

LONDON BAPTIST CONFESSION (1689)

We will be working through the confession in 3 parts:

I. GOD AND HIS SOVEREIGN PLAN

1. Of the Holy Scriptures
2. Of God and the Holy Trinity
3. Of God's Decree
4. Of Creation
5. Of Divine Providence
6. Of the Fall of Man, of Sin, and of the Punishment thereof
7. Of God's Covenant
8. Of Christ the Mediator

II. THE MYSTERY OF SALVATION

9. Of Free Will
10. Of Effectual Calling
11. Of Justification
12. Of Adoption
13. Of Sanctification
14. Of Saving Faith
15. Of Repentance unto Life and Salvation
16. Of Good Works
17. Of the Perseverance of the Saints
18. Of the Assurance of Grace and Salvation

III. THE CHRISTIAN LIFE

19. Of the Law of God
20. Of the Gospel and the Extent of Grace thereof
21. Of Christian Liberty and Liberty of Conscience
22. Of Religious Worship and the Sabbath Day
23. Of Lawful Oaths and Vows
24. Of the Civil Magistrate
25. Of Marriage
26. Of the Church
27. Of the Communion of Saints
28. Of Baptism and the Lord's Supper
29. Of Baptism
30. Of the Lord's Supper
31. Of the State of Man after Death, and of the Resurrection of the Dead
32. Of the Last Judgment

I. GOD AND HIS SOVEREIGN PLAN

1. Of the Holy Scriptures

1. God puts His self-revelation into written form. It is the only sufficient, certain, and infallible rule of saving knowledge.
2. The inspired Word of God are the 66 books contained in your Bible.
3. The Apocrypha are not inspired by God.
4. The Bible has authority because it is God's Word.
5. Three ways that we must be encouraged to grow in our love of God's Word is through:
 - a. the church's reverence
 - b. its own internal beauty
 - c. the Holy Spirit's work in our hearts
6. Scripture is the only way to know how God wants His people to live. Nothing shall be added to this, though the Spirit will illuminate what is there. There are many parts of life that the Bible does not address, we need to do our best.
7. Not all parts of the Bible are equally clear, but the parts necessary for salvation can be known by anyone who seeks it.
8. The Bible is inerrant in the languages it is originally written in, but due to the lack of Hebrew and Greek speakers, it should be translated into the common languages of all nations.
9. Scripture interprets scripture.
10. Scripture is the ultimate authority for all earthly worship and counsel.

2. Of God and the Holy Trinity

1. There is only one God, He is:
 - a. infinite
 - b. holy
 - c. immutable
 - d. almighty
 - e. works all things together for His own glory.
2. God does not need anything beyond Himself.
3. God is three persons: Father, Son, and Holy Spirit; of one substance, power, and eternity.

3. Of God's Decree

1. God has decreed everything that happens, but is not the author of sin. He disposes His sovereignty without taking away the liberty of creation (we will cover this in more detail in section 9: of Free Will).
2. God decrees based on Himself, not on things foreseen.
3. Some of the creation is predestined to eternity; the rest are left to the just results of their sin.
4. These saved (elect) are set in place before the foundation of the world and can not be added to or taken from.

5. Those who are chosen are selected by the secret counsel and good pleasure of His will.

6. God has not only chosen, but provided the functional means of salvation: justification, adoption, sanctification, and glorification.

7. This doctrine is mysterious and has the potential to blow up in your face if not handled properly. It must be taught in such a way that those who submit themselves to Scripture and the knowledge of God praise Him for it.

4. Of Creation

1. Father, Son, and Holy Spirit created the world to display the glory of God. It was created in the span of 6 days, and was created good.

2. The last thing God created were human beings, male and female. They were created in the image of God: reasonable and immortal souls.

- in knowledge, righteousness, and holiness (Colossians 3:10)

3. God gave the first man and woman one command: do not eat from the tree of the knowledge of good and evil.

5. Of Divine Providence

1. God is at work in His creation to bring about all of the things that He has decreed. He is able to do this because He is both perfect wisdom and perfect power.

2. Nothing happens by chance.

-Acts 2.23

3. God doesn't need us, but chooses to use us.

4. God is in control of sin; He permits it, though not in a way that approves of it or is any way part of it.

5. God does not just rescue us out of our sin when we are adopted into His family, but uses the existence of our sin to teach us, humble us, warn us, and to do the same for others.

6. The sin of the unbeliever is condemnation. As Judge, God withholds His grace, manifested in:

a. He does not enlighten them to understanding

b. He withdraws the gifts they once had

c. He does not restrain their sinful will

7. God's providence is true over all creation, He is especially disposed toward His church.

6. Of the Fall of Man, of Sin, and of the punishment thereof

1. God made Adam and Eve perfect, gave them a righteous law, and warned them of the punishment of disobedience; without compulsion, they transgressed the law of creation.

2. Adam and Eve, through sin, fell from righteousness and holiness and passed this relational death to all of their offspring.

3. Adam and Eve were the representative for all mankind (root), from this root the guilt of sin was imputed to all people. With this guilt came all of the negative results of sin.

4. Sin makes us inclined toward evil and unable to see the goodness of God.

5. Regeneration does not remove the reality of corrupt nature from us.

7. Of God's Covenant

1. The distance that sin has placed between us and God is insurmountable unless God acts.
2. God offers His people a covenant, in which He promises life and grace to those who believe (which he makes them able to do).
3. This covenant is hinted at right away in the Fall and revealed slowly through time until it is made clear in Jesus Christ.

8. Of Christ the Mediator

1. God's eternal purposes was for Jesus to be the mediator of the covenant between Himself and a redeemed people.
2. Jesus is fully God and fully man. He took on human nature by being born of a virgin.
3. Jesus holiness made it possible for Him to have relationship with God the Father and to mediate this relationship for His people.
4. This mediating role was also lived out in the crucifixion, where Jesus became the curse FOR us. He died our death, and then rose again on the third day.
5. Jesus death fully satisfied the justice of God and secured an everlasting inheritance for His people.
6. While Jesus payment came at a specific time in history, its benefit was applied to God's people since the beginning of the world.
7. Jesus is always acting in BOTH natures, though Scripture sometimes chooses to point out one nature in specific circumstances.
8. For those Jesus has redeemed, He is continually working for and in, accomplishing:
 - a. making intercession
 - b. uniting them to Himself
 - c. speaking to them through the Word
 - d. guiding them by conviction
 - e. protecting them
9. The office of mediator belongs to Christ alone; He is prophet, priest, and king; none of this role can be transferred to another.
10. These 3 roles (prophet, priest, king) are all necessary for our salvation:
 - a. Prophet: we need God's truth communicated to us
 - b. Priest: we need to be cleansed and atoned for
 - c. King: we need His authority to convince, draw, uphold deliver and preserve us

THE BAPTIST CONFESSION OF FAITH (1689)

Chapter 1: Of the Holy Scriptures

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

(2 Timothy 3:15-17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:20; Romans 1:19-21; Romans 2:14,15; Psalms 19:1-3; Hebrews 1:1; Proverbs 22:19-21; Romans 15:4; 2 Peter 1:19,20)

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

OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation

All of which are given by the inspiration of God, to be the rule of faith and life. (2 Timothy 3:16)

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

(Luke 24:27, 44; Romans 3:2)

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

(2 Peter 1:19-21; 2 Timothy 3:16; 2 Thessalonians 2:13; 1 John 5:9)

5. _____ We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible

truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.(John 16:13,14; 1 Corinthians 2:10-12; 1 John 2:20, 27)

6. ____ The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

(2 Timothy 3:15-17; Galatians 1:8,9; John 6:45; 1 Corinthians 2:9-12; 1 Corinthians 11:13, 14; 1 Corinthians 14:26,40)

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

(2 Peter 3:16; Psalms 19:7; Psalms 119:130)

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

(Romans 3:2; Isaiah 8:20; Acts 15:15; John 5:39; 1 Corinthians 14:6, 9, 11, 12, 24, 28; Colossians 3:16)

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

(2 Peter 1:20, 21; Acts 15:15, 16)

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

(Matthew 22:29, 31, 32; Ephesians 2:20; Acts 28:23)

Chapter 2: Of God and of the Holy Trinity

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

(1 Corinthians 8:4, 6; Deuteronomy 6:4; Jeremiah 10:10; Isaiah 48:12; Exodus 3:14; John 4:24; 1 Timothy 1:17; Deuteronomy 4:15, 16; Malachi 3:6; 1 Kings 8:27; Jeremiah 23:23; Psalms 90:2; Genesis 17:1; Isaiah 6:3; Psalms 115:3; Isaiah 46:10; Proverbs 16:4; Romans 11:36; Exodus 34:6, 7; Hebrews 11:6; Nehemiah 9:32, 33; Psalms 5:5, 6; Exodus 34:7; Nahum 1:2, 3)

2. ____ God, having all life, glory, goodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving any glory from them, 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 he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in all his works, and in all his commands; to him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

(John 5:26; Psalms 148:13; Psalms 119:68; Job 22:2, 3; Romans 11:34-36; Daniel 4:25, 34, 35; Hebrews 4:13; Ezekiel 11:5; Acts 15:18; Psalms 145:17; Revelation 5:12-14)

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

(1 John 5:7; Matthew 28:19; 2 Corinthians 13:14; Exodus 3:14; John 14:11; 1 Corinthians 8:6; John 1:14,18; John 15:26; Galatians 4:6)

Chapter 3: Of God's Decree

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

(Isaiah 46:10; Ephesians 1:11; Hebrews 6:17; Romans 9:15, 18; James 1:13; 1 John 1:5; Acts 4:27, 28; John 19:11; Numbers 23:19; Ephesians 1:3-5)

2. _____ Although God knoweth whatsoever may or can come to pass, upon all supposed conditions, yet hath he not decreed anything, because he foresaw it as future, or as that which would come to pass upon such conditions.

(Acts 15:18; Romans 9:11, 13, 16, 18)

3. _____ By the decree of God, for the manifestation of his glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice.

(1 Timothy 5:21; Matthew 25:34; Ephesians 1:5, 6; Romans 9:22, 23; Jude 4)

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

(2 Timothy 2:19; John 13:18)

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

(Ephesians 1:4, 9, 11; Romans 8:30; 2 Timothy 1:9; 1 Thessalonians 5:9; Romans 9:13, 16; Ephesians 2:5, 12)

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

(1 Peter 1:2; 2 Thessalonians 2:13; 1 Thessalonians 5:9, 10; Romans 8:30; 2 Thessalonians 2:13; 1 Peter 1:5; John 10:26; John 17:9; John 6:64)

7. _____ The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; 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.

(1 Thessalonians 1:4, 5; 2 Peter 1:10; Ephesians 1:6; Romans 11:33; Romans 11:5, 6, 20; Luke 10:20)

Chapter 4: Of Creation

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

(John 1:2, 3; Hebrews 1:2; Job 26:13; Romans 1:20; Colossians 1:16; Genesis 1:31)

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

(Genesis 1:27; Genesis 2:7; Ecclesiastes 7:29; Genesis 1:26; Romans 2:14, 15; Genesis 3:6)

3. _____ Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil, which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

(Genesis 2:17; Genesis 1:26, 28)

Chapter 5: Of Divine Providence

1. _____ God the good Creator of all things, in his infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things, from the greatest even to the least, by his most wise and holy providence, to the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.
(Hebrews 1:3; Job 38:11; Isaiah 46:10, 11; Psalms 135:6; Matthew 10:29-31; Ephesians 1:11)
2. _____ Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; so that there is not anything befalls any by chance, or without his providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.
(Acts 2:23; Proverbs 16:33; Genesis 8:22)
3. _____ God, in his ordinary providence maketh use of means, yet is free to work without, above, and against them at his pleasure.
(Acts 27:31, 44; Isaiah 55:10, 11; Hosea 1:7; Romans 4:19-21; Daniel 3:27)
4. _____ The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission, which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth, in a manifold dispensation to his most holy ends; yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.
(Romans 11:32-34; 2 Samuel 24:1, 1 Chronicles 21:1; 2 Kings 19:28; Psalms 76;10; Genesis 1:20; Isaiah 10:6, 7, 12; Psalms 1:21; 1 John 2:16)
5. _____ The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends. So that whatsoever befalls any of his elect is by his appointment, for his glory, and their good.
(2 Chronicles 32:25, 26, 31; 2 Corinthians 12:7-9; Romans 8:28)
6. _____ As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.
(Romans 1:24-26, 28; Romans 11:7, 8; Deuteronomy 29:4; Matthew 13:12; Deuteronomy 2:30; 2 Kings 8:12, 13; Psalms 81:11, 12; 2 Thessalonians 2:10-12; Exodus 8:15, 32; Isaiah 6:9, 10; 1 Peter 2:7, 8)
7. _____ As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church, and disposeth of all things to the good thereof. (1 Timothy 4:10; Amos 9:8, 9; Isaiah 43:3-5)

Chapter 6: Of the Fall of Man, Of Sin, And of the Punishment Thereof

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

(Genesis 2:16, 17; Genesis 3:12,13; 2 Corinthians 11:3)

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

(Romans 3:23; Romans 5:12, etc; Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10-19)

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

(Romans 5:12-19; 1 Corinthians 15:21, 22, 45, 49; Psalms 51:5; Job 14:4; Ephesians 2:3; Romans 6:20 Romans 5:12; Hebrews 2:14, 15; 1 Thessalonians 1:10)

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

(Romans 8:7; Colossians 1:21; James 1:14, 15; Matthew 15:19)

5. _____ The corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin. (

Romans 7:18,23; Ecclesiastes 7:20; 1 John 1:8; Romans 7:23-25; Galatians 5:17)

Chapter 7: Of God's Covenant

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

(Luke 17:10; Job 35:7,8)

2. _____ Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

(Genesis 2:17; Galatians 3:10; Romans 3:20, 21; Romans 8:3; Mark 16:15, 16; John 3:16; Ezekiel 36:26, 27; John 6:44, 45; Psalms 110:3)

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

(Genesis 3:15; Hebrews 1:1; 2 Timothy 1:9; Titus 1:2; Hebrews 11:6, 13; Romans 4:1, 2, &c.; Acts 4:12; John 8:56)

Chapter 8: Of Christ the Mediator

1. _____ It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man; the prophet, priest, and king; head and saviour of the church, the heir of all things, and judge of the world; unto whom he did from all eternity give a people to be his seed and to be by him in time redeemed, called, justified, sanctified, and glorified.

(Isaiah 42:1; 1 Peter 1:19, 20; Acts 3:22; Hebrews 5:5, 6; Psalms 2:6; Luke 1:33; Ephesians 1:22, 23; Hebrews 1:2; Acts 17:31; Isaiah 53:10; John 17:6; Romans 8:30)

2. _____ The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with him who made the world, who upholdeth and governeth all things he hath made, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

(John 1:14; Galatians 4:4; Romans 8:3; Hebrews 2:14, 16, 17; Hebrews 4:15; Matthew 1:22, 23; Luke 1:27, 31, 35; Romans 9:5; 1 Timothy 2:5)

3. _____ The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of mediator and surety; which office he took not upon himself, but was thereunto called by his Father; who also put all power and judgement in his hand, and gave him commandment to execute the same.

(Psalms 45:7; Acts 10:38; John 3:34; Colossians 2:3; Colossians 1:19; Hebrews 7:26; John 1:14; Hebrews 7:22; Hebrews 5:5; John 5:22, 27; Matthew 28:18; Acts 2:36)

4. _____ This office the Lord Jesus did most willingly undertake, which that he might discharge he was made under the law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us; enduring most grievous sorrows in his soul, and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead, yet saw no corruption: on the third day he arose from the dead with the same body in which he suffered, with which he also ascended into heaven, and there sitteth at the right hand of his Father making intercession, and shall return to judge men and angels at the end of the world.

(Psalms 40:7, 8; Hebrews 10:5-10; John 10:18; Gal 4:4; Matthew 3:15; Galatians 3:13; Isaiah 53:6; 1 Peter 3:18; 2 Corinthians 5:21; Matthew 26:37, 38; Luke 22:44; Matthew 27:46; Acts 13:37; 1 Corinthians 15:3, 4; John 20:25, 27; Mark 16:19; Acts 1:9-11; Romans 8:34; Hebrews 9:24; Acts 10:42; Romans 14:9, 10; Acts 1:11; 2 Peter 2:4)

5. _____ The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

(Hebrews 9:14; Hebrews 10:14; Romans 3:25, 26; John 17:2; Hebrews 9:15)

6._____ Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed which should bruise the serpent's head; and the Lamb slain from the foundation of the world, being the same yesterday, and to-day and for ever. (1 Corinthians 4:10; Hebrews 4:2; 1 Peter 1:10, 11; Revelation 13:8; Hebrews 13:8)

7._____ Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature. (John 3:13; Acts 20:28)

8._____ To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same, making intercession for them; uniting them to himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by his Word and Spirit, and overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it. (John 6:37; John 10:15, 16; John 17:9; Romans 5:10; John 17:6; Ephesians 1:9; 1 John 5:20; Romans 8:9, 14; Psalms 110:1; 1 Corinthians 15:25, 26; John 3:8; Ephesians 1:8)

9._____ This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from him to any other. (1 Timothy 2:5)

10._____ This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office; and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God; and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom. (John 1:18; Colossians 1:21; Galatians 5:17; John 16:8; Psalms 110:3; Luke 1:74, 75)