Platform includes "the"] *further proceeding of the church.*

14. *As EACH CHURCH* [Sav Platform reads "all churches"], *and all the members of IT* [Sav Platform reads "them"], *are bound to pray continually for the good AND* [Sav Platform reads "or"] *prosperity of all the churches of Christ, in all places, and upon all occasions to further* [Sav Platform includes "it;"] *every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches* [Sav Platform includes "themselves"], *when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion AMONG* [Sav Platform reads "amongst"] *themselves, for their peace, increase of love, and mutual edification.* [See Sav Platform paragraph 25.]

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,* [Sav Platform includes "are injured in"] *in their peace, union, and edification; or any one 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* [Sav Platform includes "in a Synod or Council"] *to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit these MESSENGERS* [Sav Platform reads "Synods so"] *assembled, are not intrusted with and church-power properly so called; or with any jurisdiction over the churches themselves, to exercise and censures either over any churches or persons; or to impose their determination on the churches or officers.* [See Sav Platform paragraph 26.]

[The 1689 deviated considerably from the WC which chapter "OF THE CHURCH" reads:

"1. The catholick or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.

2. The visible church, which is also catholick or universal under the gospel, (not confined to one nation, as before under the law,) consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

3. Unto this catholick visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by His own presence and Spirit, according to His promise, make them effectual thereunto.

4. This catholick church hath been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and publick worship performed more or less purely in them.

5. The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth to worship God according to His will.

6. There is no other head of the church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God."]

[The 1689 deviated also from the Savoy Declaration's Chapter "OF THE CHURCH" which reads:

"1. The Catholique or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one under Christ, the Head thereof, and is the Spouse, the Body, the fulness of Him that filleth all in all.

2. The whole body of men 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 the visible Catholique Church of Christ, although as such it is not intrusted with the administration of any Ordinances, or have any Officers to rule of govern in, or over the whole Body.

3. The purest Churches under heaven are subject both to mixture and error, and some have so degenerated as to become no Churches of Christ, but Synagogues of Satan: Nevertheless Christ always hath had, and ever shall have a visible Kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

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

5. As the Lord in His care and love towards His Church, hath in His infinite wise providence exercised it with great variety in all ages, for the good of them that love Him, and His own Glory: so according to His promise, we expect that in the later days, Antichrist being destroyed, the Jews called, and adversaries of the Kingdom of His dear Son broken, the Churches of Christ being enlarged, and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition then they have enjoyed."]

[Because the 1689 relied so heavily on The Savoy Platform of Church Polity, it is here given in its entirety.

"1. By the appointment of the Father all Power for the Calling, Institution, Order, or Government of the Church, is invested in a Supreme and Sovereign maner in the Lord Jesus Christ, as King and Head thereof.

2. In the execution of this Power wherewith He is so entrusted, the Lord Jesus calleth out of the World unto Communion with Himself, those that are given unto Him by His Father, that they may walk before Him in all the ways of Obedience, which He prescribeth to them in His Word.

3. Those thus called (through the Ministry of the Word by the Spirit) He commandeth to walk together in particular Societies of Churches, for their mutual edification, and the due performance of that publique Worship, which He requireth of them in this world.

4. To each of these Churches thus gathered, according unto His minde declared in His Word, He hath given all that Power and Authority, which is any way needful for their carrying on that Order in Worship and Discipline, which He hath instituted for them to observe with Commands and Rules, for the due and right exerting and executing of that Power.

5. These particular Churches thus appointed by the Authority of Christ, and intrusted with power from Him for the ends before expressed, are each of them as unto those ends, the seat of that Power which He is pleased to communicate to His Saints or Subjects in this world, so that as such they receive it immediately from Himself.

6. Besides these particular Churches, there is not instituted by Christ any Church more extensive or Catholique entrusted with power for the administration of His ordinances, or the execution of any authority in His name.

7. A particular Church gathered and compleated according to the minde of Christ, consists of Officers and Members: The Lord Christ having given to His called ones (united according to His appointment in Church-order) Liberty and Power to choose Persons fitted by the holy Ghost for that purpose, to be over them, and to minister to them in the Lord.

8. The Members of these Churches are Saints by Calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that Call of Christ, who being further known to each other by their confession of the Faith wrought in them by the power of God, declared by themselves or otherwise manifested, do willingly consent to walk together according to the appointment of Christ, giving themselves to the Lord, and to one another by the will of God in professed subjection to the Ordinances of the Gospel.

9. The Officers appointed by Christ to be chosen and set apart by the Church so called, and gathered for the peculiar administration of Ordinances, and execution of Power or Duty which He intrusts them with, or calls them to, to be continued to the end of the world, are Pastors, Teachers, Elders, and Deacons.

10. Churches thus gathered and assembling for the Worship of God, are thereby visible and publique, and their Assemblies (in what place soever they are, according as they have liberty or opportunity) are therefore Church or Publique Assemblies.

11. The way appointed by Christ for the calling of any person, fitted and gifted by the holy Ghost, unto the Office of Pastor, Teacher or Elder in a Church, is, that he be chosen thereunto by the common suffrage of the Church itself, and solemnly set apart by Fasting and Prayer, with Imposition of Hands of the Eldership of that Church, if there be any before constituted therein: And of a Deacon, that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of Hands.

12. The Essence of this Call of a Pastor, Teacher or Elder unto Office, consists in the Election of the Church, together with his acceptation of it, and separation by Fasting and Prayer: And those who are so chosen, though not set apart by Imposition of Hands, are rightly constituted Ministers of Jesus Christ, in

whose Name and Authority they exercise the Ministry to them so committed. The Calling of Deacons consisteth in the like Election and acceptance, with separation by Prayer.

13. Although it be incumbent on the Pastors and Teachers 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 Ghost for it, and approved (being by lawful ways and means in the Providence of God called thereunto) may publicly, ordinarily and constantly perform it; so that they give themselves up thereunto.

14. However, they who are engaged in the work of Publique Preaching, and enjoy the Publique Maintenance upon that account, are not thereby obliged to dispense the Seals to any other then such as (being Saints by Calling, and gathered according to the Order of the Gospel) they stand related to, as Pastors or Teachers; yet ought they to enquire after their constant publique Preaching to them, they ought to enquire after their profiting by the Word, instructing them in, and pressing upon them (whether young of old) the great Doctrines of the Gospel, even personally and particularly, so far as their strength and time will admit,

15. Ordination alone without the Election or precedent consent of the Church, by those who formerly have been Ordained by vertue of that Power they have received by their Ordination, doth not constitute any person a Church-Officer, or communicate Office-power unto him.

16. A Church furnished with Officers (according to the minde of Christ) hath full power to administer all His Ordinances; and where there is want of any one or more Officers required, that Officer, or those which are in the Church, may administer all the Ordinances proper to their particular Duty and Offices; but where there are no teaching Officers, none may administer the Seals, nor can the Church authorize any so to do.

17. In the carrying on of Church-administrations, no person ought to be added to the Church, but by the consent of the Church itself; that so love (without dissimulation) may be preserved between all the Members thereof.

18. Whereas the Lord Jesus Christ hath appointed and instituted as a means of Edification, that those who walk not according to the Rules and Laws appointed by Him (in respect of Faith and Life, so that just offence doth arise to the Church thereby) be censured in His Name and Authority: Every Church hath Power in itself to exercise and execute all those Censures appointed by Him in the way and Order prescribed in the Gospel.

19. The Censures so appointed by Christ, are Admonition and Excommunication: and whereas some offenses are or may be known onely to some, it is appointed by Christ, that those to whom they are so known, do first admonish the offender in private: in publique offenses where any sin, before all; or in case of non-admendment upon private admonition, the offense being related to the Church, and the offender not manifesting his repentance, he is to be duely admonished in the Name of Christ by the whole Church, by the Ministry of the Elders of the Church; and if this Censure prevail not for his repentance, then he is to be cast out by Excommunication with the consent of the Church.

20. As all Believers are bound to joyn themselves to particular Churches, when and where they have opportunity so to do, so none are to be admitted unto the Priviledges of the Churches, who do not submit themselves to the Rule of Christ in the Censures for the Government of them.

21. This being the way prescribed by Christ in case of offence, no Church-members upon any offences taken by them, having performed their duty required of them in this matter, ought to disturb any Church-order, or absent themselves from the publique Assemblies, or the Administration of any Ordinances upon that pretence, but to wait upon Christ in the further proceeding of the Church.

22. The Power of Censures being seated by Christ in a particular Church, is to be exercised onely towards particular Members of each Church respectively as such; and there is no power given by Him unto any Synods or Ecclesiastical Assemblies to Excommunicate, or by their publique Edicts to threaten Excommunication, or other Church-censures against Churches, Magistrates, or their people upon any account, no man being obnoxious to that Censure, but upon his personal miscarriage, as a Member of a particular Church.

23. Although the Church is a Society of men, assembling for the celebration of the Ordinances according to the appointment of Christ, yet every Society assembling for that end or purpose, upon the account of cohabitation within any civil Precincts and Bounds, is not thereby constituted a Church, seeing there may be wanting among them, what is essentially required thereunto; and therefore a Believer living with others in such a Precinct, may joyn himself with any Church for his edification.

24. For the avoiding of Differences that may otherwise arise, for the greater Solemnity in the Celebration of the Ordinances of Christ, and the opening a way for the larger usefulness of the Gifts and Graces of the holy Ghost; Saints living in one City or Town, or within such distances as that they may conveniently assemble for divine Worship, ought rather to joyn in one Church for their mutual strengthening and edification, then to set up many distinct Societies.

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

26. In Cases of Difficulties or Differences, either in point of Doctrine or in Administrations, wherein either the Churches in general are concerned, or any one Church in their Peace, Union, and Edification, or any Member or Members of any Church are injured in, or by any proceeding in Censures, not agreeable to Truth and Order: it is according to the minde of Christ, that many Churches holding communion together, do by their Messengers meet in a Synod or Council, to consider and give their advice in, or about that matter in difference, to be reported to all the Churches concerned; Howbeit these Synods so assembled are not entrusted with any Church-power, properly so called, or with any Jurisdiction over the churches themselves, to exercise any Censures, either over any Churches or Persons, or to impose their determinations on the Churches of Officers.

27. Besides these occasional Synods or Councils, there are not instituted by Christ any stated Synods in a fixed Combination of Churches, or their Officers in lesser or greater Assemblies; nor are there any Synods appointed by Christ in a way of Subordination to one another.

28. Persons that are joyned in Church-fellowship, ought not lightly or without just cause to withdraw themselves from the communion of the Church whereunto they are so joyned: Nevertheless, where any person cannot continue in any Church without his sin, either for want of the Administration of any Ordinances instituted by Christ, or by his being deprived of his due Priviledges, or compelled to anything in practice not warranted by the Word, or in case of Persecution, or upon the account of conveniency of habitation; he consulting with the Church, or the Officer or Officers thereof, may peaceably depart from the communion of the Church, wherewith he hath so walked, to joyn himself with some other Church, where he may enjoy the Ordinances in the purity of the same, for his edification and consolation.

29. Such reforming Churches as consist of Persons sound in the Faith and of Conversation becoming the Gospel, ought not to refuse the communion of each other, so far as may consist with their own Principles respectively, though they walk not in all things according to the same rules of Church-Order.

30. Churches gathered and walking according to the minde of Christ, judging other Churches (though less pure) to be true Churches, may receive unto occasional communion with them, such Members of those Churches as are credibly testified to be godly, and to live without offence."

CHAPTER 27 OF THE COMMUNION OF SAINTS

1. All saints that are united to Jesus Christ, their head, by His Spirit, and [WC includes "by"] faith, **although they are not made thereby one person with Him**, have fellowship [WC includes "with Him"] in His graces, sufferings, death, resurrection, and glory; and, being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private IN AN ORDERLY WAY, as do conduce to their mutual good, both in the inward and outward man.

2. [Sav includes "All"] Saints by profession [Sav omits "by profession"] are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend their mutual edification; as also in relieving each other in outward things according to their several abilities, and necessities; which communion, ACCORDING TO THE RULE OF THE GOSPEL, **though especially to be exercised by them, in the relation wherein they stand, whether in families, or churches, yet** as God offereth opportunity, is to be extended to ALL THE HOUSEHOLD OF FAITH, EVEN all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions. [See WC paragraph 3.]

[WC includes a paragraph 3 omitted in Sav and partially included in paragraph 2 in the 1689 which reads:

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

CHAPTER 28 OF BAPTISM AND THE LORD'S SUPPER [WC and Sav read "Of the Sacraments"]

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 [See WC chpt 28 "Of Baptism", paragraph 1.].

2. THESE HOLY APPOINTMENTS ARE TO BE ADMINISTERED BY THOSE ONLY WHO ARE QUALIFIED AND THEREUNTO CALLED, ACCORDING TO THE COMMISSION OF CHRIST.

[Note: this perspective follows WC rather than 1st LC XLI which reads "The person designated by Christ to dispense baptism, the Scripture holds forth to be a disciple; it being no where tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel."]

[WC and Sav each have five paragraphs which read:

"1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God [Sav reads "Christ"], to represent Christ [Sav reads "Him"] and His benefits, and to confirm our interest in Him; as also to put a visible difference between those that belong unto the church and the rest of the world [Sav omits "as also ... the world"]; and solemnly to engage them [Sav reads "us"] to the services of God in Christ, according to His Word.

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

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

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

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

CHAPTER 29 OF BAPTISM

1. Baptism is AN ORDINANCE [WC reads "a sacrament"] 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 grafted into Him; of remission of sins; and of giving up unto God, through Jesus Christ, TO LIVE AND walk in newness of life.

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.

3. The outward element to be used in this ORDINANCE is water, WHEREIN [WC reads "wherewith"] the party is to be baptized, in the name of the Father, and of the Son, and of the Holy SPIRIT [WC reads "Ghost"]. [See WC paragraph 2.]

4. IMMERSION, OR DIPPING OF THE PERSON IN WATER, IS NECESSARY TO THE DUE ADMINISTRATION OF THIS ORDINANCE.

[Although the 1689 did not include the wording of the 1st LC, agreement can be found with 1st LC XXXIX, and XL which read:

"Baptism is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper.

That the way and manner of dispensing this ordinance, is dipping or plunging under water; it being a sign, must answer the things signified, which is, that interest the saints have in the death, burial, and resurrection of Christ: And that as certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ. The word `baptizo' signifies to dip or plunge (yet so as convenient garments be both upon the administrator and subject with all modesty.)"]

{WC and Sav read:

"1. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also [Sav omits "not only ... but also"] to be unto him [Sav reads "the party baptized"] a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life: which sacrament [Sav reads "Ordinance"] is, by Christ's own appointment, to be continued in His church until the end of the world.

2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the holy Ghost, by a minister of the gospel, lawfully called thereunto. [Sav omits "thereunto"]

3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.

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

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

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

7. The sacrament of baptism [Sav reads "Baptism"] is but once to be administered to any person."

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, [WC reads "Our Lord Jesus in the night wherein He was betrayed, instituted the sacrament of His body blood, called the Lord's Supper,"] to be observed in His churches [WC reads "church"], unto the end of the world, for the perpetual remembrance, **and shewing forth** of the sacrifice of Himself in His death, CONFIRMATION OF THE FAITH OF BELIEVERS IN ALL THE BENEFITS THEREOF, [WC reads "the sealing [Sav includes "of"] all benefits thereof unto true believers," their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to [WC reads "unto"]

Him; and to be a bond and pledge of their communion with Him, and with each other. [WC includes but Sav omits "as members of His mystical body."]

2. In the ORDINANCE [WC reads "sacrament"] Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin [WC reads "sins"] of the quick or the dead, but only a **memorial** [WC reads "commemoration"] of that one offering up of Himself by Himself upon the cross, once for all; and a spiritual oblation of all possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominable, [WC reads "abominably"] injurious to Christ's **own** [WC reads "one only"; Sav reads "own onely"] sacrifice the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath, in this ordinance, appointed His ministers [WC includes and Sav omits "to declare His Word of institution to the people,"] to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants. [WC and Sav include "but to none who are not then present in the congregation."]

4. [WC and Sav include "Private Masses, or receiving this [Sav reads "the"] sacrament by a priest, or any other, alone; as likewise"] The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ORDINANCE [WC and Sav reads "sacrament"], and to the institution of Christ.

5. The outward elements in this ORDINANCE [WC and Sav reads "sacrament"], duly set apart to the USE [WC and Sav read "uses"] ordained by Christ, have such relation to Him crucified, as that truly, **ALTHOUGH IN TERMS USED FIGURATIVELY** [WC and Sav read "yet sacramentally only"], they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ, albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

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, but even to common sense and reason, overthroweth the nature of the ORDINANCE [WC and Sav read "sacrament"], and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

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

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto; yea, whosoever shall receive unworthily are guilty of the body and blood of the Lord, eating and drinking judgment to themselves. [WC

reads "Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion within, so they are unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto."]

[The WC includes chpt 30 "Of Church Censures" and chpt 31 "Of Synods and Councils" which are omitted in Sav and 1689. WC's "Of Church Censures" reads:

"1. The Lord Jesus, as king and head of His church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.

2. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.

3. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer His covenant, and the seal thereof, to be profaned by notorious and obstinate offenders.

4. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person."

Chpt 31 "Of Synods and Councils" reads:

"1. For the better government, and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils.

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

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

4. All synods or councils since the apostle's times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.

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

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; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect in holiness, are received into PARADISE [WC and Sav read "the highest heavens"], where they ARE WITH CHRIST, AND behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell; where they remain in torment [WC reads "torments"] and utter darkness, reserved to the judgement of the great day; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.
2. At the last day, such OF THE SAINTS as are found alive, shall not SLEEP [WC and Sav read "die"], but be changed; and all the dead shall be raised up with the selfsame bodies, and none other; although with different qualities, which shall be united again to their souls for ever.
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.

CHAPTER 32
OF THE LAST JUDGMENT

1. God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ; to whom all power and judgement is given of the Father; in which day, not only the apostate angel shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.
2. The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the ETERNAL damnation of the reprobate, who are wicked and disobedient: for then shall the righteous so into everlasting life, and receive that fulness of joy and **glory with everlasting rewards** [WC reads "refreshing which shall come from the presence of the Lord"], in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast ASIDE into EVERLASTING [WC and Sav read "eternal"] torments, and [WC and Sav include "be"] punished with everlasting destruction, from the presence of the Lord, and the glory of His power.
3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so will He have THE [WC and Sav read "that"] day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may ever be prepared to say, Come Lord Jesus; come quickly. Amen.

