

True Confession (1596)	First London Confession (1644)	First London Confession (1646)
<p>1. That there is but (Deut. 6:4; Hos. 13:4; Mark 12:29, 32; Eph. 4:4-6; 1 Cor. 12:13) one God, one Christ, one Spirit, one Church, one truth, one Faith (Rom. 16:26; 1 Cor. 4:17; 16:1; Gal. 1:8, 9), one Rule of obedience to all Christians, in all places.</p>	<p>I. That God as He is in Himself, cannot be comprehended of any but himself (1 Tim. 6:16), dwelling in that inaccessible light, that no eye can attain unto, whom never man saw, nor can see; that there is but (1 Tim. 2:5; Eph. 4:4-6; 1 Cor. 12: 4-6,13; John 14) one God, one Christ, one Spirit, one Faith, one Baptism (1 Tim. 6:3,13,14; Gal. 1:8-9; 2 Tim. 3:15), one rule of holiness and obedience for all Saints, at all times, in all places to be observed.</p>	<p>I. The Lord our God is but one God, whose subsistence is in Himself; whose essence cannot be comprehended by any but himself, who only hath immortality, dwelling in the light, which no man can approach unto; who is in Himself most holy, every way infinite, in greatness, wisdom, power, love, merciful and gracious, long-suffering, and abundant in goodness and truth; who gives being, moving, and preservation to all creatures (1 Cor. 8:6; Isa. 44:6, 46:9; Exod. 3:14; 1 Tim 6:16; Isa. 43:15; Psa. 147:5; Deut. 32:3; Job 36:5; Jer. 10:12; Exod. 34:6, 7; Acts 17:28; Rom. 11:36).</p>
<p>2. That God is a (John 4:24) Spirit, whose (Exod. 3:14; Isa. 43:10, 11) being is of himself, and (Rom. 11:36; Acts 17:28; Gen. 1) gives being, moving, and preservation to all other things being himself (1 Tim. 1:17; Deut. 4:18; Isa. 6:3; 66:1, 2; Psa. 145:3, 8, 9, 17; 147:5; Rom. 1:20) eternal, most holy, every way infinite, in greatness, wisdom, power, goodness, justice, truth, etc. And that in this Godhead there be three (1 John 5:7; Mat. 28:19; Hag. 2:5, 6; Heb. 9:14) distinct persons (Pro. 8:22; John 1:1; Heb. 9:14) coeternal, coequal, and (John 10:30, 38; 1 Cor. 2:11, 12; Heb. 1:3) co-essential, being every one of them and the same God, and therefore not divided but distinguished one from another by their several and peculiar property: The Father (John 5:26; 1 Cor. 8:6) of none, the Son (John 1:14, 18; 3:16; Micah 5:2; Psa. 2:7) begotten of the Father from everlasting, the holy (John 14:26; 1:16; Gal. 4:16) Ghost proceeding from the Father and the Son before all beginnings.</p>	<p>II. That God is (Isa. 43:11; 46:9) of Himself, that is, neither from another, nor of another, nor by another, nor for another (John 4:24): But is a Spirit, who as his being is of Himself, so He gives (Exod. 3:14) being, moving, and preservation to all other things, being in Himself eternal, most holy, every way infinite in (Rom. 11:36; Acts 17:28) greatness, wisdom, power, justice, goodness, truth, etc. In this Godhead, there is the Father, the Son, and the Spirit; being every one of them one and the same God; and therefore not divided, but distinguished one from another by their several properties; the (1 Cor. 8:6) Father being from Himself, the (Prov. 8:22-23) Son of the Father from everlasting, the (John 15:16; Gal. 4:6) Holy Spirit proceeding from the Father and the Son.</p>	<p>II. In this divine and infinite Being there is the Father, the Word, and the Holy Spirit; each having the whole divine Essence, yet the Essence undivided; all infinite without any beginning, therefore but one God; who is not to be divided in nature, and being, but distinguished by several peculiar relative properties (1 Cor. 1:3; John 1:1; 15:26; Exod. 3:14; 1 Cor. 8:6).</p>
<p>3. That God (Isa. 46:10; Rom. 11:34-36; Acts 15:18; 2:22; Gen. 45:5-8; Mat. 10:29, 30; 20:15;</p>	<p>III. That God has (Isa. 46:10) decreed in Himself from everlasting touching all things,</p>	<p>III. God had decreed in Himself, before the world was, concerning all things, whether necessary,</p>

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<p>Eph. 1:11) both decreed in himself from everlasting touching all things, and the very least circumstances of every thing, effectually to work and dispose them according to the counsel of his own will, to the praise and glory of his great name. And touching his chiefest Creatures that God has in (Eph. 1:3, 4:11) Christ (Eph. 1:3, 4:11; Mat. 25:34) before the foundation of the world (Eph. 1:5.; Rom. 9:11-13; Mal. 1:2; 2 Tim. 1:9), according to the good pleasure of his will (Acts 13:48; Eph. 1:4, 5; 1 Tim. 5:21; Mat. 25:31, 34), ordained some men and Angels, to eternal life to be (Eph. 1:5, 7, 10; Col. 1:14, 17-19; 2:10; Rom. 8:19, 30; Rev. 19:10) accomplished through Jesus Christ, to the praise of the glory of his grace (Eph. 1:6-9:11). And on the other hand has likewise (Jude 4) before of old according (Rom. 9:11, 12, 15, 17, 18; Mal. 1:3; Exod. 9:16) to his just purpose (Jud. 4, 6; Rom. 9:22; Mat. 25:41) ordained others both Angels and men, to eternal condemnation, to be (2 Peter 2:12; 2 Cor. 4:3, 4; 1 Peter 2:8; John 3:19) accomplished through their own corruption to the (Pro. 16:4; Rom. 2:5, 9:22) praise of his justice.</p>	<p>effectually to work and dispose them (Eph. 1:11) according to the counsel of His own will, to the glory of His name; in which decree appears His wisdom, constancy, truth, and faithfulness (Col. 2:3); Wisdom is that whereby He contrives all things (Num. 23:19-20); Constancy is that whereby the decree of God remains always immutable (Jer. 10:10; Rom. 3:4); Truth is that whereby He declares that alone which He has decreed, and though His sayings may seem to sound sometimes another thing, yet the sense of them does always agree with the decree (Isa. 44:10); Faithfulness is that whereby He effects that He has decreed, as He has decreed. And touching His creature man (Eph. 1:3-7; 2 Tim. 1:9; Acts 13:48; Rom. 8:29-30), God had in Christ before the foundation of the world, according to the good pleasure of His will, foreordained some men to eternal life through Jesus Christ, to the praise and glory of His grace (Jude 4,6; Rom. 9:11-13; Prov. 16:4), leaving the rest in their sin to their just condemnation, to the praise of His justice.</p>	<p>accidental or voluntary, with all the circumstances of them, to work, dispose, and bring about all things according to the counsel of His own will, to His glory: (Yet without being the [chargeable] author of sin, or having fellowship with any therein) in which appears His wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing His decree: And God hath before the foundation of the world, foreordained some men to eternal life, through Jesus Christ, to the praise and glory of His grace; [having foreordained and] leaving the rest in their sin to their just condemnation, to the praise of His justice (Isa. 46:10; Eph. 1:11; Rom. 11:33; Psa. 115:3; 135:6; 33:15; 1 Sam. 10:9, 26; Prov. 21:6; Exod. 21:13; Prov. 16:33; Psa. 144; Isa. 45:7; Jer. 14:22; Mat. 6:28, 30; Col. 1:16, 17; Num. 23:19, 20; Rom. 3:4; Jer. 10:10; Eph. 1:4, 5; Jude 4, 6; Prov. 16:4).</p>
<p>4. That in the beginning (Gen. 1; Col. 1:16; Isa. 45:12; Heb. 11:3; Rev. 4:11) God made all things of nothing very good: and created man (Gen. 1:26, 27; Eph. 4:24; Eccl. 7:31) after his own image and likeness, in righteousness and holiness of truth. That (Gen. 3:1, 4, 5; 2 Cor. 11:3, John 8:44) straight ways after by the subtlety of the Serpent which Satan used as his instrument (2 Peter 2:4; John 8:44; Jude 6) himself with his Angels having sinned before and not kept their first estate, but justify their own habitation; first</p>	<p>IV. (Gen. 1; Col. 1:16; Heb. 11:3; Isa. 45:12) In the beginning God made all things very good, created man after His own (Gen. 1:26; 1 Cor. 15:45-46; Eccl. 7:31) image and likeness, filling him with all perfection of all natural excellency and uprightness, free from all sin (Psa. 49:20). But long he abode not in this honor, but by the (Gen. 3:1, 4, 5; 2 Cor. 11:3) subtlety of the Serpent, which Satan used as his instrument, himself with his angels having sinned before and not (2 Peter 2:4; Jude 6; John 8:44) kept their</p>	<p>IV. In the beginning God made all things very good; created man after His own image, filled with all meet perfection of nature, and free from all sin; but long he abode not in this honor; Satan using the subtlety of the serpent to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, transgressed the command of God, and fell, whereby death came upon all his posterity; who now are conceived in sin, and by nature the children of wrath, the servants of sin, the</p>

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<p>(Gen. 3:1-3, 6; 1 Tim. 2:14; Eccl. 7:31; Gal. 3:22) Eve, then Adam by her means, did wittingly and willingly fall into disobedience and transgression of the commandment of God. For the which death (Rom. 5:12, 18, 19; 6:23; Gen. 2:17) reigned over all: yea even (Rom. 5:14; 9:11) over infants also, which have not sinned, after the like manner of the transgression of Adam, that is, actually: Yet are (Gen. 5:3; Psa. 51:5; Eph. 2:3) all since the fall of Adam begotten in his own likeness after his image, being conceived and borne in iniquity, and so by nature the children of wrath and servants of sin, and subject to death, and all other calamities due unto sin in this world and for ever.</p>	<p>first estate, but left their own habitation; first (Gen. 3:1, 2, 6; 1 Tim. 2:14; Eccl. 7:31; Gal. 3:32) Eve, then Adam being seduced did wittingly and willingly fall into disobedience and transgression of the Commandment of their great Creator, for the which death came upon all, and reigned over all, so that all since the Fall are conceived in sin, and brought forth in iniquity, and so by nature children of wrath, and servants of sin, subjects of (Rom. 5:12, 18, 19; 6:23; Eph. 2:3) death, and all other calamities due to sin in this world and for ever, being considered in the state of nature, without relation to Christ.</p>	<p>subject of death, and other miseries in this world, and for ever, unless the Lord Jesus Christ set them free (Gen. 1:1; Col. 1:16; Isa. 45:12; 1 Cor. 15:45, 46; Eccl. 7:29; Gen. 3:1, 4, 5; 2 Cor. 11:3; 1 Tim. 2:14; Gal. 3:22; Rom. 5:12, 18, 19; 6:22; Eph. 2:3).</p>
		<p>V. God in His infinite power and wisdom, doth dispose all things to the end for which they were created; that neither good nor evil befalls any by chance, or without His providence; and that whatsoever befalls the elect, is by His appointment, for His glory, and their good (Job 38:11; Isa. 46:10, 11; Eccl. 3:14; Mark 10:29, 30; Exod. 21:13; Prov. 16:33; Rom. 8:28).</p>
<p>5. That all mankind being thus fallen and become altogether dead in sin, and subject to the eternal wrath of God both by original and actual corruption: The (Gen. 3:15; Eph. 2:4, 5; Gen. 15:6; Rom. 4:2-5; 3:24-26; John 3:16) elect are redeemed, quickened, raised up and saved again, not of themselves, neither by works, lest any man should boast himself; but wholly and only by God of his free grace and mercy through faith in Christ Jesus (1 Cor. 1:30, 31; Phil. 3:8-11; Jer. 23:5, 6; 9:23, 24), who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as</p>	<p>V. All mankind being thus fallen, and become altogether dead in sins and trespasses, and subject to the eternal wrath of the great God by transgression; yet the elect, which God has (Jer. 31:2) loved with an everlasting love, are (Gen 3:15; Eph. 1:3, 7; 2:4, 9; 1 Thes. 5:9; Acts 13:38) redeemed, quickened, and saved, not by themselves, neither by their own works, lest any man should boast himself, but wholly and only by God of (1 Cor.5:21; Jer. 9:23, 24) His free grace and mercy through Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption, that as it is written he that</p>	<p>VI. All the elect being loved of God with an everlasting love, are redeemed, quickened, and saved, not by themselves, nor their own works, lest any man should boast, but, only and wholly by God, of His own free grace and mercy, through Jesus Christ, who is made unto us by God, wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoices, might rejoice in the Lord (Jer. 31:2; Eph. 1:3, 7, 2:8, 9; 1 Thes. 5:9; Acts 13:48; 2 Cor. 5:21; Jer. 9:23, 24; 1 Cor. 1:30, 31; Jer. 23:6).</p>

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it is written, He that rejoices let him rejoice in the Lord.	rejoices, let him rejoice in the Lord.	
6. That this therefore only is life (John 17:3; 3:36; Jer. 31:33, 34) eternal to know the only true God, and whom he has sent into the world Jesus Christ. And that on the contrary the (2 Thes. 1:8; Eph. 1:6; John 3:36) Lord will render vengeance in flaming fire unto them that know not God, and which obey not the Gospel of our Lord Jesus Christ.	VI. (John 17:3; Heb. 5:9; Jer. 23:5, 6) This therefore is life eternal, to know the only true God, and whom He has sent Jesus Christ (2 Thes. 1:8; John 3:36). And on the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Gospel of our Lord Jesus Christ.	VII. And this is life eternal, that we might know Him the only true God, and Jesus Christ whom He hath sent. And on the contrary, the Lord will render vengeance, in flaming fire, to them that know not God, and obey not the gospel of Jesus Christ (John 17:3; Heb. 5:9; 2 Thes. 1:8; John 6:36).
7. That the rule of this knowledge faith and obedience, Concerning the (Exod. 10:4-6; 39:42, 43; Deut. 4:2, 5, 6; Gen. 6:22; 1 Chron. 28:19) worship and service of God and (Psa. 119:105) all other Christian duties, is not the (Isa. 29:13; Mat. 15:9; John 5:39; 2 Peter 16:19; 2 Tim. 3:16, 17) opinions, devices, laws, or constitutions of men, but the written word of the ever-living God, contained in the canonical books of the old and new Testament.	VII. The rule of this knowledge, faith, and obedience, concerning the worship and service of God, and all other Christian duties, is not mans inventions, opinions, devices, laws, constitutions, or traditions unwritten whatsoever, but only the word of God contained in the Canonical Scriptures (John 5:39; 2 Tim. 3:15-17; Col. 21:18, 23; Mat. 15:9).	VIII. The rule of this knowledge, faith, and obedience, concerning the worship of God, in which is contained the whole duty of man, is (not men's laws, or unwritten traditions, but) only the word of God contained [viz., written] in the holy Scriptures; in which is plainly recorded whatsoever is needful for us to know, believe, and practice; which are the only rule of holiness and obedience for all saints, at all times, in all places to be observed (Col. 2:23; Mat 15:6, 9; John 5:39; 2 Tim. 3:15-17; Isa. 8:20; Gal. 1:8, 9; Acts 3:22, 23).
8. That in this word (Deut. 18:18; John 1:18; 15:15; 4:25; Acts 3:22) Jesus Christ has revealed whatsoever his father thought needful for us to know, believe and obey as touching his (The Book of Hebrews; 2 Cor. 1:28) person and Offices, in whom all the promises of God are yea, and in whom they are Amen to the praise of God through us.	VIII. In this written Word God has plainly revealed whatsoever He has thought needful for us to know, believe, and acknowledge, touching the nature and office of Christ, in whom all the promises are Yea and Amen to the praise of God (Acts 3:22, 23; Heb. 1:1, 2; 2 Tim 3:15-17; 2 Cor. 1:20).	
9. That touching his person, the Lord Jesus, of who (Luke 24:44; John 5:46; Acts 10:41, 43) Moses and the Prophets wrote, and who the Apostles preached, is the (Pro. 8:22; Mica. 5:2; John 1:1-3; Heb. 1; Col. 1:15-17) everlasting Son of God, by eternal generation, the brightness of his Fathers glory, and the engraven	IX. Touching the Lord Jesus, of whom (Gen. 3:15; 22:18; 49:10; Dan. 7:13; 9:24-26) Moses and the Prophets wrote, and whom the Apostles preached, is the (Prov. 8:23; John 1:1-3; Col. 1:1, 15-17) Son of God the Father, the brightness of His glory, the ingrave form of His being, God with Him and with His Holy	IX. The Lord Jesus Christ, of whom Moses and the Prophets wrote, the Apostles preached, He is the Son of God, the brightness of His glory, etc. by whom He made the world; who upholds and governs all things that He hath made; who also when the fullness of time was come, was made of a woman, of the tribe of Judah, of

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<p>form of his Person; coessential, coequal, and coeternal, god with him and with the holy Ghost, by who he has made the worlds, by whom he upholds and governs all the works he has made; who also when the (Gal. 4:4; Gen. 3:15) fullness of time was come, was made man of a woman, of (Heb. 7:14; Rev. 5:5) the Tribe of Judah, of the (Rom. 1:3; Gen. 22:18; Mat. 1:1ff; Luke 3:23ff; Isa. 7:14; Luke 1: 26, 27ff; Heb. 2:16) seed of David and Abraham, to wit of Mary that blessed Virgin, by the holy Ghost coming upon her, and the power of the most high overshadowing her; and was also (Heb. 4:15; Isa. 53:3, 4, 9; Phil. 2:7, 8) in all things like unto us, sin only excepted.</p>	<p>Spirit, by whom He made the world, by whom He upholds and governs all the works He has made, who also (Gal. 4:4) when the fullness of time was come was, was made man of a (Heb. 7:14; Rev. 5:5 with Gen. 49:9-10) woman, of the Tribe of (Rom. 1:3; 9:5; Mat. 1:16; Luke 3:23, 26; Heb. 2:16) Judah, of the seed of Abraham and David, to wit, of Mary that blessed Virgin, by the Holy Spirit coming upon her, and the power of the most High overshadowing her, and was also in (Isa.53:3-5; Phil. 2:8) all things like unto us, sin only excepted.</p>	<p>the seed of Abraham and David; to wit, of the virgin Mary, the Holy Spirit coming down upon her, the power of the most High overshadowing her; and He was also tempted as we are, yet without sin (Gen. 3:15; 22:18; 49:10; Dan. 7:13; 9:24, etc.; Prov. 8:23; John 1:1-3; Heb. 1:8; Gal. 4:4; Heb. 7:14; Rev. 5:5; Gen. 49:9, 10, Rom. 1:3; 9:10; Mat. 1:16; Luke 3:23, 26; Heb. 2:16; Isa. 53:3-5; Heb. 4:15).</p>
<p>10. That touching his Office, he (1 Tim. 2:5; Heb 9:15; 13:20; Dan. 9:24, 25) only is made the Mediator of the new Testament, even of the everlasting Covenant of grace between God and man, to be perfectly and fully the Prophet (Deut. 18:15, 18; Psa. 45; 110:4; Isa. 9:6, 7; 55:4; Acts 5:31; Heb. 7:24; Luke 1:32, 33), Priest and King of the Church of God for evermore.</p>	<p>X. Touching His office (2 Tim. 2:15; Heb. 9:15; John 14:6), Jesus Christ only is made the Mediator of the New Covenant, even the everlasting covenant of grace between God and man, toeye can attain unto, whom never man saw, nor can see; that there is but (Heb. 1:2; 3:1, 2; 7:24; Acts 5:31) be perfectly and fully the Prophet, Priest and King of the Church of God for evermore.</p>	<p>X. Jesus Christ is made the mediator of the new and everlasting covenant of grace between God and man, ever to be perfectly and fully the prophet, priest, and king of the Church of God for evermore (1 Tim. 2:5; Heb. 9:15; John 14:6; Isa. 9:6, 7).</p>
<p>11. That he (Pro. 8:23; Isa. 42:6; 49:1, 5; 11:2-5; Acts 10:38) was from everlasting, by the lust and sufficient authority of the father, and in respect of his manhood from the womb, called and separated hereunto, and anointed also most fully and abundantly with all necessary gifts, as is (John 3:34) written; God has not measured out the Spirit unto him.</p>	<p>XI. Unto this office He was fore-ordained from everlasting, by the (Prov. 8:23; Isa. 42:6; 49:1, 5) authority of the Father, and in respect of His manhood, from the womb called and separated, and (Isa. 11:2-5; 61:1-3 with Luke 4:17, 22; John1:14,16; 3:34) anointed also most fully and abundantly with all gifts necessary, God having without measure poured the Spirit upon Him.</p>	<p>XI. Unto this office He was appointed by God from everlasting; and in respect of his manhood, from the womb called, separated, and anointed most fully and abundantly with all gifts necessary, God having without measure poured out His Spirit upon Him (Prov. 8:23; Isa. 42:6; 49:15; 11:2-5; 61:1, 2; Luke 4:17, 22; John 1:14, 26; 3:34).</p>
	<p>XII. In this call the Scripture hold forth two special things considerable; first, the call to the office; secondly the office its self. First, that (Heb. 5:4-6) none takes</p>	<p>XII. Concerning His mediatorship, the Scripture holds forth Christ's call to His office; for none takes this honor upon Him, but He that is called of God</p>

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	<p>this honor but he that is called of God, as was Aaron, so also Christ, it being an action especially of God the Father, whereby a special covenant being made, He ordains His Son to this office: which Covenant is, that (Isa. 53:10) Christ should be made a sacrifice for sin, that He shall see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; which calling therefore contains in it self (Isa. 42:13) choosing (1 Peter 1:20), for-ordaining (John 3:17; 9:27; 10:36), sending, choosing respects the end, foreordaining the means, sending the execution it self (John 8:32), all of mere grace, without any condition fore-seen wither in men, on in Christ Himself.</p>	<p>as was Aaron, it being an action of God, whereby a special promise being made, He ordains His Son to this office; which promise is, that Christ should be made a sacrifice for sin; that He should see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; all of meer free and absolute grace towards God's elect, and without any condition foreseen in them to procure it (Heb. 5:4-6; Isa. 53:10, 11; John 3:16; Rom. 8:32).</p>
<p>12. That this (1 Tim. 2:5; Heb. 7:24; Dan. 7:14; Acts 4:12; Isa. 43:11; Luke 1:33) Office, to be Mediator, that is, Prophet, Priest and King of the Church of God, is so proper to him, as neither in the whole, nor in any part thereof, it can be transferred from him to any other.</p>	<p>XIII. So that this office to be Mediator, that is, to be Prophet, Priest, and King of the Church of God, is so proper to Christ, as neither in the whole, not in any part thereof, it can be transferred from Him to any other (1 Tim. 2:15; Heb. 7:24; Dan. 5:14; Acts 4:12; Luke 1:23; John 14:6).</p>	<p>XIII. 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 (1 Tim. 2:5; Heb. 7:24; Dan. 7:14; Acts 4:12; Luke 1:33; John 14:6).</p>
	<p>XIV. This office it self to which Christ was called, is three fold, of (Deut. 18:15 with Acts 3:22-23) a Prophet, of (Psal. 110:3; Heb. 3:1; 4:14-15; 5:6) Priest, and of (Psal. 2:6) King: this number and order of offices is showed; first by mens necessities grievously laboring (Acts 26:18; Col. 1:3) under ignorance, by reason whereof they stand in infinite necessity of the Prophetical office of Christ to relieve them. Secondly (Col. 1:21; Eph. 2:12), alienation from God, wherein they stand in need of the Priestly office to reconcile them. Thirdly, our (Song of Sol. 1:3; John 6:44) utter disability to return to Him, by which they stand in need of the power of Christ in His Kingly</p>	<p>XIV. This office to which Christ is called, is threefold; a prophet, priest, and king: This number and order of offices is necessary, for in respect of our ignorance, we stand in need of His prophetic office; in respect of our great alienation from God, we need His priestly office to reconcile us; and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold and preserve us to His heavenly kingdom (Deut. 18:15; Acts 3:22, 23; Heb. 3:1; 4:14, 15; Psal. 2:6; 2 Cor. 5:20; Acts 26:18; Col. 1:21; John 16:8; Psal. 110:3; Song of Sol. 1:3; John 6:44; Phil. 4:13; 2 Tim. 4:18).</p>

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	office to assist and govern them.	
<p>13. That touching his Prophecy (Deut. 18:15; Acts 3:22-24; Mat. 3:17; John 1: 18; 17:8; Eph. 1:8, 9; 2 Tim. 3:15-17), Christ has perfectly revealed out of the bosom of his father, the whole word and will of God, that is needful for his servants, either jointly or separately to know, believe and obey: That he has spoken and doth speak to his Church in his own (Pro. 9:3, John 13:20; Luke 10:16; Mat. 10:40, 41; Deut. 33:8, 10) ordinance, by his own ministers and instruments only, and not by any false (Mat. 7:15, 16; 24; 23:24; 2 Peter 2; 2 Tim. 4:3, 4; Rom. 10:14, 15; Jer. 23:21; 2 John 10) ministry at any time.</p>	<p>XV. Touching the Prophecy of Christ, it is that whereby He has (John 1:18; 12:49-50; 15; 17:8; Deut. 18:15) perfectly revealed the whole will of God out of the bosom of the Father, that is needful for His servants to know, believe, and obey; and therefore is called not only a Prophet and a (Mat. 23:10) Doctor, and the (Heb. 3:1) Apostle of our profession, and the (Mal. 3:1) Angel of the Covenant; but also the very (1 Cor. 1:24) wisdom of God, and the (Col. 2:3) treasures of wisdom and understanding.</p>	<p>XV. Concerning the prophecy of Christ, it is that whereby He hath revealed the will of God, whatsoever is needful for His servants to know and obey; and therefore He is called not only a prophet and doctor, and the apostle of our profession, and the angel of the covenant, but also the very wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continues revealing the same truth of the gospel to His people (John 1:18; 12:49, 50; 17:8; Deut. 18:15; Mat. 23:10; Heb. 3:1; Mal. 3:1; 1 Cor. 1:24; Col. 2:3).</p>
	<p>XVI. That He might be such a Prophet as thereby to every way complete, it was necessary that He should be (John 1:18; 3:13) God, and with all also that He should be man; for unless He had been God, He could have never perfectly understood the will of God (1 Cor. 2:11, 16), neither had He have been able to reveal it throughout all ages; and unless He had been man, He could not fitly have unfolded it in His (Acts 3:22 with Deut. 18:15; Heb. 1:1) own person to man.</p>	<p>XVI. That He might be a prophet every way complete, it was necessary He should be God, and also that He should be man; For unless He had been God, He could never have perfectly understood the will of God; and unless He had been man, He could not suitably have unfolded it in His own person to men (John 1:18; Acts 3:22; Deut. 18:15; Heb. 1:1).</p> <p>Note: That Jesus Christ is God is wonderfully and clearly expressed in the Scriptures. He is called the mighty God, Isa. 9:6. That Word was God, John 1:1. Christ, who is God over all, Rom 9:5. God manifested in the flesh, 1 Tim. 3:16. The same is very God, 1 John 5:20. He is the first, Rev. 1:8. He gives being to all things, and without Him was nothing made, John 1:2. He forgives sins, Mat. 9:6. He is before Abraham, John 8:58. He was and is, and ever will be the same, Heb. 13:8. He is always with His to the end of the world, Mat. 28:20. Which could not be said of Jesus Christ, if He were</p>

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		<p>not God. And to the Son He says, Thy throne, O God, is forever and ever, Heb. 1:8, John 1:18.</p> <p>Also, Christ is not only perfectly God, but perfect man, made of a woman, Gal. 4:4. Made of the seed of David, Rom 1:3. Coming out of the loins of David, Acts 2:30. Of Jesse and Judah, Acts 13:23. In that the children were partakers of flesh and blood He Himself likewise took part with them, Heb. 2:14. He took not on Him the nature of angels, but the seed of Abraham, verse 16. So that we are bone of His bone, and flesh of His flesh, Eph. 5:30. So that He that sanctifies, and they that are sanctified are all of one, Heb.2:11. See Acts 3:22, Deut. 18:15; Heb. 1:1.</p>
<p>14. That touching his Priesthood (John 17:19. Heb. 5: 7-9; 9:26; Isa. 53; Rom. 5:19; 1 Peter 1:2. Col. 2:20; Eph. 5:2), being consecrated, he has appeared once to put away sin, by offering and sacrificing of himself; and to this end has fully performed and suffered all those things, by which God through the blood of that his cross, in an acceptable sacrifice, might be reconciled to his elect; and having (Eph. 2:1, 4, 15, 16; Heb. 9, 10) broke down the partition wall, and therewith finished and removed all those legal rites, shadows, and ceremonies, is now (Heb. 4:24; 16; 9:24; 10:19, 20) entered within the veil into the holy of Holies to the very heaven, and presence of God, where he for ever lives, and sits at the right hand of Majesty (Rom. 3:34) appearing before the face of his Father, to make intercession for such as come unto the Throne of grace by that new and living way; And not that only, but makes his people a (1 Peter 2:5; Rev. 1:5, 6; 8:3, 4; Rom. 12:1; Mark 9:49, 50; Mal. 1:14; John 4:23, 24; Mat. 7:</p>	<p>XVII. Touching His Priesthood, Christ (John 17:19; Heb. 5:7-9; 9:26; Rom. 5:19; Eph. 5:12; Col. 1:20) being consecrated, has appeared once to put away sin by the offering and sacrifice of Himself, and to this end has fully performed and suffered all those things by which God, through the blood of that His Cross in an acceptable sacrifice, might reconcile His elect only (Eph. 2:14-16; Rom. 8:34); and having broken down the partition wall, and therewith finished and removed all the rites, shadows, and ceremonies, is now entered within the veil, into the Holy of Holiest, that is, to the very Heavens, and presence of God, where He for ever lives and sits at the right hand of Majesty, appearing before the face of His Father to make intercession for such as come to the Throne of Grace by that new and living way; and not that only, but (1 Peter 2:5; John 4:23, 24) makes His people a spiritual House, an holy Priesthood, to offer up spiritual sacrifice acceptable to God through Him; neither does</p>	<p>XVII. Concerning His priesthood, Christ having sanctified Himself, hath appeared once to put away sin by that one offering of Himself a sacrifice for sin, by which He hath fully finished and suffered all things God required for the salvation of His elect, and removed all rites and shadows, etc. and is now entered within the vail into the holy of holies, which is the presence of God. Also, He makes His people a spiritual house, a holy priesthood, to offer up spiritual sacrifice acceptable to God through Him. Neither doth the Father accept, nor Christ offer to the Father, any other worship or worshippers (John 17:19; Heb. 5:7-10, 12; Rom. 5:19, Eph. 5:2; Col. 1:20; Eph. 2:14, etc.; Rom. 8:34; Heb. 9:24; 8:1; 1 Peter 2:5; John 4:23, 24).</p>

<p style="text-align: center;">True Confession (1596)</p>	<p style="text-align: center;">First London Confession (1644)</p>	<p style="text-align: center;">First London Confession (1646)</p>
<p>6-8; Isa. 1:12ff) spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God through him. Neither doth the Father accept, or Christ offer any other sacrifice, worship, or worshippers.</p>	<p>the Father accept, or Christ offer to the Father any other worship or worshippers.</p>	
	<p>XVIII. This Priesthood was not legal, or temporary, but according to the order (Heb. 7:17) of Melchisedec (Heb. 7:16) not by a carnal commandment, but by the power of endless life (Heb. 7:18-21); not by an order that is weak and lame, but stable and perfect, not for a (Heb. 7:24-25) time, but for ever, admitting no successor, but perpetual and proper to Christ, and of Him that ever lives. Christ Himself was the Priest, Sacrifice and Alter: He was (Heb. 5:6) Priest, according to both natures, He was a sacrifice most properly according to His human nature (Heb. 10:10; 1 Peter 1:18-19; Col. 1:20-21; Isa. 53: 10; Mat. 20:28): where in Scripture it is wont to be attributed to His body, to His blood; yet the chief force whereby this sacrifice was made effectual, did depend upon His (Acts 20:28; Rom. 8:3) divine nature, namely, that the Son of God did offer Himself for us: He was the alter properly according to His divine nature, it belonging to the (Heb. 9:14; 13:10, 12, 15; Mat. 23:17; John 17:19) Alter to sacrifice that which is offered upon it, and so it ought to be of greater dignity then the Sacrifice itself.</p>	<p>XVIII. This priesthood was not legal or temporary, but according to the order of Melchisedec, and is stable and perfect, not for a time, but forever, which is suitable to Jesus Christ, as to Him that ever lives. Christ was the priest, sacrifice, and altar: He was a priest according to both natures; He was a sacrifice according to His human nature; whence in Scripture it is attributed to His body, to His blood: Yet the effectualness of this sacrifice did depend upon His divine nature; therefore it is called the blood of God. He was the altar according to His divine nature, it belonging to the altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself (Heb. 5:6; 7:16, etc.; 9:13, 14; 10:10; 13:10, 12, 15; 1 Peter 1:18, 19; Col. 1:20, 22; Acts 20:28; Mat. 23:17; John 17:19).</p>
<p>15. That touching (Cor. 15:4ff; 1 Peter 3:21, 22; Mat. 28:18, 20) Kingdom, being risen, ascended, entered into glory, set at the right hand of God, al power in Heaven and earth give unto him; which power he (Josh. 5:14; Zech. 1:8ff; Mark 1:27; Heb. 1:14) now exercises over all Angels and men, good and bad, to the</p>	<p>XIX. Touching His Kingdom (1 Cor. 15:4; 1 Peter 3:21-22; Mat. 28:18-20; Luke 24:51; Acts 1:11; 5:30-31; John 19:36; Rom. 14:17), Christ being risen from the dead, ascended into Heaven, sat on the right hand of God the Father, having all power in Heaven and earth, given unto Him, He does spiritually govern</p>	<p>XIX. Concerning His kingly office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all, angels and men, good and bad, to the preservation and salvation of the elect, and to the overruling</p>

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<p>preservation and salvation of the elect, to the overruling and destruction of the reprobate (Eph. 5:26, 27; Rom. 5-8, 14, 17; Gal. 5:22, 23; 1 John 4:13ff); communicating and applying the benefits, virtue and fruits of his prophecy and Priesthood unto his elect, namely to the remission, subduing, and taking away of their sins, to their justification, adoption-of-sons, regeneration, sanctification, preservation and strengthening in all their spiritual conflicts against Satan, the world and the flesh etc. continually dwelling in, governing and keeping their hearts in his true faith and fear by his holy spirit, which having (Psa. 51:10-12; 89:30-34; Job. 33:29, 30; Isa. 54:8-10; John 13:1; 16:31, 32; Luke 22:31, 32, 40; 2 Cor. 22:7-9; Eph. 6:10ff; Rom. 11:29; Gal. 5:17, 22, 23) once give it, he never takes away from them, but by it still begets and nourishes in them repentance, faith, love, obedience, comfort, peace, joy, hope, and all Christian virtues, unto immortality, notwithstanding that it be sometimes through sin and temptation, interrupted, smothered, and as it were overwhelmed for the time. Again on the contrary (Job 1:6; 2; 1 Kings 22:19; Isa. 10:5, 15; Rom. 9:17, 18; Rom. 1:21; 2:4-6; Eph. 4:17-19; 2 Peter 3:3; 1 Thes. 5:3, 7; Isa. 57:20, 22; 2 Peter 2) ruling in the world over his enemies, Satan, and all the vessels of wrath; limiting, using, restraining them by his mighty power, as seems good in divine wisdom and justice, to the execution of his determinate counsel, to wit to their seduction, hardening and condemnation, delivering them up to a reprobate mind, to be kept in darkness, sin and sensuality unto judgment.</p>	<p>His Church, exercising His power (Mark 1:27; Heb. 1:14; John 16:7, 15) over all angels and men, good and bad, to the preservation and salvation of the elect, to the over-ruling and destruction of His enemies, which are reprobates (John 5:26-27; Rom. 5:5-7; 14:17; Gal. 5:22, 23; John 1:4, 13), communicating and applying the benefits, virtue, and fruit of His Prophecy and Priesthood to His elect, namely, to the subduing and taking away of their sins, to their justification and adoption of Sons, regeneration, sanctification, preservation and strengthening in all their conflicts against Satan, the World, the Flesh, and the temptations of them, continually dwelling in, governing and keeping their hearts in faith and filial fear by His Spirit, which having (John 13:1; 10:28-29; 14:16-17; Rom. 11:29; Psal. 51:10-11; Job 33:29-30; 2 Cor. 12:7, 9) given it, He never takes it away from them, but by it still begets and nourishes in them faith, repentance, love, joy, hope, and all heavenly light in the soul unto immortality, notwithstanding through our own unbelief, and the temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for the time (Job 1, 2; Rom. 1:21; 2:4-6; 9:17-18; 2 Peter 2). And on the contrary, ruling in the world over His enemies, Satan, and all the vessels of wrath, limiting, using, restraining them by His mighty power, as seems good in His divine wisdom and justice to the execution of His determinate counsel, delivering them up to a reprobate mind, to be kept through their own deserts, in darkness and sensuality unto judgment.</p>	<p>and destruction of His enemies. By this kingly power He applies the benefits, virtue, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: By this His mighty power He rules the vessels of wrath, using, limiting and restraining them, as it seems good to His infinite wisdom (1 Cor. 15:4; 1 Peter 3:21, 22; 2 Peter 2; Mat. 28:18, 19; Luke 24:51; Acts 1:1; 5:30, 31; John 5:26, 27; 16:15; 19:36; Rom. 1:21; 5:6-8; [9:17-18]; 14:9, 17; Gal. 5:22, 23; Mark 1:27; Heb. 1:14; Job 2:8; Eph. 4:17, 18).</p>

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<p>16. That this Kingdom shall be then fully perfected when he shall the (Dan. 12:2, 3; John 5:22, 28, 29; Mat. 25:31; 1 Cor. 15:24; Mat. 13:41, 49; 2 Thes. 1:9, 10; 1 Thes. 4:17; John 17:22, 23; 1 Cor. 15:28) second time come in glory with his mighty Angels unto judgment, to abolish all rule, authority and power, to put all his enemies under his feet, to separate and free all his chosen from them for ever, to punish the wicked with everlasting perdition from his presence, to gather, join, and carry the godly with himself into endless glory, and then to deliver, up the Kingdom to God, even the Father, that so the glory of the father may be full and perfect in the Son, the glory of the Son in all his members, and God be all in all.</p>	<p>XX. This Kingdom shall be then fully perfected when He shall the second time come in glory to reign among His saints, and to be admired of all them which do believe, when He shall put down all rule and authority under His feet, that the glory of the Father may be full and perfectly manifested in His Son, and the glory of the Father and the Son in all His members (1 Cor. 15:24,28; Heb. 9:28; 2 Thes. 1:9, 10; 1 Thes. 4:15-17; John 17:21, 26).</p>	<p>XX. This His kingly power shall be more fully manifested when He shall come in glory to reign among His saints, when He shall put down all rule and authority under His feet, that the glory of the Father may be perfectly manifested in His Son, and the glory of the Father and the Son in all His members (1 Cor. 15:24, 28; Heb. 9:28; 2 Thes. 1:9, 10; 1 Thes. 4:15-17; John 17:21, 26).</p>
	<p>XXI. That Christ Jesus by His death did bring forth salvation and reconciliation only for the (John 15:13; Rom. 8:32-34; 5:11; 3:25) elect, which were those whichever can attain unto, whom never man saw, nor can see; that there is but (Job 17:2 with 6:37) God the Father gave Him; and that the Gospel which is to be preached to all men as the ground of faith, is, that (Mat. 16:16; Luke 2:26; John 6:9; 7:3; 20:31; 1 John 5:11) Jesus is the Christ, the Son of the ever blessed God, filled with the perfection of all heavenly and spiritual excellencies, and that salvation is only and alone to be had through the believing in His name.</p>	<p>XXI. Jesus Christ by His death did purchase salvation for the elect that God gave unto Him: These only have interest in Him, and fellowship with Him, for whom He makes intercession to His Father in their behalf, and to them alone doth God by His Spirit apply this redemption; as also the free gift of eternal life is given to them, and none else (Eph. 1:14; Heb. 5:9; 7:25; Mat. 1:21; John 17:6; 1 Cor. 2:12; Rom. 8:29,30; 1 John 5:12; John 15:35; 3:16).</p>
	<p>XXII. That faith is the (Eph. 2:8; John 6:29; 4:10; Phil. 1:29; Gal. 5:22) gift of God wrought in the hearts of the elect by the Spirit of God, whereby they come to see, know, and believe the truth of the (John 17:17; Heb. 4:11-12; John 6:63) Scriptures, and not only so, but the excellency of them above all other writing and things in the</p>	<p>XXII. Faith is the gift of God, wrought in the hearts of the elect by the Spirit of God; by which faith they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in His</p>

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	<p>world, as they hold forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power of the fullness of the Spirit in His workings and operations; and thereupon are enabled to cast the weight of their souls upon this truth thus believed.</p>	<p>nature and offices, and of the power and fullness of the Spirit in its [His] workings and operations; and so are enabled to cast their souls upon His truth thus believed (Eph. 2:8; John 6:29; 4:10; Phil. 1:29; Gal. 5:22; John 17:17; Heb. 4:11, 12; John 6:63).</p>
	<p>XXIII. Those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away; and though many storms and floods do 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, but shall be kept by the power of God to salvation, where they shall enjoy their purchased possession, they being formerly engraven upon the palms of God's hands (Mat. 7:24, 25; John 13:1; 1 Peter 1:4-6; Isa. 49:13-16).</p>	<p>XXIII. All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away; seeing the gifts of God are without repentance; so that He still begets and nourishes 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; not withstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet 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 engraven upon the palms of His hands, and their names having been written in the book of life from all eternity (Mat. 7:24, 25; John 13:10; 10:28, 29; 1 Peter 1:4-6; Isa. 49:13-16).</p>
	<p>XXIV. That faith is ordinarily (Rom. 10:17; 1 Cor. 1:21) begot by the preaching of the Gospel, or word of Christ, without respect to (Rom. 9:16) any power or capacity in the creature, but it is wholly (Rom. 2:1, 2; Ezek. 16:6; Rom 3:12) passive, being dead in sins and trespasses, does believe, and is converted by no less power (Rom. 1:16; Eph. 1:19; Col 2:12), then that which raised Christ from the dead.</p>	<p>XXIV. Faith is ordinarily begotten by the preaching of the gospel, or word of Christ, without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe and is converted by no less power than that which raised Christ from the dead (Rom. 10:17; 1 Cor. 1:28; Rom. 9:16; Ezek. 16:16; Rom. 1:16; 3:12; Eph. 1:19, Col. 2:12).</p>

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	<p>XXV. That the tenders of the Gospel to the conversion of sinners (John 3:14, 15; 1:12; Isa. 55:1; John 7:37), is absolutely free, no way requiring, as absolutely necessary, any qualifications, preparations, terrors of the Law, or preceding ministry of the Law, but only and alone the naked soul, as a (1 Tim. 1:15; Rom. 4:5; 5:8) sinner and ungodly to receive Christ, as Christ, as crucified, dead, and buried, and risen again, being made (Acts 5:30-31; 2:36; 1 Cor. 1:22-24) a Prince and a Savior for such sinners.</p>	<p>XXV. The preaching of the gospel to the conversion of sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead and buried, and risen again; who is made a prince and a Savior for such sinners as through the gospel shall be brought to believe on Him (John 1:12; 3:14, 15; Isa. 55:1; John 7:37; 1 Tim. 1:15; Rom. 4:5; 5:8; Acts 2:36; 5:30, 31; 1 Cor. 1:22, 24).</p>
	<p>XXVI. That the same power that converts to faith in Christ, the same power carries on the (1 Peter 1:5; 2 Cor. 12:9) soul still through all duties, temptations, conflicts, sufferings, and continually what ever a Christian is, he is by (1 Cor. 15:10) grace, and by a constant renewed (Phil. 2:12, 13; John 15:5; Gal. 2:19-20) operation from God, without which he cannot perform any duty to God, or undergo any temptations from Satan, the world, or men.</p>	<p>XXVI. The same power that converts to faith in Christ, carries on the soul through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same (1 Peter 1:5; 2 Cor. 12:9; 1 Cor. 15:10; Phil. 2:12, 13; John 15:5; Gal. 2:19, 20).</p>
	<p>XXVII. That God the Father, and Son, and Spirit, is one with (1 Thes. 1:1; John 14:10, 20; 17:21) all believers, in their (Col. 2:9, 10; 1:19; John 1:17) fullness, in (John 20:17; Heb. 2:11) relations (Col. 1:18; Eph. 5:30) as head and members (Eph. 2:22; 1 Cor. 3:16-17), as house and inhabitants, as (Isa. 16:5; 2 Cor. 11:3) husband and wife, one with Him, as (Gal. 3:26) light and love, and one with Him in His inheritance, and in all His (John 17:24) glory; and that all believers by virtue of this union and oneness with God, are the adopted sons of God, and heirs of Christ, co-heirs and joint heirs with Him of the inheritance of all</p>	<p>XXVII. All believers are by Christ united to God; by which union, God is one with them, and they are one with Him; and that all believers are the sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come (1 Thes. 1:1; John 17:21; 20:17; Heb. 2:11, 1 John 4:16; Gal. 2:19, 20).</p>

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	the promises of this life, and that which is to come.	
	XXVIII. That those which have union with Christ, are justified from all their sins, past (John 1:7; Heb 10:14; 9:26; 2 Cor. 5:19; Rom. 3:23), present, and to come, by the blood of Christ; which justification we conceive to be a gracious and free (Acts 13:38, 39; Rom. 5:1; 3:25, 30) acquittance of a guilty, sinful creature, from all sin by God, through the satisfaction that Christ has made by His death; and this applied in the manifestation of it through faith.	XXVIII. Those that have union with Christ, are justified from all their sins by the blood of Christ, which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by His death for all their sins, and this applied (in manifestation of it) through faith. 1 John 1:7; Heb. 10:14; 9:26; 2 Cor. 5:19; Rom. 3:23; Acts 13:38, 39; Rom. 5:1; 3:25, 30.
	XXIX. That all believers are a holy and (1 Cor. 1:1; 1 Peter 2:9) sanctified people, and that sanctification is a spiritual grace of the (Eph. 1:4) New Covenant, and effect of the (1 John 4:16) love of God, manifested to the soul, whereby the believer is in (Eph. 4:24) truth and reality separated, both in soul and body, from all sin and dead works, through the (Phil. 3:15) blood of the everlasting Covenant, whereby he also presents after a heavenly and evangelical perfection, in obedience to all the commands (Mat. 28:20), which Christ as Head and King in this New Covenant has prescribed to him.	XXIX. All believers are a holy and sanctified people, and that sanctification is a spiritual grace of the new covenant, and an effect of the love of God manifested in the soul, whereby the believer presses after a heavenly and evangelical obedience to all the commands, which Christ as head and king in His new covenant hath prescribed to them (1 Cor. 12; 1 Peter 2:9; Eph. 1:4; 1 John 4:16; Mat. 28:20).
	XXX. All believers through the knowledge of (2 Cor. 5:19) that justification of life given by the Father, and brought forth by the blood of Christ, have this as their great privilege of that New (Isa. 54:10; 26:12) Covenant, peace with God, and reconciliation, whereby they that were afar off, were brought nigh by (Eph. 2:13-14) that blood, and have (as the Scripture speaks) peace (Phil. 4:7) passing all understanding, yes, joy in God, through our Lord Jesus Christ, by (Rom. 5:10-11)	XXX. All believers through the knowledge of that justification of life given by the Father and brought forth by the blood of Christ have as their great privilege of that new covenant, peace with God, reconciliation, whereby they that were afar off are made nigh by that blood, and have peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom we have received atonement (2 Cor. 5:19; Rom. 5:9, 10; Isa. 54:10; Eph. 2:13, 14;

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	whom we have received the Atonement.	4:7; Rom. 5:10, 11).
	XXXI. That all believers in the time of this life, are in a continual warfare, combat, and opposition against sin, self, the world, and the Devil, and liable to all manner of afflictions, tribulations, and persecutions, and so shall continue until Christ comes in His Kingdom, being predestined and appointed there unto; and whatsoever the saints, any of them do possess or enjoy of God in this life, is only by faith (Eph. 6:10-13; 2 Cor. 10:3; Rev. 2:9, 10).	XXXI. All believers in the time of this life, are in a continual warfare and combat against sin, self, the world, and the devil; and are liable to all manner of afflictions, tribulations and persecutions, being predestined and appointed thereunto, and whatsoever the saints possess or enjoy of God spiritually, is by faith; and outward and temporal things are lawfully enjoyed by a civil right by them who have no faith (Rom. 7:23,24; Eph. 6:10,11, etc.; Heb. 2:9, 10; 2 Tim. 3:12; Rom. 8:29; 1 Thes. 3:3; Gal. 2:19, 20; 2 Cor. 5:7; Deut. 2:5).
	XXXII. That the only strength by which the saints are enabled to encounter with all opposition, and to overcome all afflictions, temptations, persecutions, and trails, is only by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who has engaged His strength to assist them in all their afflictions, and to uphold them under all their temptations, and to preserve them by His power to His everlasting Kingdom (John 16:33; Heb. 2:9, 10; John 15:5).	XXXII. The only strength by which the saints are enabled to encounter with all oppositions and trials, is only by Jesus Christ, who is the captain of their salvation, being made perfect through sufferings; who hath engaged His faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by His power to His everlasting kingdom (John 16:33; 15:5; Phil. 4:11, Heb. 2:9, 10; 2 Tim. 4:18).
17 That in the mean time, besides his absolute rule in the world, Christ has here in earth a (John 18:36; Heb. 3:6; 10: 21; 1 Tim. 3:15; Zach. 4:17) spiritual Kingdom and canonical regiment in his Church over his servants, which Church he has (Acts 20:28; Titus 2:14) purchased and redeemed to himself, as a peculiar inheritance (notwithstanding (Mat. 13:47; 22:12; Luke 13:25) many hypocrites do for the time lurk amongst the) (Mar. 16:15, 16; Col. 1:21; 1 Cor. 6:11; Titus 3:3-5) calling and winning them	XXXIII. That Christ has here on earth a spiritual Kingdom, which is the Church, which He has purchased and redeemed to Himself, as a particular inheritance: which Church, as it is visible to us, is a company of visible (1 Cor. 1:1; Eph. 1:1) saints, (Rom. 1:1; Acts 26:18; 1 Thes. 1:9; 2 Cor. 6:17; Rev. 18:18) called and separated from the world, by the Word and the (Acts 2:37 with Acts 10:37) Spirit of God, to the visible profession of the faith of the Gospel, being baptized into the faith, and joined	XXXIII. Jesus Christ hath here on earth a [manifestation of His] spiritual kingdom, which is His Church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which Church is a company of visible saints, called and separated from the world by the word and Spirit of God, to the visible profession of faith of the gospel, being baptized into that faith, and joined to the Lord, and each other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ

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<p>by the power of his word unto the faith, (Isa. 52:11; Ezra 6:21; Acts 2:40; 2 Cor. 6:14; Acts 17:3, 4; 19: 9; 1 Peter 2: 4, 5, 9, 25) separating them from amongst unbelievers, from idolatry, false worship, superstition, vanity, dissolute life, and works of darkness, etc; making them a royal Priesthood, an holy Nation, a people set at liberty to show forth the virtues of him that has called them out of darkness into his marvelous light, gathering (Isa. 60:4, 8; Psa. 110:3; Acts 2:41; Eph. 4:16; Col. 2:5, 6) and uniting them together as members of one body in his faith, love and holy order, unto all general and mutual duties, instructing and governing (Isa. 62:6; Jer. 3:15; Ezek. 34; Zech. 11:8; Heb. 12:28, 29; Mat. 28:20) them by such officers and laws as he has prescribed in his word; by which Officers and laws he governs his Church, and by (Mat. 7:15; 24:23, 24; 2 Tim. 4:3, 4; Jer. 7:30, 31; 23:21; Deut. 2:2; 12:32; 22:18, 19) none other.</p>	<p>to the Lord, and each other, by mutual agreement, in the practical enjoyment of the (Rom. 10:10; Acts 2:42; 20:21; Mat. 18:19, 20; 1 Peter 2:5) ordinances, commanded by Christ their head and King.</p>	<p>their head and king (Mat. 11:11; 2 Thes. 1:1; 1 Cor. 1:2; Eph. 1:1; Rom. 1:7; Acts 19:8, 9; 26:18; 2 Cor. 6:17; Rev. 18:4; Acts 2:37; 10:37; Rom. 10:10; Mat. 18:19, 20; Acts 2:42; 9:26; 1 Peter 2:5).</p>
<p>18 That to this (Lev. 26:11, 12; Mat. 28:19, 20; Rom. 9:4; Ezek. 48:35; 2 Cor. 6:18) Church he has made the promises, and given the seals of his Covenant, presence, love, blessing and protection (Isa. 8:16; 1 Tim. 3:15; 4:16; 6:3, 5 2 Tim. 1:15; Titus 1:9; Deut. 31:26; 1 Psa. 46:4, 5; Ezek. 47:1ff; John 38:39): Here are the holy Oracles as in the side of the Ark, surely kept and purely taught. Here are (Isa. 55:1; Mat. 6:33; 22:2; Prov. 9:4, 5; John 7:37) all the fountains and springs of his grace continually replenished and flowing forth. Here is (Isa. 11, 12; 49:22; John 3:14) he lifted up to all Nations, hither he invites all men to his supper, his manage feast; hither ought (Deut. 12:5, 11; Isa. 2:2, 3; Zach. 14:16-19) all men of all estates and degrees that acknowledge him their</p>	<p>XXXIV. To this Church He has (Mat. 28:18-20; 2 Cor. 6:18) made His promises, and given the signs of His Covenant, presence, love, blessing, and protection: here are the fountains and springs of His heavenly grace continually flowing forth; (Isa. 8:16; 1 Tim. 3:15; 4:16; 6:3, 5; Acts 2:41,47; Song of Sol. 4:12; Gal. 6:10; Eph. 2:19) thither ought all men to come, of all estates, that acknowledge Him to be their Prophet, Priest, and King, to be enrolled amongst His household servants, to under His heavenly conduct and government, to lead their lives in His walled sheepfold, and watered garden, to have communion here with the saints, that they may be made to be partakers of their inheritance in the Kingdom of God.</p>	<p>XXXIV. To this Church He hath made His promises, and gives the signs of His covenant, presence, acceptation, love, blessing and protection. Here are the fountains and springs of His heavenly graces flowing forth to refresh and strengthen them (Mat. 28:18, etc.; 1 Cor. 11:24; 3:21; 2 Cor. 6:18; Rom. 9:4, 5; Psa. 133:3; Rom. 3:7, 10; Ezek. 47:2).</p>

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<p>that acknowledge him their Prophet, Priest and King to repair, to be (Isa. 44:5; Psa. 87:5, 6; Dan. 4:12; Gal. 6:10; Col. 1:12, 13; Eph. 2:19) enrolled amongst his household servants, to be under his heavenly conduct and government, to lead their lives in his walled sheepfold, and watered orchard, to have communion here with the Saints, that they may be made meet to be partakers of their inheritance in the kingdom of God.</p>		
<p>19 That as (See the 18 Article before; Exod. 25:2; 35:5; 1 Cor. 12:4-7, 12, 18; Rom. 12:4-6; 1 Peter 4:10; Eph. 4:16; Col. 2:5) all his servants and subjects are called hither, to present their bodies and souls, and to bring the gifts God has given them; so being come, they are here by himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together by every joint of help, according to the effectual work in the measure of every part, unto the edification of it self in love; whereunto when he (Eph. 4:8, 10-13; Rom. 12:7, 8; 16:1; 1 Cor. 12:4-8, 11, 14-18, 28; 1 Tim. 3; 5:3; 9, 17, 21; Acts 6:2, 3, 14:23; 20:27, 28; Phil. 1:1) ascended up on high he gave gifts unto men, that he might fill all these things, and bath distributed these gifts, unto several functions in his Church, having instituted and ratified to (Rev. 22:18, 19; Mat. 28:20; 1 Tim. 6:13, 14) continue unto the worlds end, only this public ordinary Ministry of Pastors, Teachers, Elders, Deacons, Helpers to the instruction, government, and service of his Church.</p>	<p>XXXV. And all His servants are called thither, to present their bodies and souls, and to bring their gifts God has given them; so being come, they are here by Himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together, according to the effectual working of every part, to the edification of itself in love (1 Cor. 12:6, 7, 12, 18; Rom. 12:4-6; 1 Peter 4:10; Eph. 4:16; Col. 2:5, 6, 19; 1 Cor. 12:12ff).</p>	<p>XXXV. And all His servants of all estates (are to acknowledge Him to be their prophet, priest and king;) and called thither to be enrolled among His household servants, to present their bodies and souls, and to bring their gifts God hath given them, to be under His heavenly conduct and government, to lead their lives in this walled sheepfold, and watered garden, to have communion here with His saints, that they may be assured that they are made meet to be partakers of their inheritance in the kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his own estate, yet they are to supply each others wants, according as their necessities shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by Himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together according to the effectual working of every part, to the edifying of itself in love (Acts. 2:41, 47; Isa. 4:3; 1 Cor. 12:6, 7, etc.; Ezek. 20:37, 40; Song of Sol. 4:12; Eph. 2:19; Rom. 12:4, 5, 6; Col. 1:12; 2:5, 6, 19; Acts 20:32; 5:4; 2:44, 45, 4:34, 35; Luke 14:26; 1 Tim. 6:1;</p>

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<p>20 That this ministry is exactly (Pro. 8:8, 9; Heb. 3:2, 6; 1 Tim.; Acts 6:3, 5, 6; 14:23; 20:17ff; 1 Peter 5:2, 3; 1 Cor. 5:4; 5:11-13ff; 9:7, 9, 24) described, distinguished, limited, concerning their office, their calling to their office, their administration of their office, and their maintenance in their office, by most perfect and plain laws (Heb. 2:3; 3:3; 12:25ff; 2 Tim 3:14, 15; Gal. 1:8, 9; 1 Tim. 6:13, 14; Deut. 12:32; 4:2; Rev. 22:18, 19) in Gods word, which laws it is not lawful for these Ministers, or for the whole Church wittingly to neglect, transgress, or violate in any part; nor yet to receive any other laws brought into the Church by any person whatsoever.</p>	<p>XXXVI. That being thus joined, every Church has (Acts 1:2; 6:3; 15:22, 25; 1 Cor. 16:3) power given them from Christ for their better well-being, to choose to themselves fitting persons into the office of (Rom. 12:7, 8; 16:1; 1 Cor. 12:8, 28; 1 Tim. 3; Heb. 13:7; 1 Peter 5:1-3) Pastors, Teachers, Elders, Deacons, being qualified according to the Word, as those which Christ has appointed in His Testament, for the feeding, governing, serving, and building up of His Church, and that none other have to power to impose them, either these or any other.</p>	<p>Eph. 4:16). XXXVI. Being thus joined, every [local] church hath power given them from Christ, for their well-being, to choose among themselves meet persons for elders and deacons, being qualified according to the word, as those which Christ hath appointed in His testament, for the feeding, governing, serving, and building up of His Church; and that none have any power to impose on them either these or any other (Acts 1:23, 26; 6:3; 15:22, 25; Rom. 12:7, 8; 1 Tim. 3:2, 6, 7; 1 Cor. 12:8, 28; Heb. 13:7, 17; 1 Peter 5:1-3; 4:15).</p>
<p>21 That (Num. 16:5, 40; 18: 7; 2 Chron. 26:18; John 10:1, 2; 3:27; Heb. 5:4; Acts 6:3, 5, 6; 14:23; Titus 1:5) none may usurp or execute a ministry but such as are rightly called by the Church whereof they stand ministers; and that such so called ought to give all diligence to (Acts 2:28; 1 Cor. 4:1, 2; Col. 4:17; 1 Tim. 1:18, 19; 4:12; 5:21; 6:11-14; 2 Tim. 1:13, 14; 3:14; 4:5; 1 Peter 5:1-4) fulfill their ministry, to be found faithful and unblamable in all things.</p>	<p>XXXVII. That the Ministers aforesaid, lawfully called by the Church, where they are to administer, ought to continue in their calling, according to God's ordinance, and carefully to feed the flock of Christ committed to them, nor for filthy lucre, but of a ready mind (Heb. 5:4; Acts 4:23; 1 Tim. 4:14; John 10:3, 4; Acts 20:28; Rom. 12:7, 8; Heb. 13:7, 17).</p>	<p>XXXVII. 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 (Heb. 5:4; John 10:3, 4; Acts 20:28, 29; Rom. 12:7, 8; Heb. 13:7, 17; 1 Peter 5:1-3).</p>
<p>22 That this ministry is alike given to every Christian congregation, with like power and commission to have and enjoy the same, as God offers fit men and means, the same rules given to all for the election and execution thereof in all places. (Mat. 18:17; 28:20; 1 Cor. 14:33, 36; 1 Cor. 3:21-23; 12:4-7; 4:17; 16:1; Eph. 4:10-13; see also Article 20).</p>		
	<p>XXXVIII. That the due maintenance of the officers</p>	<p>XXXVIII. The ministers of Christ ought to have whatsoever they</p>

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	aforesaid, should be the free and voluntary communication of the Church, that according to Christ's ordinance, they that preach the Gospel, should live on the Gospel and not by constraint to be compelled from the people by a forced law (1 Cor. 9:7,14; Gal. 6:6; 1 Thes. 5:13; 1 Tim. 5:17-18; Phil. 4:15-16).	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 (1 Cor. 9:7, 14; Gal. 6:8; Phil. 4:15, 16; 2 Cor. 10:4; 1 Tim. 1:2; Psa. 110:3).
	XXXIX. That Baptism is an ordinance of the New Testament, given by Christ, to be dispensed only upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith, ought to be baptized (Added later: "...and after to partake of the Lord's Supper.") (Acts 2:37, 38; 8:36-38; 18:8).	XXXIX. 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 (Mat. 28:18, 19; John 4:1; Mark 16:15, 16; Acts 2:37, 38; 8:36, 37, etc.).
	XL. The way and manner of the (Mat. 3:16; John 3:23; Acts 8:38) dispensing of this ordinance the Scripture holds out to be dipping or plunging the whole body under water: it being a sign, must answer the thing signified, which are these: first, the (Rev. 1:5; 7:14; Heb. 10:22) washing the whole soul in the blood of Christ; secondly, that interest the saints have in (Rom. 6:3-5) death, burial, and resurrection (of Christ); thirdly, together with a (1 Cor. 15:28, 29) confirmation of out faith, that as certainly as the body is buried under water, and rises again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ.	XL. That the way and manner of dispensing this ordinance, is dipping or plunging the body 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 as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ (Mat. 3:16; Mark 15:9 reads (into Jordan) in Greek; John 3:23, Acts 8:38; Rev. 1:5; 7:14; Heb. 10:22; Rom. 6:3-6; 1 Cor. 15:28, 29). The word <i>baptizo</i> signifies to dip or plunge (yet so as convenient garments be both upon the administrator and subject with all modesty).
	XLI. The persons designed by Christ, to dispense this ordinance, the Scriptures hold forth to a preaching Disciple, it being no where tied to a particular church, officer, or person extraordinarily sent, the commission enjoining the administration, being given to them under no other	XLI. The person designed 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,

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	<p>consideration, but as considered Disciples (Isa. 8:16; Mat. 28:16-19; John 4:1-2; Acts 20:7; Mat. 26:26).</p>	<p>being men able to preach the gospel (Isa. 8:16; Eph. 2:7; Mat 28:19; John 4:2; Acts 20:7, 11:10; 1 Cor. 11:2; 10:16, 17; Rom. 16:2; Mat. 18:17).</p>
<p>23 That as every Christian Congregation (Acts 6:3, 5, 6; 14:23; 2 Cor. 8:19; Acts 15:2, 3:22, 25; 1 Tim. 3:10; 4:14; 5:22; Num. 8:9, 10) has power and commandment to elect and ordain their own ministry according to the rules prescribed, and (1 Thes. 5:12, 13; 1 Tim. 5:3, 17; Heb. 13:17; 1 Cor. 9; Gal. 6:6) while they shall faithfully execute their office, to have them in superabundant love for their work sake, to provide for them, to honor them and reverence them, according to the dignity of the office they execute. So have they also (1 Tim. 3:10; 5:22; Rom. 16:17; Phil. 3:2, 18, 19; 1 Tim. 6:3, 5; Ezek. 44:11, 13; Mat. 18:17) power and commandment when any such default, either in their life, Doctrine, or administration breaks out, as by the rule of the word debars them from, or deprives them of their ministry, by due order to depose them from the ministry they exercised; yea if the case so require, and they remain obstinate and impenitent, orderly to cut them off by excommunication.</p>		
<p>24 That (Psa. 122:3; Acts 1:47; Rom. 16:2; Lev. 20:4, 5; 24:14; Num. 5:3; Deut. 13:9; Mat. 18:17; 1 Cor. 5:4; 2 Cor. 2:6-8) Christ has given this power to receive in or to cut off any member, to the whole body together of every Christian Congregation, and not to any one member apart, or to more members sequestered from the whole, or to any other Congregation to do it for the: yet that (1 Cor. 3:4, 5; 3:20-23; Acts 15) each Congregation ought to use the best help they can here</p>	<p>XLII. Christ has likewise given power to His whole church to receive in and cast out, by way of Excommunication, any member; and this power is given to every particular congregation, and not one particular person, either member or officer, but the whole (Acts 2:47; Rom. 16:2; Mat. 18:17; 1 Cor. 5:4; 2 Cor. 2:6-8).</p>	<p>XLII. Christ hath likewise given power to His Church to receive in, and cast out, any member that deserves it; and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship (Rom. 15:2; Mat. 18:17; 1 Cor. 5:4, 11, 14, 12:6; 2:3; 2 Cor. 2:6, 7).</p>

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unto, and the most meet member they have to pronounce the same in their public assembly.		
25 That every member of each Christian Congregation, how excellent, great, or learned so ever, ought to be subject to this censure and judgment of Christ; Yet ought not the Church without great care and due advise to proceed against such public persons (Lev. 4; Psa. 141:5; 2:10-12; 149:8, 9; 1 Chron. 26:20; Acts 11:2, 4; 1 Tim. 5:19-21).	XLIII. And every particular member of each Church how excellent, great, or learned soever, ought to be subject to this censor and judgment of Christ; and the church ought with great care and tenderness, with due advise to proceed against her members (Mat. 18:16-18; Acts 11:2, 3; 1 Tim. 5:19-21).	XLIII. And every particular member of each church, how excellent, great, or learned soever, is subject to this censure and judgment; and that the church ought not without great care and tenderness, and due advice, but by the rule of faith, to proceed against her members (Mat. 18:16; 17:18; Acts 11:2, 3; 1 Tim. 5:19, etc.; Col. 4:17; Acts 15:1-3).
26 That for the (Cant.(?) 3:3. Isa. 62:6; Ezek. 33:2; Mat. 14:45; Luke 12:42; Acts 20:28; Heb. 13:17) keeping of this Church in holy and orderly communion, as Christ has placed some special men over the Church, who by their office are to govern, oversee, visit, watch, etc. So (Mark 13:34, 37; Luke 17:3, 1 Thes. 5:14; Gal. 6:1; Jude 3:20; Heb. 10:24, 25; 12:15) likewise for the better keeping thereof in all places, by all the members, he has given authority and laid duty upon them all to watch one over another.		
27 That while the Ministers and people thus remain together in this holy order and Christian communion, each one endeavoring to do the will of God in their calling, and thus to walk in the obedience of faith Christ has promised to be present with them, to bless and defend them against all adversary power, and that the gates of Hell shall not prevail against them (Deut. 28:1ff; Mat. 28:20; Luke 12:35-38; Mat. 16:18; Zach. 2:5; 12:2-4; Psa. 125:2; 132:12, 13ff).		
28 But when and where this holy order and diligent watch was intermitted, neglected, violated. Antichrist that man of sin corrupted and altered the holy		

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<p>ordinances, offices, and administrations of the church brought in and erected a strange new forged ministry, liturgy and government and the Nations Kingdoms and inhabitants of the earth, were made drunken with this cup of fornications and abominations, and all people enforced to receive the Beasts mark and worship his image and so brought into confusion and babylonish bondage (Rev. 9, 13, 17, 18; 1 Thes. 2:3, 4, 9-12; Psa. 74; Isa. 14:13, 14; Dan. 7:25; 8:10-12; 11:31; 1 Tim. 4:1; 2:1; John 2:18, 22; 4:3).</p>		
<p>29 That the present ministry retained and used in England of Arch-Bishop. Lo^{bb} Deans, Presbyteries, Canons, Peti-Canons, Arch-Deacons, Chancellors, Commissaries, Priests, Deacons, Parsons, Vicars, Curates, Hireling, roving Preachers, Church-wardens, Parish-clerks, their Doctors, Proctors, and unholy rabble of those Courts with all from and under them set over these Cathedral and Parishional Assemblies in this confusion, are a strange and Anti-Christian ministry and offices; and are not that ministry above named instituted in Christ's Testament, or allowed in or over his Church (Rev. 9:3ff, 13-18; 15:17; Rom. 12:7, 8; Eph. 4:11, 12; 1 Tim. 3:15; 5:17; see also articles 1, 7, 12-14, 19-24, 28).</p>		
<p>30 That their (see also articles 1, 7, 12-14, 19ff; Rev. 9:3ff; 17:4, 5, 16; 18:15, 17; John 10:1; Dan. 7:8, 25; 8:10-12; 2 Thes. 2-4, 8, 9) Offices, Entrance, Administration and maintenance, with their (Luke 22:25, 26; Rev. 2:1; 14:11; 17:3-5; 13:15-17; 1 Peter 5:3; John 3:29; 1 Kings 12:27; Zech. 11:15, 16) names, titles, privileges, and prerogatives the power and rule they usurp</p>		

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<p>over and in these Eccliaſtical aſſemblies over the whole miniſtry, whole miniſtration and affairs thereof, yea one over another by their making Priests, citing, ſuſpending, ſilencing, depoſing, abſolving, excommunicating, etc. Their confounding of Eccliaſtical and Civil juriſdiction, cauſes and proceedings in their perſons, courts, comiſſions, Viſitations, the reſt of leſs rule, taking their miniſtry from and exerciſing it under them by their (Rev. 13:15-17; Iſa. 29:13; Mat. 7:7, 8; Gal. 1:10ff; 2:4, 5; Col. 2:20, 22, 23; Ezek. 8:5; 13:9-11, 18, 19; Micah 2:11; Mal. 1:8, 13, 14) preſcription and limitation, ſwearing Canonical obedience unto them, adminiſtering by their deviſed impoſed, ſtinted popiſh Liturgy, etc. are ſufficient proofs of the former aſſertion, the particulars there being duly examined by and compared to the Rules of Chriſt’s Teſtament, or allowed in or over his Church.</p>		
<p>31 That theſe Eccliaſtical Aſſemblies, remaining in confuſion and bondage under this Antichriſtian Miniſtry, Courts, Canons, worſhip, Ordinances, etc., without freedom or power to redreſs any enormity, have not in this confuſion and ſubjection, Chriſt their Prophet, Priest, and King, neither can be in this eſtate, (while we judge them by the rules of Gods word) eſteemed the true, orderly gathered, or conſtituted churches of Chriſt, whereof the faithful ought to become or ſtand Members, or to have (Lev. 17; Hoſ. 4:15; 1 Cor. 10:18-20; 2 Cor. 6:14-16; Rev. 18:4; Cant.(?) 16:7) any Spiritual communion with them in their public worſhip and Administration (Rev. 18:2; 1 Cor. 14:33; Jer. 15:19; Mal. 1:4, 6, 8; Hoſ. 4:14ff;. Rom. 6:16; 2 Peter 2:19; ſee alſo articles 1, 7,</p>		

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11-15, 17-20, 24, 28-30).		
<p>32 That (Rev. 18:4; Isa. 48:20; 52:11; Jer. 50:8; 51:6, 45; Zech. 2:6) by Gods Commandment all that will be saved, must with speed come forth of this Antichristian estate (2 Chron. 15, 27:6; 2 Kings 23:5ff; Rom. 13:4; Mat. 22:22; Rev. 17:16), leaving the suppression of it unto the Magistrate to whom it belongs. And that both all such as have received or exercised any of these false Offices or any pretended function or Ministry in or to this false and Antichristian constitution, are willingly in Gods fear, to give over and leave those unlawful Offices, and no longer to minister in this manner to these Assemblies in this estate And that (Zech. 13:2, 4-6; 14:21; Jer. 51:26; Psa. 129:59, 60; 128; Prov. 5:20; 3:9, 10; Isa. 8:11, 12; 35:8; Exod. 20:4, 5; Judges 17:3-5; Ezek. 16-19; 1 Cor. 10:19-22; Heb. 13:10; 2 Cor. 8:3-5; 1 Tim. 5:17) none also, of what sort or condition so ever, do give any part of their Goods, Lands, Money, or money worth to the maintenance of this false Ministry and worship upon any Commandment, or under any color whatsoever.</p>		
<p>33 That being come forth of this antichristian estate unto the freedom and true profession of Christ, besides the (Gen. 18, 19; Exod. 13:8, 14; Prov. 31:26, 27; Eph. 6:4; Deut. 6:7; Psa. 78:3, 4) instructing and well guiding of their own Families, they are (Luke 17:37; Psa. 110:3; Mat. 6; Isa. 44:5; Acts 2:41, 42; Jer. 50:4, 5; Neh. 9:38; Acts 2:41, 42) willingly to join together in Christian communion and orderly covenant, and by confession of Faith and obedience of Christ, to (1 Cor. 1:2; 12, 14; Rev. 1:20; 2:1, 8, 11, 18; 3:1, 7, 14; Eph. 2:19;. Col. 2:19) unite themselves</p>		

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<p>into peculiar Congregations; wherein, as members of one body whereof Christ is the only head, they are to worship and serve God according to his word, remembering (Exod. 20:8; Rev. 1:10; Acts 20:7; 1 Cor. 16:2) to keep holy the Lord's day.</p>		
<p>34 That such as (1 Cor. 12:7; 14; Rom. 12:6; 1 Peter 4:10; Acts 13:15; 1 Thes. 5:20) God has given gifts to interpret the Scriptures, tried in the exercise of Prophecy, giving attendance to study and learning, may and ought by the appointment of the Congregation, to teach publicly the word, until the people be meet or, and God manifest men with able gifts and fitness to such Office or Offices as Christ has appointed to the public ministry of his church; but (Num. 16:10, 39, 40; Rom. 12:7; Heb. 5:4; John 1:23, 25) no Sacraments to be administered until the Pastor or Teachers be chosen and ordained into their Office.</p>	<p>XLIV. And as Christ for the (Acts. 20:27, 28; Heb. 13:17, 24; Mat. 24:25; 1 Thes. 5:14) keeping of this church in holy and orderly communion, places some special men over the church, who by their office are to govern, oversee, visit, watch; so likewise for the better keeping thereof in all places, by the members, He has given (Mark 13:34, 37; Gal. 6:1; 1 Thes. 5:11; Jude 3, 20; Heb. 10:34-35; 12:15) authority, and laid duty upon all, to watch over one another.</p>	<p>XLIV. Christ for the keeping of this church in holy and orderly communion, places some special men over the church; who by their office, are to govern, oversee, visit, watch; so likewise for the better keeping thereof, in all places by the members, He hath given authority, and laid duty upon all to watch over one another (Acts 20:27, 28; Mat. 24:45; 1 Thes. 5:2, 14; Jude 3, 20; Heb. 10:34, 35 [cf. 24, 25]; 12:15; 13:17, 24).</p>
<p>35 That (Lev. 8; Acts 6:3, 5, 6; 14:21-23; Titus 1:5ff; 1 Cor. 12:7, 8, 14, 15; 1 Tim. 3) whereas there shall be a people fit, and men furnished with meet and necessary gifts, they do not only still continue the exercise of Prophecy aforesaid, but do also upon due trial, proceed unto choice and ordination of Officers for the ministry and service of the Church, according to the rule of Gods word; And that so they (Col. 2:5-7; 2 Thes. 2:15; Jude 3ff; Mat. 28:20) hold on still to walk forward in the ways of Christ for their mutual edification and comfort, as it shall please God to give knowledge and grace thereunto. And particularly, that (Acts 2:38, 39; 1 Cor. 7:14; Rom. 11:16; Gen. 17:7; 22:27; 1 Cor. 10:2; Psa. 22:30; Exod. 12:48, 49; Acts 16:15, 33; 1 Cor. 1:16; Mark 10:13-16; Gal. 3:29) such as be of</p>	<p>XLV. That also such to whom God has given gifts, being tried in the church, may and ought by the appointment of the congregation, to prophesy, according to the proportion of faith, and so teach publicly the Word of God, for the edification, exhortation, and comfort of the Church (1 Cor. 14; Rom. 12:6; 1 Peter 4:10-11; 1 Cor. 12:7; 1 Thes. 5:17-19).</p>	<p>XLV. Also such to whom God hath given gifts in the church, may and ought to prophecy [viz., teach] according to the proportion of faith, and to teach publicly the word of God, for the edification, exhortation, and comfort of the church (1 Cor. 14:3, etc.; Rom 12:6; 1 Peter 4:10, 11; 1 Cor. 12:7; 1 Thes. 5:19, etc.).</p>

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<p>the seed, or under the government of any of the Church, be even in their infancy received to Baptism, and made partakers of the sign of Gods Covenant made with the faithful and their seed throughout all Generations. And that (Mat. 26:26, 27; 1 Cor. 11:28; 10:3, 4, 16, 17; Acts 2:42; 20:7, 8) all of the Church that are of years, and able to examine themselves, do communicate also in the Lords Supper both men (Gal. 3:28; Acts 2:42; 1:1, 4; 1 Cor. 12:33) and women, and in (Mat. 26:26, 27; 1 Cor. 10:3, 4, 16; 11:23-29) both kinds bread and wine in which (1 Cor. 10:16, 17; 11:23-26ff; Mat. 26:26, 27, 29; 15:17; John 12:8) Elements, as also in the water of baptism, even after their are consecrate, there is neither transubstantiation into, nor Consubstantiation with the body and blood of Jesus Christ; whom (Acts 3:21; 7:56) the Heavens must contain; until the time that all things be restored (Gen. 17:11; Rom. 4:11; Exod. 12:13, Heb. 13:20). But they are in the ordinance of God signs and seals of Gods everlasting covenant, representing and offering to all the receivers, but exhibiting only to the true believers the Lord Jesus Christ and all his benefits unto righteousness, sanctification and eternal life, through faith in his name to the glory and praise of God (1 Cor. 11:26-29; 10:3-5; Rom. 2:28, 29; 5-8; Acts 15:9).</p>		
<p>36 That thus (Lev. 4:13ff; 2 Chron. 15:9, 17; 30:18, 19; Rev. 2, 3;. 1 Cor. 1:10; Phil. 2:1-6; 3:15, 16; Heb. 10:25; Jude 19) being rightly gathered, established, and still proceeding in Christian communion and obedience of the Gospel of Christ, none is to separate for faults and corruptions which may and so long as the Church consists of mortal men, will fall</p>	<p>XLVI. Thus being rightly gathered, established, and still proceeding in Christian communion, and obedience of the Gospel of Christ, none ought to separate for faults and corruptions, which may, and as long as the church consists of men subject to failings, will fall out and arise amongst them, even in true constituted churches, until they have in due order sought</p>	<p>XLVI. Thus being rightly gathered, and continuing in the obedience of the gospel of Christ, none are to separate for faults and corruptions (for as long as the church consists of men subject to failings, there will be difference in the true constituted church) until they have in due order, and tenderness, sought redress thereof (Rev. 2, 3; 1 Cor. 1:10; Heb. 10:25; Jude 19; Rev. 2:20, 21, 27;</p>

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out and arise among them, even in a true constituted Church, but by due (2 Cor. 13:1, 2; Rev. 2, 3; 1 Thes. 5:14; 2 Thes. 3:6, 14; Mat. 18:17; 1 Cor. 5:4, 5; Acts 15:1, 2) order to seek redress thereof.	redress thereof (Rev. 2, 3; Acts 15:12; 1 Cor. 1:10; Eph. 2:16; 3:15-16; Heb. 10:25; Jude 15; Mat. 18:17; 1 Cor. 5:4, 5).	Acts 15:1, 2, 12; Rom. 14:1; 15:1-3).
<p>37 That (1 Cor. 14:24, 25; Psa. 18:49; Rom. 15:9, 10; 1 Tim. 2:4; 2 Tim. 2:25) such as yet see not the truth, may hear the public doctrine and prayers of the church, and with al meekness are to be sought by all means: Yet (2 Cor. 6:14-16; Ezra 4:3; Exod. 12:43; 34:12; Lev. 22:25; Deut. 7; Isa. 44:5; Acts 19:18) none who are grown in years to be received into their communion as members, but such as do make confession of their faith, publicly desiring to be received as members, and promising to walk in the obedience of Christ. Neither any (Exod. 20:5, 6; 1 Cor. 7:14; Gen. 17:7, 12, 27; Exod. 12:48, 49; Acts 16:15, 33) Infants, but such as are the seed of the faithful by one of the parents, or under their education and government. And further not any (Acts 9:26, 27; Rom. 16:1, 2; 2 Cor. 3:23; Col. 4:10) from one Congregation to be received members in another, without bringing certificate of their former estate and present purpose.</p>		
<p>38 That though Congregations be thus distinct and several bodies, every one as a compact City in it self, yet are they all to walk by one and the same rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the Church, as members of one body in the common Faith, under Christ their head (see also articles 1, 22, 23; Psa. 122:3; Cant.(?) 8:8, 9; 1 Cor. 4:17; 16:1).</p>	<p>XLVII. And although the particular congregation be distinct and several bodies, every one a compact and knit city in itself; yet are they all to walk by one and the same Rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the church, as members of one body in the common faith under Christ their only Head (1 Cor. 4:17; 14:33, 36; 16:1; Mat. 28:20; 1 Tim.3:15; 6:13-14; Rev. 22:18-19; Col. 2:6, 19; 4:16).</p>	<p>XLVII. And although the particular congregations be distinct, and several bodies, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth; so also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the common faith, under Christ their head (1 Cor. 4:17, 14:33, 36; 16:1; Psa. 122:3; Eph. 2:12, 19; Rev. 21; 1 Tim. 3:15; 6:13, 14; 1 Cor. 4:17; Acts 15:2,</p>

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	19; Col. 2:6, 19; 4:16).	3; Song of Sol. 8:8, 9; 2 Cor. 8:1, 4; 13:14).
<p>39 That it is the Office and duty of Princes and Magistrates (Rom. 13:3, 4; 1 Peter 2:3, 14; 2 Chron. 19:4ff; 29; 34; Judg. 17:5, 6; Mat. 22:21; Tit. 3:1), who by the ordinance of God are supreme Governors under him over all persons and causes within their Realms and Dominions, to (2 Kings 10:26-28; 23:5ff; Psa. 110; Deut. 12:2, 3; 17:14, 18-20; 2 Chron. 17:6; Pro. 16:12; 25:2-5; Acts 19:27; Rev. 17:16) suppress and root out by their authority all false ministries, voluntary Religions and counterfeit worship of God, to abolish and destroy the Idol Temples, Images, Altars, Vestments, and all other monuments of Idolatry and superstition and to take and convert to their own civil uses not only the benefit of all such idolatrous buildings and monuments, but also the Revenues, Demeans(?), Lordships, Possessions, Gleabes(?) and maintenance of any false ministries and unlawful Ecclesiastical functions whatsoever within their Dominions. And on the other hand (Deut. 17:14, 18-20; Josh. 1:7, 8; 2 Chron. 17:4, 7-9; 19:4, etc.; 29; 30; Dan. 6:25, 26; Psa. 2:10-12, 72:1ff; Isa. 49:23; Rev. 21, 24; Ezra 7:26) to establish and maintain by their laws every part of God's word his pure Religion and true ministry to cherish and protect all such as are careful to worship God according to his word, and to lead a godly life in all peace and loyalty; yea to enforce al their Subjects whether Ecclesiastical or civil, to do their duties to God and men, protecting and maintaining the good, punishing and restraining the evil according as God has commanded, whose Lieutenants they are here on earth.</p>	<p>XLVIII. That a civil magistrate is an ordinance of God set up by God for the punishment of evil doers, and for the praise of them that do well; and that all lawful things commanded by them, subjection ought to be given by us in the Lord: and that we are to make supplication and prayer for Kings, and all that are in authority, that under them we may live a peaceable and quiet life in all godliness and honesty (Rom. 13:1-4; 1 Peter 2:13, 14; 1 Tim. 2:2).</p>	<p>XLVIII. A civil magistracy is an ordinance of God, set up by Him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience sake; and that we 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 (Rom. 13:1, 2, etc.; 1 Peter 2:13, 14; 1 Tim. 2:1, 2, 3).</p>

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<p>40 That therefore the (Pro. 16:15. Ezra 5, 6; Acts 9:31; 1 Tim. 2:2; Dan. 6:25, 26; Rev. 21:24) protection and commandment of the Princes and Magistrates makes it much more peaceable, though (Acts 4:18, 19; 5:28, 29; Dan. 6:7-10, 22; Luke 21:12, 13; Mat. 28:20; 1 Tim. 5:21; 6:13, 14) no whit at all more lawful, to walk in the ways and ordinances of Jesus Christ which he bath commanded his church to keep without spot and unrebukeable until his appearing in the end of the world (Psa. 72:1, etc.; 1 Tim. 2:2; 2 Chron. 15:1, 2; Hag. 1:4, 14; 2:5). And that in this behalf the brethren thus minded and proceeding as is before said, do both continually supplicate to God, and as they may, to their Princes and Governors that thus and under them they may lead a quiet and peaceable life in all godliness and honesty.</p>	<p>XLIX. The supreme Magistrate of this Kingdom we believe to be the King and Parliament freely chosen by the Kingdom, and that in all those civil laws which have been acted by them, or for the present is or shall by ordained, we are bound to yield subjection and obedience unto in the Lord, as conceiving our selves bound to defend both the persons of those chosen, and all civil laws made by them, with our persons, liberties, and estates, with all that is called ours, although we should suffer never so much from them in not actively submitting to some Ecclesiastical laws, which might be conceived by them to be their duties to establish which we for the present could not see, nor our consciences could submit unto; yet are we bound to yield our persons to their pleasures.</p>	<p>Note: The supreme magistracy of this kingdom we acknowledge to be the king and parliament (now established) freely chosen by the kingdom, and that we are to maintain and defend all civil laws and civil officers made by them, which are for the good of the commonwealth. And we acknowledge with thankfulness, that God hath made this present king and parliament honorable in throwing down the prelatial hierarchy, because of their tyranny and oppression over us, under which this kingdom long groaned, for which we are ever engaged to bless God, and honor them for the same. And concerning the worship of God; there is but one lawgiver, which is able to save and destroy, James 4:12; which is Jesus Christ, who hath given laws and rules sufficient in His word for His worship; and for any to make more, were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough for His house: Surely it is our wisdom, duty, and privilege, to observe Christ's laws only, Psa 2:6, 9, 10, 12. So it is the magistrates duty to tender the liberty of men's' consciences, Eccl. 8:8 (which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less enjoying) and to protect all under them from all wrong, injury, oppression and molestation; so it is our duty not to be wanting in nothing which is for their honor and comfort, and whatsoever is for the well-being of the commonwealth wherein we live; it is our duty to do, and we believe it to be our express duty, especially in Maters of religion, to be fully persuaded in our minds of the lawfulness of what</p>

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		we do, as knowing whatsoever is not of faith is sin. And as we cannot do anything contrary to our understandings and consciences, so neither can we forebear the doing of that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done, James 5:4. And thrice happy shall he be, that shall lose his life for witnessing (though but for the least tittle) of the truth of the Lord Jesus Christ, 1 Peter 5; Gal. 5.
41 That if God incline the Magistrates' hearts to the allowance and protection of them therein they accept it a happy blessing of God who grants such nourishing Fathers and nourishing Mothers to his Church, and be careful to walk worthy so great a mercy of God in all thankfulness and obedience (Psa. 72:1ff; 126:1ff; Isa. 49:13; 60:16; Rom. 13:3; 1 Tim. 2:2-4).	L. And if God should provide such a mercy for us, as to incline the magistrates hearts so far to tender our consciences, as that we might be protected by them from wrong, injury, oppression and molestation, which long we formerly have groaned under by the tyranny and oppression of the Prelatical Hierarchy, which God through mercy has made this present King and Parliament wonderful honorable; as an instrument is His hand, to throw down; and we thereby have had some breathing time, we shall, we hope, look at it as a mercy beyond our expectation, and conceive ourselves further engaged for ever to bless God for it (1 Tim. 1:2-4; Psal. 126:1; Acts 9:31).	
42 That if God withhold the Magistrates allowance and furtherance herein, they (Acts 2:40-42; 4:19; 5:28, 29, 41; 16:20ff; 17:6, 7; 20, 23, 24; 1 Thes. 3:3; Phil. 1:27-29; Dan. 3:16-18; 6:7; 10:22-24; Luke 14:26, 27; 21:12-14; 2 Tim. 2:12; 3:12; Heb. 10:32ff; 1 Peter 4; Rev. 2:10, 25, 26; 6:9; 12:11) yet proceed together in Christian covenant and communion thus to walk in the obedience of Christ	LI. But if God withhold the magistrates allowance and furtherance herein (Acts 2:40,41; 4:19; 5:28,29,41; 20:23; 1 Thes. 3:3; Phil. 1:27-29; Dan. 3:16,17; 6:7, 10, 22, 23); yet we must not withstanding proceed together in Christian communion, not daring to give place to suspend our practice, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of	XLIX. But in case we find not the magistrate [or governing authority] to favor us herein; yet we dare not suspend our practice, because we believe we ought to go in obedience to Christ, in professing the faith which was once delivered to the saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that we are to witness to the truth of the Old and New

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<p>even through the midst of all trials and afflictions, not accepting their goods, Lands Wives, Children, Fathers, Mothers, brethren, Sisters, no nor their own lives dear unto thee, so as they may finish their course with joy, remembering always that we (Acts 5:29; 17:6, 7) ought to obey God rather the ma(?), and (Mat. 28:19-20; 1 Tim. 6:13-16; 2 Tim. 4:6, 7; Rev. 2:10, 14, 12, 13; 22:16-20) grounding upon the commandment, commission and promise of our Savior Christ, who as he has all power in heaven and in earth, so has also promised if they keep his commandments which he has give without limitation of time, place, Magistrates allowance or disallowance, to be with them unto the end of the world and when they have finished their course and kept the faith, to give them the crown of righteousness which is laid up for all them that love is appearing.</p>	<p>all trails and afflictions, not accounting out goods, lands, wives, husbands, children, fathers, mothers, brethren, sisters, yea, and our own lives dear unto us, so we may finish our course with joy: remembering always we ought to (Mat. 28:18-20; 1 Tim. 6:13-15; Rom. 12:1, 8; 1 Cor. 14:37; 2 Tim. 4:7, 8; Rev. 2:10; Gal 2:4, 5) obey God rather then men, and grounding upon the commandment, commission, and promise of our Lord and Master Jesus Christ, who as He has power in heaven and earth, so also has promised, if we keep His commandments which He has given us, to be with us to the end of the world: and when we have finished our course, and kept the faith, to give us the crown of righteousness, which is laid up for all that love His appearing, and to whom we must give an account of all our actions, no man being able to discharge us of the same.</p>	<p>Testaments unto the death, if necessity require, in the midst of all trials and afflictions, as His saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea and our own lives dear unto us, so we may finish our course with joy; remembering always, that we ought to obey God rather than men, who will when we have finished our course, and kept the faith, give us the crown of righteousness; to whom we must give an account of all our actions, and no man being able to discharge us of the same (Acts 2:40, 41; 4:19; 5:28, 29; 20:23; 1 Thes. 3:3; Phil. 1:28, 29; Dan. 3:16, 17; 6:7, 10, 22, 23; 1 Tim. 6:13, 14; Rom. 12:1, 8; 1 Cor. 14:37; Rev. 2:20; 2 Tim. 4:6-8; Rom. 14:10, 12; 2 Cor. 5:10; Psa. 49:7; 50:22).</p>
		<p>L. It is lawful for a Christian to be a magistrate or civil officer; and also it is lawful to take an oath, so it be in truth, and in judgment, and in righteousness, for confirmation of truth, and ending of all strife; and that by wrath and vain oaths the Lord is provoked and this land mourns (Acts 8:38; 10:1, 2, 35; Rom. 16:23; Deut. 6:13; Rom. 1:9; 2 Cor. 10, 11; Jer. 4:2; Heb. 6:16).</p>
<p>43 That they do also willingly and orderly pay and perform all manner of lawful and accustomed duties unto all men, submitting in the Lord themselves, their bodies, Lands, Goods and lives to the Magistrates pleasures. And that everyway they acknowledge, reverence and obey them according to godliness, not because of wrath only but also for conscience sake (Rom. 13:1, 5-7; Mat. 22:21; 2 Chron. 27; Ezra</p>	<p>LII. And likewise unto all men is to be given whatsoever is their due; tributes, customs, and all such lawful duties, ought willingly to be by us paid and performed, our lands, goods, and bodies, to submit to the magistrate in the Lord, and the magistrate every way to be acknowledged, revered, and obeyed, according to godliness; not because of wrath only but for conscience sake. And finally, all</p>	<p>LI. We are to give unto all men whatsoever is their due, as their place, age, estate, requires; and that we defraud no man of anything, but to do unto all men, as we would they should do unto us (1 Thes. 4:6; Rom. 13:5, 6, 7; Mat. 22:21; Titus 3; 1 Peter 2:15, 17; 5:5; Eph. 5:21, 23, etc.; 6:1, 9; Titus 3:1-3).</p>

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7:26; Titus 3:1; 1 Peter 2:13ff).	men so to be esteemed and regarded, as is due and appropriate for their place, age, estate, and condition (Rom. 13:5-7; Mat. 22:21; Titus 3; 1 Peter 3:13; 5:5; Eph. 5:21, 22; 6:1, 9).	
		LII. There shall be a resurrection of the dead, both of the just and unjust, and everyone shall give an account of himself to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (Acts 24:15; 1 Cor. 5:10; Rom. 14:12; [Mat. 25; Rev. 22:11-15]).
44 And thus do we the Subjects of God and her Ma(?) falsely called Brownists labor to give unto God that which is God's and unto Caesar that which is Caesar's, endeavoring ourselves to have always a clear conscience towards God and towards men: And if any take this to be heresy, then do we with the (Acts 24:14) Apostle freely confess that after the way which they call heresy we worship God the Father of our Lord Jesus Christ; believing all things that are written in the Law, and in the Prophets and Apostles: And whatsoever is according to this word of truth published by this State or held by any reformed abroad in the world.	LII [sic]. And thus we desire to give God that which is God's, and unto Caesar that which is Caesar's, and unto all men that which belongs unto them, endeavoring ourselves to have always a clear conscience void of offense towards God, and towards man. And if they take this that we have said, to be heresy, then do we with the Apostle freely confess, that after the way which they call heresy, worship we the God of our Fathers, believing all things which are written in the Law and in the Prophets and Apostles, desiring from our souls to disclaim all heresies and opinions which are not after Christ, and to be steadfast, unmovable, always abounding in the work of the Lord, as knowing our labor shall not be in vain in the Lord (Mat. 22:21; Acts 24:14-16; John 5:28; 2 Cor. 4:17; 1 Tim. 6:3-5; 1 Cor. 15:58, 59).	
45 Finally, whereas we are much slandered, as if we denied or disliked that form of prayer commonly called the Lord's Prayer we thought it needful here also concerning it to make known that we believe and acknowledge it to be a most absolute and most excellent form of prayer such as		

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<p>no men or Angels can set down the like. And that it was taught and appointed by our Lord Jesus Christ, not that we should be tied to the use of those very words, but that we should according to that rule make all our requests and thanksgiving unto God, forasmuch as it is a perfect form and pattern containing in it a plain and sufficient directions of prayer for all occasions and necessities that have been, are, or shall be to the church of God, or any member thereof to the end of the world (Mat. 6:9ff; 14:30; 26:39, 42; Luke 11:2ff; Acts 1:24, 25; 4:24ff; Rom. 8:26, 27; Rev. 8:3, 4; Eph. 6:18, 19; Phil. 4:6; Heb. 11:18-21; Jude 24, 25).</p>		