

# Confession of Faith

## 1. Of The Holy Scripture

The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience,<sup>1</sup> although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation.

## 2. Of God and of the Holy Trinity

The Lord our God is but one only living and true God;<sup>1</sup> whose subsistence is in and of Himself,<sup>2</sup> infinite in being and perfection; whose essence cannot be comprehended by any but Himself;<sup>3</sup> a most pure spirit,<sup>4</sup> invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;<sup>5</sup> who is immutable,<sup>6</sup> immense,<sup>7</sup> eternal,<sup>8</sup> incomprehensible, almighty,<sup>9</sup> every way infinite, most holy,<sup>10</sup> most wise, most free, most absolute.

## 3. Of God's Decree

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

## 4. Of Creation

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

## 5. Of Divine Providence

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

## 6. Of the Fall of Man, Of Sin, and of the Punishment thereof

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

## 7. Of God's Covenant

The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by

some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

### **8. Of Christ the Mediator**

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

### **9. Of Free Will**

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

### **10. Of Effectual Calling**

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

### **11. Of Justification**

Those whom God effectually calls, he also freely justifies,<sup>1</sup> not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;<sup>2</sup> not for anything wrought in them, or done by them, but for Christ's sake alone;<sup>3</sup> not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith,<sup>4</sup> which faith they have not of themselves; it is the gift of God.

### **12. Of Adoption**

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

### **13. Of Sanctification**

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

#### **14. Of The Saving**

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

#### **15. Of Repentance unto Life and Salvation**

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

#### **16. Of Good Works**

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

#### **17. Of the Perseverance of the Saints**

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

#### **18. Of Assurance of Grace and Salvation**

Although temporary believers and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and in a state of salvation, which hope of theirs shall perish;<sup>1</sup> yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,<sup>2</sup> which hope shall never make them ashamed.

#### **19. Of the Law of God**

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

#### **20. Of the Gospel and the Extent of the Grace thereof**

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

#### **21. Of Christian Liberty and Liberty of Conscience**

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

## **22. Of Worship and the Lord's Day**

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

## **23. Of Lawful Oaths and Vows**

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

## **24. Of the Civil Magistrate**

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

## **25. Of Marriage**

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.

## **26. Of the Church**

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

## **27. Of the Communion of the Saints**

All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory;<sup>1</sup> and, being united to one another in love, they have communion in each others gifts and graces,<sup>2</sup> and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

## **28. Of Baptism and the Lord's Supper**

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.

### **29. Of Baptism**

Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death and resurrection; of his being engrafted into him;<sup>3</sup> of remission of sins;<sup>4</sup> and of giving up into God, through Jesus Christ, to live and walk in newness of life.

### **30. Of the Lord's Supper**

The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of himself in his death,<sup>1</sup> confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other.

### **31. Of the state of Man after Death and of the Resurrection of the Dead**

The bodies of men after death return to dust, and see corruption;<sup>1</sup> but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.<sup>2</sup> The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;<sup>3</sup> and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;<sup>4</sup> besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

### **32. Of the Last Judgment**

God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ;<sup>1</sup> to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,<sup>2</sup> but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.