

THE 1833  
PARTICULAR  
BAPTIST  
CONFESSION OF  
FAITH

With an Appendix Containing the  
1655 Midland  
Confession of Faith

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## **Preface**

Baptists have long been a people who affirm the Scriptures alone to be the final authority in all matters of faith and practice. It is because of, not despite, this conviction that Baptists have also been a confessional people. Historically, Baptists have written statements of faith which summarize the teachings of Scripture and express their core beliefs. These confessions have been used as guiding documents in local congregations to protect the doctrinal purity of the church and guard its purposes as the body of Christ, established to carry out the work commissioned by the Lord Jesus.

Some of the prominent Baptist confessions of faith include the First London Baptist Confession of Faith (1644), the Second London Baptist Confession of Faith (1689), The Philadelphia Confession of Faith (1742), the New Hampshire Confession of Faith (1833), and the Abstract of Principles (1858). For modern

Baptists, the first half of the 20<sup>th</sup> century saw a departure from the use of confessions as well as other definitional beliefs and practices; but thankfully, many are returning to the distinctives of their Particular Baptist heritage, including a robust confessionalism.

It must be understood that confessions of faith are products of their day and are typically motivated by some theological controversy, event, or specific need relative to the time of their writing. This is true of virtually all Baptist confessions and the confession being set forth at present is no exception. While all the aforementioned documents find historical continuity and general agreement in core doctrinal areas, some are more suitable than others for certain environments and uses. A great number of confessional Baptists today utilize the Second London Baptist Confession of Faith of 1689. While this is a splendid confession that contains much truth, some have desired a more succinct declaration of

faith that provides brevity without sacrificing essential truth. Hence, the 1833 Particular Baptist Confession of Faith is here presented.

The purpose of the 1833 Particular Baptist Confession of Faith is to produce a clear and concise summary of Biblical doctrine that is firmly rooted in the Particular Baptist tradition. Aiming to serve as a resource for teaching and discipleship, this confession is written in a manner that is accessible to any church member or new believer. The beliefs here confessed provide common ground for Baptists in a schismatic age, thus fostering unity amongst likeminded churches and their members.

The principal text of this document is the New Hampshire Confession of Faith (1833), originally drafted by the Rev. John Newton Brown, D.D. This edition contains a minimal number of revisions that further harmonize with the Particular Baptist tradition and updates which address concerns of the 21<sup>st</sup> century. Also, an

appendix has been attached that contains the 1655 Midland Confession of Faith which is primarily included to expound upon the doctrine of soteriology and enhance the confession with an even stronger affirmation of the sovereignty of God in the matters of salvation. While this confession is rightly dated in 1833 because of its vast congruency with the text of the New Hampshire, its few revisions and the addition of its appendix make it fit for publication under its present title. Therefore, the 1833 Particular Baptist Confession of Faith is a magnificent confession that should be considered by all for personal and ecclesiastical use.

Kenneth Glisch  
Paris, Tennessee  
May 26, 2021

# **The 1833 Particular Baptist Confession of Faith**

## **I. Of the Scriptures**

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction.<sup>1</sup> It has God for its author, salvation through Christ for its purpose,<sup>2</sup> and truth without any mixture of error for its content.<sup>3</sup> It reveals the principles by which God will judge us.<sup>4</sup> Therefore it is, and shall remain to the end of the world,<sup>5</sup> the true center of Christian union<sup>6</sup> and the supreme standard by which all human conduct, creeds, and opinions should be tried.<sup>7</sup>

<sup>1</sup> 2 Tim. 3:16-17; 2 Pet. 1:21; Luke 16:29-31; Psa. 119:11; Rom. 3:1-2

<sup>2</sup> 2 Tim. 3:15; 1 Pet. 1:10-12; John 5:38-39

<sup>3</sup> Prov. 30:5-6; John 17:17; Rom. 3:4

<sup>4</sup> Rom. 2:12; John 12:48; 1 Cor. 4:4

<sup>5</sup> Mat. 5:18; 1 Pet. 1:23-25; Mat. 28:20



<sup>6</sup> Phil. 3:16; Eph. 4:3-6; Phil. 2:1-2; 1 Cor. 1:10; 1  
Pet. 4:11  
<sup>7</sup>1 John 4:1; Isa. 8:20; 1 Thess. 5:21; Acts 17:11

## II. Of the True God

We believe that there is one, and only one, living and true God. He is an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth.<sup>1</sup> He is inexpressibly glorious in holiness,<sup>2</sup> and worthy of all possible honor, confidence, and love.<sup>3</sup> In the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit.<sup>4</sup> They are equal in every divine perfection,<sup>5</sup> yet execute distinct and harmonious offices in the great work of redemption.<sup>6</sup>

<sup>1</sup> John 4:24; Psa. 147:5; 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10

<sup>2</sup> Exod. 15:11; Isa. 6:3; 1 Pet. 1:15-16; Rev. 4:8

<sup>3</sup> Mark 12:30; Rev. 4:11; Matt. 10:37

<sup>4</sup> Matt. 28:19; John 15:26; 1 John 5:7

<sup>5</sup> John 10:30; 17:5; Acts 5:3-4; 1 Cor. 2:10-11; Phil. 2:5-6

<sup>6</sup> Eph. 2:18; 2 Cor. 13:14; John 6:37; Rom. 8:29

### **III. Of Humanity**

We believe that humanity is the special creation of God, made in his own image. God created them male and female as the crowning work of his creation. The gift of gender is thus part of God's creation.<sup>1</sup> The gift of marriage consists of the uniting of one man and one woman in covenant commitment for a lifetime<sup>2</sup> and models the way God relates to his people.<sup>3</sup>

<sup>1</sup> Gen. 1:26-27; 9:6; Matt. 19:4

<sup>2</sup> Gen. 2:24; Matt. 19:5-6; Rom. 7:2-3

<sup>3</sup> Eph. 5:31-32, 2 Cor. 11:2; Rev. 19:7-9; 21:2-3, 9

### **IV. Of the Fall of Man**

We believe that man was created in holiness under the law of his Maker,<sup>1</sup> but by voluntary transgression fell from that holy and happy state.<sup>2</sup> In consequence, all mankind are now sinners,<sup>3</sup> not by

constraint but by choice.<sup>4</sup> Being by nature utterly void of that holiness required by the law of God, they are now positively inclined to evil. Therefore, mankind stands under just condemnation to eternal ruin, without defense or excuse.<sup>5</sup>

<sup>1</sup>Gen. 1:27, 31; Eccl. 7:29

<sup>2</sup>Gen. 3:6; Rom. 5:12

<sup>3</sup>Rom. 5:19; 8:7; John 3:6; Psa. 51:5

<sup>4</sup>Isa. 53:6; Gen. 6:12; Rom. 3:9-18

<sup>5</sup>Eph. 2:1-3; Rom. 1:18, 20; Gal. 3:10

## **V. Of the Way of Salvation**

We believe that the salvation of sinners is wholly of grace,<sup>1</sup> through the mediatorial offices of the Son of God, Jesus Christ our Lord;<sup>2</sup> who by the appointment of the Father, freely took upon himself our nature, yet without sin.<sup>3</sup> He honored the divine law by his personal obedience,<sup>4</sup> and by his substitutionary death made a full atonement for our sins.<sup>5</sup> Having risen from the death, he is now enthroned in heaven.<sup>6</sup> Jesus unites in his wonderful

person the tenderest sympathies with divine perfections and, as such, he is in every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.<sup>7</sup>

<sup>1</sup> Eph. 2:5, 8; 1 John 4:10; Acts 15:11

<sup>2</sup> John 3:16; 1 Tim. 2:5; Heb. 4:14; 12:24

<sup>3</sup> Phil. 2:6-7; Heb. 2:9, 14; 2 Cor. 5:21

<sup>4</sup> Isa. 42:21; Phil. 2:8; Gal. 4:4; Matt. 5:17

<sup>5</sup> Isa. 53:4-5; Matt. 20:28; Rom. 4:25; 3:25; 1 John 2:2; 1 Cor. 15:3; Heb. 9:14

<sup>6</sup> Acts 2:30-33; Heb. 1:8; 8:1

<sup>7</sup> Heb. 7:25-26; Col. 2:9; Heb. 2:18; Psalms 89:19

## **VI. Of Justification**

We believe that the great Gospel blessing which Christ<sup>1</sup> secures to such as believe in him is justification.<sup>2</sup> It includes both the pardon of sin<sup>3</sup> and the promise of eternal life on principles of imputed righteousness.<sup>4</sup> It is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;<sup>5</sup> by virtue of which faith his perfect

righteousness is freely imputed to us by God.<sup>6</sup> Justification brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.<sup>7</sup>

<sup>1</sup> John 1:16; Eph. 3:8

<sup>2</sup> Acts 13:39; Rom. 8:1

<sup>3</sup> Rom. 5:9; Zech. 13:1; Matt. 9:6; Acts 10:43

<sup>4</sup> Rom. 5:17; 1 John 2:25; Rom. 5:21

<sup>5</sup> Titus 3:5; Rom. 4:4-5; 6:23; Phil. 3:9

<sup>6</sup> Rom. 5:19; 3:26; 1 John 2:12

<sup>7</sup> Rom. 5:2; 1 Cor. 1:30; Matt. 6:33

## **VII. Of the Universal Proclamation of Salvation**

We believe that the blessings of salvation by the Gospel are to be universally proclaimed to all.<sup>1</sup> It is the immediate duty of all to receive them by a heartfelt, repentant, and obedient faith.<sup>2</sup> Nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the

Gospel;<sup>3</sup> which rejection involves him in an aggravated condemnation.<sup>4</sup>

<sup>1</sup> Mark 16:15; Isa. 55:1; Rev. 22:17

<sup>2</sup> Rom. 16:26; Mark 1:15; Acts 17:30

<sup>3</sup> John 5:40; Matt. 23:37; Rom. 9:32; Prov. 1:24;  
Acts 13:46

<sup>4</sup> John 3:19; Matt. 11:20; 2 Thess. 1:8

## **VIII. Of Grace in Regeneration**

We believe that, in order to be saved, sinners must be regenerated, or born again.<sup>1</sup> Regeneration consists of giving a new and holy disposition to the otherwise rebellious sinner.<sup>2</sup> It is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth,<sup>3</sup> so as to secure our voluntary obedience to the Gospel.<sup>4</sup> The proper evidence of regeneration appears in the holy fruits of repentance, and faith, and newness of life.<sup>5</sup>

<sup>1</sup> John 3:3

<sup>2</sup> 2 Cor. 5:17; Ezek. 36:26; Deut. 30:6; Rom. 2:28-29

<sup>3</sup> John 3:8; 1:13; James 1:18; Phil. 2:13

<sup>4</sup> 1 Pet. 1:22-23; 1 John 5:1

<sup>5</sup> Matt. 3:8; Eph. 5:9; Rom. 8:9; Gal. 5:16-23; 1 John 5:18

## **IX. Of Repentance and Faith**

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;<sup>1</sup> whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ,<sup>2</sup> we turn to God with unfeigned contrition, confession, and supplication for mercy;<sup>3</sup> at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.<sup>4</sup>

<sup>1</sup> Mark 1:15; Acts 11:18; Eph. 2:8; 1 John 5:1

<sup>2</sup> John 16:8; Acts 2:37-38; 16:30-31

<sup>3</sup> Luke 18:13; 15:21; 2 Cor. 7:10

<sup>4</sup> Rom. 10:9-11; Acts 3:22; Heb. 4:14; Psalms 2:6; Hebrews 1:8; 2 Tim. 1:12

## X. Of Election

We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners.<sup>1</sup> Being perfectly consistent with the free agency of man, election comprehends all the means in connection with the end.<sup>2</sup> It is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable.<sup>3</sup> It utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of God's free mercy.<sup>4</sup> It encourages the use of means in the highest degree.<sup>5</sup> It may be ascertained by its effects in all who truly believe the Gospel.<sup>6</sup> Election is the foundation of Christian assurance<sup>7</sup> and to ascertain it with regard to ourselves demands and deserves the utmost diligence.<sup>8</sup>

<sup>1</sup> 2 Tim. 1:9; Eph. 1:4-5; 1 Pet. 1:2; Rom. 11:5; John 15:16

<sup>2</sup> 2 Thess. 2:13; Acts 13:48



<sup>3</sup> Exod. 33:19; Matt. 20:15; Eph. 1:11; Rom. 9:23;  
James 1:18; 2 Tim. 1:9

<sup>4</sup> 1 Cor. 4:7; 1:29; Rom. 3:27; 1 Cor. 15:10; 1 Thess.  
2:12

<sup>5</sup> 2 Tim. 2:10; 1 Cor. 9:22; 2 Pet. 1:10

<sup>6</sup> 1 Thess. 1:4-5

<sup>7</sup> Rom. 8:28-30; Isa. 42:16; Rom. 11:29

<sup>8</sup> 2 Pet. 1:10; 2 Cor. 13:5; Heb. 6:11

## **XI. Of Sanctification**

We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness.<sup>1</sup> It is a progressive work.<sup>2</sup> It begins in regeneration<sup>3</sup> and it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, by the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, prayer, the oversight and fellowship of a local church and the ordinances thereof.<sup>4</sup>

<sup>1</sup> 1 Thess. 5:23; 2 Cor. 7:1; Eph. 1:4

<sup>2</sup> Prov. 4:18; 2 Cor. 3:18; Heb. 6:1; Phil. 3:12

<sup>3</sup> 1 John 2:29; Rom. 8:5; Eph. 1:13-14  
<sup>4</sup> Phil. 2:12-13; Eph. 4:11-12; 1 Pet. 2:2; 2 Pet. 3:18;  
2 Cor. 13:5; Luke 9:23; Matt.26:41; Acts 2:41-42

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

We believe that such only are real believers as endure unto the end.<sup>1</sup> Their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors.<sup>2</sup> A special providence watches over their welfare<sup>3</sup> and they are kept by the power of God through faith unto salvation.<sup>4</sup>

<sup>1</sup>John 8:31; Matt. 24:13

<sup>2</sup> 1 John 2:19; John 13:18; John 6:66-69

<sup>3</sup> Rom. 8:28; Matt. 6:33; Jer. 32:40; Psa. 121:3;  
91:11-12

<sup>4</sup> Phil. 1:6; 2:13; Jude 2; Heb. 13:5; 1 John 4:4

## **XIII. Of the Harmony of the Law and the Gospel**

We believe that the law of God is the eternal and unchangeable rule of his moral government.<sup>1</sup> It is holy, just, and good.<sup>2</sup> The inability which the Scriptures ascribe to fallen men to fulfill the precepts of the law arises entirely from their love of sin;<sup>3</sup> to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the church.<sup>4</sup>

<sup>1</sup> Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; 4:15; 7:7

<sup>2</sup> Rom. 7:12, 14, 22; Psa. 119

<sup>3</sup> Rom. 8:7; Jer. 13:23

<sup>4</sup> Rom. 8:2, 4; 10:4; 1 Tim. 1:5; Heb. 8:10

## **XIV. Of the Church**

We believe that a visible church of Christ is a congregation of baptized believers<sup>1</sup>

associated by covenant in the faith and fellowship of the Gospel,<sup>2</sup> observing the ordinances of Christ,<sup>3</sup> governed by his laws,<sup>4</sup> and exercising the gifts, rights, and privileges invested in them by his Word.<sup>5</sup> The only scriptural officers of the church are Elders (also called Pastors and Bishops), and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.<sup>6</sup>

<sup>1</sup> Acts 2:41, 47; Matt. 18:17; Acts 5:11; 8:1; 1 Cor. 4:17; 14:23; 1 Tim. 3:15

<sup>2</sup> Acts 2:42; 2 Cor. 8:5; Acts 2:47; Rom. 16:17

<sup>3</sup> Matt. 28:19; 1 Cor. 11:2; 1 Cor. 11:23, 25

<sup>4</sup> Matt. 28:20; John 14:15, 21; 15:12; 1 John 4:21; 1 Thess. 4:2; 1 Tim. 3:15

<sup>5</sup> Eph. 4:7; 1 Cor. 14:12; 1 Cor. 12:4; Rom. 12:6-8

<sup>6</sup> Phil. 1:1; Acts 14:23; 15:22; 1 Tim. 3; Titus 1

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

We believe that Christian Baptism is the immersion in water of a believer,<sup>1</sup> into the name of the Father, and Son, and Holy

Ghost.<sup>2</sup> Baptism shows forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour and our identification with Christ and his church.<sup>3</sup> Baptism is prerequisite to the privileges of church membership and to the Lord's Supper.<sup>4</sup> We likewise believe that the Lord's Supper is a symbolic act of obedience in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ.<sup>5</sup> It is preceded always by solemn self-examination.<sup>6</sup> Worthy partakers of the Lord's Supper do, not corporally, but spiritually feed upon the benefits of Christ's death as a means of God's grace unto them.<sup>7</sup>

<sup>1</sup> Acts 8:36-39; Matt. 3:5-6; John 3:23; Matt. 28:19; Mark 16:16; Acts 2:38, 41; 8:12; 16:32-34; 18:8

<sup>2</sup> Matt. 28:19

<sup>3</sup> Rom. 6:4; Col. 2:12; 1 Pet. 3:20-21; Acts 22:16; Gal. 3:27; Rom. 3:3

<sup>4</sup> Acts 2:41-42; Matt. 28:19-20

<sup>5</sup> 1 Cor. 11:26; Matt. 26:26-29

<sup>6</sup> 1 Cor. 11:28; 5:8

<sup>7</sup> 1 Cor. 10:16; John 6:51-57

## **XVI. Of the Lord's Day**

We believe that the first day of the week is the Lord's Day, or Christian Sabbath.<sup>1</sup> It is to be kept sacred to religious purposes<sup>2</sup> by abstaining from all secular labor and sinful recreations, works of necessity and mercy only excepted,<sup>3</sup> by the devout observance of all the means of grace (both private and public)<sup>4</sup> and by preparation for that rest that remains for the people of God.<sup>5</sup>

<sup>1</sup> Acts 20:7; Gen. 2:3; John 20:19; 1 Cor. 16:2

<sup>2</sup> Exod. 20:8; Rev. 1:10; Psa. 118:24

<sup>3</sup> Isa. 58:13-14; 56:2; Luke 14:5; Mark 2:27

<sup>4</sup> Psa. 119:15; Heb. 10:25; Acts 13:44; Lev. 19:30;  
Psa. 26:8

<sup>5</sup> Heb. 4:3-11

## **XVII. Of Civil Government**

We believe that civil government is of divine appointment, for the interests and good order of human society according to the law of God.<sup>1</sup> Magistrates are to be prayed for and conscientiously honored

and obeyed<sup>2</sup> except in things opposed to the will of our Lord Jesus Christ<sup>3</sup> who is the only Lord of the conscience, and the Prince of the kings of the earth.<sup>4</sup>

<sup>1</sup> Rom. 13:1-7; Deut. 16:18; 2 Sam. 23:3

<sup>2</sup> Matt. 22:21; Titus 3:1; 1 Pet. 2:13; 1 Tim. 2:1-3

<sup>3</sup> Acts 5:29; Matt. 10:28; Dan. 3:15-18; 6:7-10; Acts 4:18-20

<sup>4</sup> Rom. 14:4; 1 Tim. 6:15; Rev. 19:16; Psa. 72:11; Psa. 2; Rom. 14:9-13

## **XVIII. Of the Righteous and the Wicked**

We believe that there is a radical and essential difference between the righteous and the wicked.<sup>1</sup> Only those who through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem,<sup>2</sup> while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse.<sup>3</sup> This distinction holds among men both in and after death.<sup>4</sup>

<sup>1</sup> Mal. 3:18; Prov. 12:26; Isa. 5:20; Gen. 18:23;  
Rom. 6:16

<sup>2</sup> Rom. 1:17; 1 John 2:29; 3:7; Rom. 4:5

<sup>3</sup> 1 John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Psa.  
10:4; Mark 16:16

<sup>4</sup> Prov. 14:32; Luke 16:25; Luke 12:5; John 12:25-  
26

## **XIX. Of the World to Come**

We believe that the end of the world is approaching;<sup>1</sup> that at the last day Christ will descend from heaven,<sup>2</sup> and raise the dead from the grave to final retribution;<sup>3</sup> that a solemn separation will then take place;<sup>4</sup> that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, or principles of righteousness.<sup>5</sup> Until the Second Coming of Christ, we are to observe all things that Christ has commanded, laboring for the glory of God<sup>6</sup> with earnest hope and expectation of the advancement of Christ's Kingdom and the victory of the Gospel in time and eternity.<sup>7</sup>



- <sup>1</sup> 1 Pet. 4:7; 1 Cor. 7:29, 31; Matt. 24:35; 1 John 2:17
- <sup>2</sup> Acts 1:11; Rev. 1:7; Heb. 9:28; I Thess. 4:15
- <sup>3</sup> Acts 24:15, Luke 14:14; John 5:28-29; Acts 5:42
- <sup>4</sup> Matt. 8:49; 24:30-31; 25:31-33
- <sup>5</sup> Matt. 25:41; Rev. 22:11; 1 Cor. 6:9-10; Jude 7;  
Rom. 2:5-6; 6:22; John 4:36; Acts 17:31
- <sup>6</sup> Matt. 28:20; Luke 19:13; Acts 1:11; 1 Cor. 10:31
- <sup>7</sup> Rom. 15:12-13; Dan. 7:13-14; 1 Cor. 15:24-25; Psa  
2:8-9; 72:8; 110:1; Matt. 24:14; John 3:17; Hab.  
2:14

# **An Appendix Containing the 1655 Midland Confession**

The first General Meeting  
2 May 1655

Articles unanimously agreed unto by all  
the messengers of the churches met at  
Warwick on the 2nd day of the 3rd  
month 1655.

**I.** We believe and profess, that there is only one true God, who is our God, who is eternal, almighty, unchangeable, infinite, and incomprehensible; who is a Spirit, having His being in Himself, and giveth being to all creatures; He doth what He will, in heaven and earth; working all things according to the counsel of His own will.

**II.** That this infinite Being is set forth to be the Father, the Word, and the Holy Spirit; and these three agree in one.<sup>1</sup>

<sup>1</sup>I John 5:7

**III.** We profess and believe the Holy Scriptures, the Old and New Testament, to be the word and revealed mind of God, which are able to make men wise unto salvation, through faith and love which is in Christ Jesus; and that they are given by inspiration of God, serving to furnish the man of God for every good work; and by them we are (in the strength of Christ) to try all things whatsoever are brought to us, under the pretense of truth.<sup>1</sup>

<sup>1</sup>2 Tim. 3:15-17; Isa. 8:20

**IV.** That though Adam was created righteous, yet he fell through the temptations of Satan; and his fall overthrew, not only himself, but his posterity, making them sinners by his disobedience; so that we are by nature children of wrath, and defiled from the

womb, being shapen in iniquity and conceived in sin.<sup>1</sup>

<sup>1</sup>Psa. 2:13; Rom. 5:12-15

**V.** That God elected and chose, in His Eternal counsel, some persons to life and salvation, before the foundation of the world, whom accordingly He doth and will effectually call, and whom He doth so call, He will certainly keep by His power, through faith to salvation.<sup>1</sup>

<sup>1</sup>Acts 13:48; Eph. 1:2-4; 2 Thess. 2:13; 1 Pet. 1:2

**VI.** That election was free in God, of His own pleasure, and not at all for, or with reference to, any foreseen works of faith in the creature, as the motive thereunto.<sup>1</sup>

<sup>1</sup>Eph. 1:4; Rom. 9:5-6

**VII.** That Jesus Christ was, in the fulness of time, manifested in the flesh; being born of a woman; being perfectly righteous, gave himself for the elect to redeem them to God by his blood.<sup>1</sup>

<sup>1</sup>John 10:15; Rev. 5:9

**VIII.** That all men until they be quickened by Christ are dead in trespasses and sins;<sup>1</sup> and therefore have no power of themselves to believe savingly.<sup>2</sup> But faith is the free gift of God, and the mighty work of God in the soul, even like the rising of Christ from the dead.<sup>3</sup> Therefore, consent not with those who hold that God hath given power to all men to believe to salvation.

<sup>1</sup>Eph. 2:1

<sup>2</sup>John 15:5

<sup>3</sup>Eph. 1:19

**IX.** That Christ is the only true King, Priest, and Prophet of the elect.<sup>1</sup>

<sup>1</sup>Acts 2:22-23; Heb. 4:14

**X.** That every man is justified by Christ;<sup>1</sup> apprehended by faith; and that no man is justified in the sight of God partly by Christ and partly by works.<sup>2</sup>

<sup>1</sup> Rom. 8:33; 1 Cor. 6:11

<sup>2</sup> Rom. 3:20, 28, 30; Gal. 5:4

**XI.** That Jesus of Nazareth, of whom the scriptures of the Old Testament prophesied, is the true Messiah and Saviour of men; and that He died on the cross, was buried, rose again in the same, yet glorified body in which He suffered and ascended to the right hand of the majesty on high, and appeareth in the presence of God, making intercession for us.

**XII.** That all those who have faith wrought in their hearts by the power of God, according to his good pleasure, should be careful to maintain good works, and to abound in them, acting from principles of true faith and unfeigned love, looking to God's glory as their main end.<sup>1</sup>

<sup>1</sup> Titus 3:8; Heb. 6:6; 1 Cor. 6:10, 31

**XIII.** That those who profess faith in Christ, and make the same appear by their fruits, are the proper subjects of Baptism.<sup>1</sup>

<sup>1</sup>Matt. 28:18-19

**XIV.** That this baptizing is not by sprinkling, but dipping of the persons in the water, representing the death, burial, and resurrection of Christ.<sup>1</sup>

<sup>1</sup>Rom. 6:3-4; Col. 2:12; Acts 8:38-39

**XV.** That persons so baptized ought, by free consent, to walk together, as God shall give opportunity in distinct churches, or assemblies of Zion, continuing in the Apostles' doctrine and fellowship, breaking of bread and prayers, as fellow-men caring for one another, according to the will of God. All these ordinances of Christ are enjoined in His church, being to be observed till his second coming, which we all ought diligently to wait for.

**XVI.** That at the time appointed of the Lord, the dead bodies of all men, just and unjust, shall rise again out of their graves, that all may receive according to what

they have done in their bodies, be it good  
or evil.