

TO THE
RIGHT HONORABLE
THE
LORDS and COMMONS
Assembled in
PARLIAMENT.

The humble Advice of the Assembly
of Divines, now, by Authority
of Parliament, sitting
at WESTMINSTER

Concerning part of a Confession of Faith

CHAP. I.
Of the Holy Scripture.

Although the light of Nature, and the works of Creation and Providence do so farre manifest the Goodnesse, Wisdome, and Power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveile himself, and to declare that his Will unto his Church; and afterwards, for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh and the malice of Satan and of the World, to commit the same wholly unto Writing; which maketh the Holy Scripture to bee most necessary; those former wayes of Gods reveiling his Will unto his people, being now ceased.

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

Of the Old Testament.

Genesis
Exodus
Leviticus
Numbers
Deuteronomie
Joshuah
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Esther
Job
Psalmes
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hoseah
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachie

Of the New Testament:

<i>The Gospels according to</i>	
Matthew	Thessalonians
Mark	Thessalonians
Luke	To Timothy
John	To Timothy
The Acts of the Apostles	To Titus
Pauls Epistles to the	To Philemon
Romans	Epistle to the Hebrews.
Corinthians	The Epistle of James.
Corinthians	The first and second Epistles of Peter.
Galatians	The first, second, and third Epistles of John.
Ephesians	The Epistle of Jude.
Philippians	The Revelation of John.
Colossians	

All which are given by inspiration of God to be the Rule of Faith and life.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings.

IV. The Authority of the Holy Scripture, for which it ought to be beleived and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, Because it is the Word of God.

V. We may be moved and induced by the Testimony of the Church to an high and reverend esteem of the holy Scripture. And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and entire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word, in our hearts.

VI. The whole Counsel of God concerning all things necessary for his own Glory, mans salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which, nothing at any time is to be added, whether by new revelations of the Spirit, or Traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be

necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions and Societies, which are to be ordered by the Light of Nature and Christian Prudence, according to the Generall Rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plaine in themselves, nor alike cleare unto all: yet those things which are necessary to be known, beleaved, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned but the unlearned, in a due use of the ordinary means, may attaine unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the Nations) being immediatly inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentick; so as, in all Controversies of Religion, the Church is finally to Appeale unto them. But, because these Originall Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the feare of God, to read and search them, therefore they are to be translated into the vulgar Language of ever Nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

IX. The infallible Rule of Interpretation of Scripture is the Scripture it self: and therefore, when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly.

X. The Supreme Judge by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of men, and private spirits, are to be examined; and, in whose Sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture.

CHAP. II.

Of God, and of the holy Trinity

There is but one only, living, and true God, who is infinite in Being and Perfection, a most pure Spirit, invisible, without body, parts, or passions, immutable, immense, eternall, incomprehensible, Almighty, most wise, most holy, most free, most absolute, working all things according to the Counsel of his own immutable and most righteous Will, for his own glory; most loving, gracious, mercifull, long-suffering, abundant in goodnesse and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and, withall, most just and terrible in his judgements, hating all sin, and who will by no means clear the guilty.

II. God hath all life, glory, goodnesse, blessednesse in, and of himself, and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any Glory from them; but only manifesting his own Glory, in, by, unto, and upon them: He is the alone Fountain of all Being, of whom, through whom, and to whom are all things; and, hath most Sovereaign Dominion over them, to do by them, for them, or upon them what ever himself pleaseth. In his sight all things are open and manifest; his knowledg is infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from Angels and men, and every other creature, whatsoever worship, service, or obedience hee is pleased to require of them.

III. In the Unity of the God-head there be Three Persons, of one substance, power, and eternity; God the Father, God the Sonne, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding: The Sonne is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son.

CHAP. III.
Of Gods Eternall Decree.

God from all eternity did, by the most wise and holy Counsel of his own Will, freely, and unchangably ordaine whatsoever comes to passe: yet so, as thereby neither is God the Author of sin, nor is violence offered to the will of the Creatures, nor is the Liberty or contingencie of second Causes taken away, but rather established.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to passe upon such conditions.

III. By the Decree of God, for the manifestation of his glory, some men and Angels are predestinated unto everlasting life, and others foreordained to everlasting death.

IV. These Angels and Men thus predestinated and fore-ordained, are particularly, and unchangeably designed, and their number so certaine, and definite, that it cannot bee either increased, or diminished.

V. Those of man-kind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternall and immutable purpose, and the secret Counsel and good pleasure of his Will, hath chosen, in Christ, unto everlasting glory, out of his meere free grace and love, without any fore-sight of Faith, or Good-works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto: and all, to the praise of his glorious grace.

VI. As God hath appointed the Elect unto glory; so hath he, by the eternall and most free purpose of his Will, fore-ordained all the meanes thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved; but the Elect only.

VII. The rest of man-kind God was pleased, according to the unsearchable counsell of his own Will, whereby he extendeth, or with-holdeth mercy, as he pleaseth, for the glory of his Sovereigne Power over his creatures, to passe by; and, to ordaine them to dishonour and wrath, for their sin, to the praise of his glorious justice.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with speciall prudence and care, that men attending the Will of God reveiled in his Word, and yeilding obedience thereunto, may, from the certainty of their effectuall Vocation, be assured of their eternall Election. So shall this Doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

CHAP. IV. *Of Creation.*

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternall power, wisdom, and goodnesse, in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good.

II. After God had made all other creatures, hee created man, male and female, with reasonable and immortall soules, indued with knowledge, righteousnesse and true holinesse, after his own image; having the Law of God written in their hearts, and power to fulfill it: And yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evill, which, whiles they kept, they were happy in their Communion with God, and had Dominion over the Creatures.

CHAP. V. *Of Providence.*

God the great Creator of all things doth uphold, direct, dispose, and governe all creatures, actions, and things, from the greatest even to the least, by his most wise and holy Providence, according to his infallible fore-knowledge, and the free, and immutable counsell of his own Will, to the praise of the glory of his wisdom, power, justice, goodnesse, and mercy.

II. Although, in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably, and infallibly; yet, by the same Providence, hee ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently. God, in his ordinary Providence maketh use of means, yet is free to work without, above, and against them at his pleasure.

III. The almighty power, unsearchable wisdom, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it selfe even to the first Fall, and all other sinnes of Angels and Men; and that not by a bare permission, but such as hath joynd with it a most wise and powerfull bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his owne holy ends: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

IV. The most wise, righteous, and gracious God doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and, to raise them to a more close and constant dependance for their support upon himselfe, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

V. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sinnes doth blind and harden, from them hee not onely withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sinne; and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to passe that they harden themselves, even under those means, which God useth for the softning of others.

VI. As the providence of God doth, in generall, reach to all Creatures; so, after a most speciall manner, it taketh care of his Church, and disposeth all things to the good thereof.

CHAP. VI.

Of the Fall of Man, of Sinne, and of the Punishment thereof.

Our first Parents being seduced by the subtilty and temptation of Satan, sinned, in eating the forbidden fruit. This their sinne, God was pleased, according to his wise and holy counsell to permit, having purposed to order it to his own glory.

II. By this sinne they fell from their originall righteousness and communion with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soule and body.

III. They being the root of all man-kind, the guilt of this sin was imputed, and the same death in sinne, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.

IV. From this originall corruption, whereby we are utterly indisposed, dis-abled, and made opposite to all good, and wholly inclined to all evill, doe proceed all actuall transgressions.

V. This corruption of nature, during this life, doth remaine in those that are regenerated; and, although it be, through Christ, pardoned, and mortified, yet both it selfe, and all the motions thereof are truly and properly sin.

VI. Every sin, both Originall and Actuall, being a transgression of the righteous Law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner; whereby hee is bound over to the wrath of God, and curse of the Law, and so made subject to death, with all miseries spirituall, temporall and eternall.

CHAP. VII.
Of Gods Covenant with Man.

The distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Blessednesse and Reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant.

II. The first Covenant made with man was a Covenant of works, wherein life was promised to Adam, and in him to his Posterity, upon condition of perfect and personall obedience.

III. Man, by his Fall having made himself incapable of Life by that Covenant, the Lord was pleased to make a Second, commonly called the Covenant of Grace; Wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them Faith in Him that they may be saved, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to beleive.

IV. This Covenant of Grace is frequently set forth in Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel: Under the Law, it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jewes, all fore-signifying Christ to come: which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith

in the Promised Messiah, by whom they had full remission of sinnes, and eternall Salvation, and is called, the Old Testament.

VI. Under the Gospel, when Christ, the substance, was exhibited, the Ordinances in which this Covenant is dispensed, are, the Preaching of the Word, and the Administration of the Sacraments of Baptisme, and the Lords Supper: Which, though fewer in number, and administred with more simplicity, and lesse outward glory; yet, in them, it is held forth in more fullnesse, evidence, and spirituall efficacy, to all Nations, both Jewes and Gentiles; and, is called the New Testament. There are not therefore, Two Covenants of Grace, differing in substance, but one and the same, under various dispensations.

CHAP. VIII.
Of Christ the Mediator.

It pleased God, in His eternall purpose, to choose and ordaine the Lord Jesus, His only begotten Son, to be the Mediator between God and Man, the Prophet, Preist, and King, the Head, and Saviour of His Church, the Heire of all things, and Judge of the World; Unto whom He did from all eternity give a People, to be his Seed, and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified.

II. The Son of God, the second Person in the Trinity, being very and eternall God, of one Substance, and equall with the Father, did, when the fullnesse of time was come, take upon Him mans nature, with all the Essentiall properties, and common infirmities thereof, yet, without sinne; Being conceived by the Power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct Natures, the Godhead and the Manhood, were inseparably joyned together in one Person, without Conversion, Composition, or Confusion. Which Person is very God, and very Man, yet one Christ, the only Mediator between God and Man.

3. The Lord Jesus, in his humane nature thus united to the divine, was sanctified and anointed with the holy Spirit, above measure, having in him all the treasures of wisdom and knowledge; in whom, it pleased the Father that all fullnesse should dwell; to the end, that being holy, harmlesse, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the Office of a Mediatour, and Surety. Which Office, he took not unto himself, but was thereunto called by his Father, who put all power and judgement into his hand, and gave him commandment to execute the same.

4. This Office, the Lord Jesus did most willingly undertake; which, that he might discharge, he was made under the Law, and did perfectly fullfill it, endured most grievous torments immediatly in his Soul, and most painfull sufferings in his Body, was crucified, and died, was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into Heaven, and there sitteth at the right hand of his Father, making intercession, and shall return to Judge men, and Angels, at the end of the World.

5. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternall spirit, once offered up unto God, hath fully satisfied the Justice of his Father and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him.

6. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in, and by those promises, types, and sacrifices wherein he was revealed and signified to be the seed of the woman which should bruise the serpents head; and the Lambe slain from the beginning of the world, being yesterday, and to day the same, and for ever.

7. Christ, in the work of Mediation, acts according to both Natures, by each Nature doing that which is proper to it self: yet, by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature.

8. To all those for whom Christ hath purchased redemption, he doth certainly, and effectually apply and communicate the same, making intercession for them, and revealing unto them, in, and by the Word, the mysteries of salvation, effectually perswading them by his Spirit, to beleve, and obey, and governing their hearts by his Word and Spirit, overcoming all their enemies by his Almighty Power and Wisdome, in such manner, and wayes, as are most consonant to his wonderfull and unsearchable dispensation.

CHAP. IX. *Of Free-Will.*

1. God hath endued the Will of man with that naturall liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil. Man, in his state of Innocency, had freedom, and power, to will, and to doe that which was good, and well-pleasing to God; but yet, mutably, so that he might fall from it.

2. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spirituall good accompanying salvation: so as, a naturall man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

3. When God converts a sinner, and translates him into the state of grace, he freeth him from his naturall bondage under sin; and, by his grace alone, enables him freely to will, and to do that which is spiritually good; yet so, as that by reason of his remaining corruption, he doth not, perfectly, nor only, will that which is good, but doth also will that which is evil. The will of man is made, perfectly, and immutably free to good alone, in the state of Glory only.

CHAP. X.
Of Effectuall Calling.

1. All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; inlightning their mindes, spiritually, and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.

2. This effectuall Call is of Gods free, and speciall grace alone, not from any thing at all foreseen in man, who is altogether passive therein, untill being quickned and renewed by the holy Spirit, he is thereby inabled to answer this Call, and to imbrace the grace offered, and conveyed in it.

3. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth: So also, are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word.

4. Others, not elected, although they may be called by the Ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much lesse can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they doe professe. And, to assert and maintain, that they may, is very pernicious, and to be detested.

CHAP. XI.
Of Justification.

1. Those whom God effectually calleth, he also freely justifieth: not, by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christs sake alone; Nor, by imputing faith it self, the act of beleeving, or any other evangelical obedience, to them, as their righteousness; but, by imputing the obedience and satisfaction of Christ unto them, they receiving, and resting on him and his righteousness by faith; which faith, they have, not of themselves, it is the gift of God.

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

3. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers Justice in their behalf. Yet, in as much as he was given by the Father, for them; and, his obedience and satisfaction accepted in their stead; and, both, freely, not for any thing in them; their Justification is only of free grace; that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners.

4. God did, from all eternity, decree to justifie all the elect, and Christ did, in the fullnesse of time, die for their sins, and rise again for their justification: neverthelesse, they are not justified, untill the holy Spirit doth, in due time, actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of Justification; yet, they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance.

6. The Justification of Beleevers under the old Testament, was, in all these respects, one and the same with the justification of Beleevers under the new Testament.

CHAP. XII. *Of Adoption.*

1. All those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of Adoption, by which they are taken into the number, and enjoy the liberties and priviledges of the children of God, have his Name put upon them, receive the spirit of Adoption, have accesse to the Throne of Grace with boldnesse, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened, by him, as by a Father; yet, never cast off, but sealed to the day of redemption, and inherit the promises, as heyres of everlasting salvation.

CHAP. XIII. *Of Sanctification.*

1. They who are effectually called, and Regenerated, having a new heart, and a new spirit created in them, are further sanctified, really, and personally, through the vertue of Christs death and resurrection, by his Word, and Spirit dwelling in them: the Dominion of the whole body of sin is destroyed, and the severall lusts thereof are more and more weakned and mortified; and they, more and more quickned and strengthened in all saving graces, to the practise of true holinesse, without which no man shall see the Lord.

2. This Sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part: whence ariseth a continuall, and irreconcilable warre; the flesh lusting against the spirit, and the spirit against the flesh.

3. In which warre, although the remaining corruption, for a time, may much prevail; yet, through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the Saints grow in grace, perfecting holinesse in the fear of God.

CHAP. XIV.
Of Saving Faith.

The grace of Faith, whereby the elect are enabled to beleve to the saving of their soules, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the Ministry of the Word, by which also, and by the administration of the Sacraments, and prayer, it is increased and strengthened.

2. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein; and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands, trembling at the threatnings, and imbracing the Promises of God for this life, and that which is to come. But the principall Acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall life, by vertue of the Covenant of Grace.

3, This faith is different in degrees, weak, or strong; may be often and many wayes assailed, and weakned, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the Authour and finisher of our faith.

CHAP. XV.
Of Repentance unto life.

1. Repentance unto life, is an evangelicall grace, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ.

2. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with him in all the wayes of his Commandements.

3. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of Gods free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it.

4. As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

5. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly.

6. As everyman is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall finde mercy: so, he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publique confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

CHAP. XVI. *Of Good Works.*

1. Good Works are only such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men, out of blinde zeal, or upon any pretence of good intention.

2. These Good works, done in obedience to Gods Commandments, are the fruits and evidences of a true and lively faith: and, by them, Beleevers manifest their thankfullnesse, strengthen their assurance, edifie their Brethren, adorn the profession of the Gospel, stop the mouthes of the adversaries, and glorifie God, whose workmanship they are, created in Christ Jesus thereunto; that, having their fruit unto holinesse, they may have the end, eternall life.

3. Their ability to doe Good works, is not at all of themselves, but wholly from the Spirit of Christ. And that they may be inabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to doe, of his good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty (unlesse, upon a speciall motion of the Spirit;) but, they ought to be diligent in stirring up the grace of God that is in them.

4. They who, in their obedience, attain to the greatest height, which is possible in this life, are so farre from being able to supererogate, and to doe more than God requires, as that they fall short of much which in duty they are bound to doe.

5. We cannot, by our best Works, merit pardon of sin, or eternall life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfie for the debt of our former sins, but, when we have done all we can, we have done but our duty, and are unprofitable servants: and, because, as they are good, they proceed from his Spirit; and, as they are wrought by us, they are defiled, and mixed with so much weaknesse and imperfection, that they cannot endure the severity of Gods judgement.

6. Notwithstanding, the persons of Beleevers being accepted through Christ, their good workes also are accepted in him, not as though they were in this life wholly unblameable and unreproveable in Gods sight; but that, he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves, and others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor, to a right end, the glory of God, they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God: and yet, their neglect of them is more sinfull, and displeasing unto God.

CHAP. XVII.

Of the Perseverance of the Saints.

1. They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace: but shall certainly persevere therein to the end, and be eternally saved.

2. This Perseverance of the Saints depends not upon their own free-will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the Covenant of Grace: from all which, ariseth also the certainty, and infallibility thereof.

3. Neverthelesse, they may, through the temptations of Satan and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein; whereby they incurre Gods displeasure, and grieve his holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardned and their consciences wounded; hurt, and scandalize others, and bring temporall judgements upon themselves.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

1. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnall presumptions of being in the favour of God and estate of salvation (which hope of theirs shall perish;) yet, such as truly beleeve in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainty is not a bare conjecturall and probable perswasion grounded upon a fallible hope; but, an infallible assurance of faith founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

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

4. True beleivers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, and grieveth the spirit; by, some sodain, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darknesse and to have no light: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, be revived, and by the which, in the mean time, they are supported from utter despair.

CHAP. XIX. *Of the Law of God.*

1. God gave to Adam a Law, as a Covenant of Works, by which he bound him and all his posterity to personall, entire, exact, and perpetuall obedience, promised life upon the fullfilling, and threatned death upon the breach of it, and indued him with power and ability to keep it.

2. This law, after his fall, continued to be a perfect rule of righteousnesse, and, as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables: the four first Commandments containing our duty towards God; and the other six, our duty to man.

3. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremoniall Laws containing severall typical Ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly, holding forth divers instructions of moral duties. All which Ceremoniall Laws are now abrogated, under the new Testament.

4. To them also, as a body Politique, he gave sundry judicial Laws, which expired together with the State of that People; not obliging any other now, further than the generall equity thereof may require.

5. The Morall Law doth for ever binde all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.

6. Although true Beleevers be not under the Law, as a Covenant of Works, to be thereby justified, or condemned; yet, is it of great use to them, as well as to others; in that, as a Rule of life informing them of the will of God, and their duty, it directs, and bindes them to walke accordingly; discovering also the sinfull pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a cleerer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin: and, the threatnings of it serve to shew, what, even their sins, deserve; and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatned in the Law. The Promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance of them; although, not as due to them by the Law, as a Covenant of Works. So as, a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law; and, not under grace.

7. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it; the Spirit of Christ subduing, and inabling the will of man, to do that, freely and chearfully, which the will of God, revealed in the Law, requireth to be done.

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