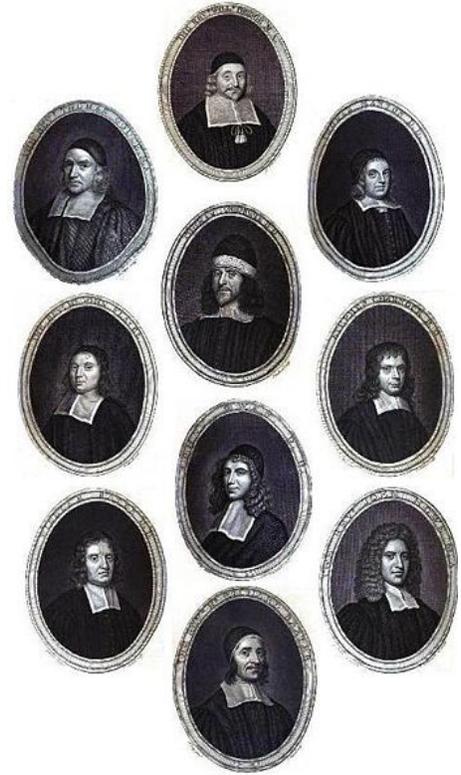


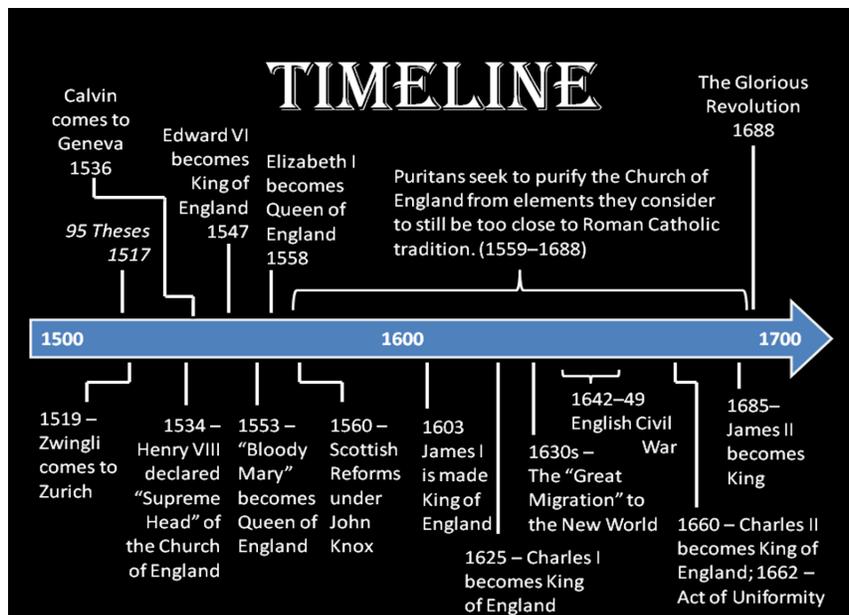
## The Puritans

### Origins

- Established during the Marian exile (from 1553–1559), especially through the influence of English Protestants in cities like Geneva.
- The name derived in the early 1560s (during the beginning of Elizabeth’s reign); it was a derogatory term aimed at those who sought to further purify the Church of England.
- They were convinced that the English Reformation was still incomplete, and that certain Catholic practices were tolerated within the Anglican system. Being influenced by Reformers in Europe, they were generally Calvinistic in their theology.
- They are often regarded, even today, in a negative light.



**Leland Ryken:** “No group of people has been more unjustly maligned in the twentieth century than the Puritans. As a result, we approach the Puritans with an enormous baggage of culturally ingrained prejudice” (*Worldly Saints*, p. 2).



Ryken continues by showing that the Puritans were not opposed to fun, fashion, sports, recreation, the arts, the physical world, or education. Puritanism was “a youthful, vigorous movement” which began “as a specifically church movement” in response to the compromise of the Elizabethan Settlement (combining Reformed theology, Catholic liturgy, and Episcopal church government).

## **I. The Rise of the Puritan Movement**

- The Puritans believed that the Anglican form of church governance (an Episcopal form of government) needed to be replaced with a Presbyterian form of church government; and, secondly, that the 1559 Book of Common Prayer needed to be revised or rejected (since it contained too much that smacked of Roman Catholicism)
- Many English Protestants had fled England during the persecutions of “Bloody Mary” (Mary I), who reigned from 1553–1558
- Due to political complications, the refugees were unable to find asylum in Germany, but were welcomed in Calvin’s Geneva and in other places throughout Switzerland
- As a result, they were highly influenced by the teachings of Calvin and other Swiss Reformers (men like John Knox took Calvinism back to Scotland in 1560)
- When they returned to England, after Elizabeth I took the throne in 1559, they took their Reformed ideals with them; which fueled their Puritan theology
- The Puritans also called for greater devotion to Jesus Christ and for higher standards of personal holiness
- Some of the Puritans separated themselves from other Anglicans (and were called “Separatists”); but many Puritans remained within Anglicanism and attempted to initiate reforms from within

## **Under James I**

- By the early 1600s, they were a distinct group within the Anglican Church; though they regarded themselves as the pure church within the Church of England, most Puritans remained within the Anglican Church; separatist Puritan groups comprised a much smaller number
- When James VI of Scotland became James I of England (in 1603), the Puritans asked him to enforce the “Millenary Petition”—a document that would have reformed the Anglican Church along Puritan lines; It is referred to by the title “millenary” because it reportedly contained 1,000 signatures from Puritan pastors and church leaders



**Adam Nicolson:** “The Puritan reformists within the Church of England saw the new reign as a chance for a new start. One of their secular leaders, Lewis Pickering, had already buttonholed the king in Edinburgh, and on James’s way south a petition had been presented to him, signed it was said by a thousand ministers, asking for a reformation of the English Church, to rid it of the last vestiges of Roman Catholicism and to bring a conclusion to the long rumbling agony of the English Reformation. . . . Now, perhaps, at last, with a Scottish king, well versed in the ways of Presbyterianism, . . . there was an opportunity to turn the Church of England into a bona fide Protestant organization, as purified of Roman practices as those on the continent of Europe.” (*God’s Secretaries*, p. 34).

- When King James met with Puritan leaders at the Hampton Court Conference in 1604, he largely sided against them; that same conference saw the beginnings of the King James Version of the Bible
- Puritans during this time continued to reject anything that seemed, to them, to be reminiscent of Roman Catholicism; *The Book of Common Prayer* was one such object of their criticism
- As a result of the Hampton Court Conference, in which James made it clear that he would support the Anglican bishops over and against the Puritans, persecution erupted.

**Henry Smith Williams:** “Persecution now began, which, except in the absence of fire and rope, was as fierce as bloody Mary’s. Spies wormed their way into conventicles and prayer-meetings; preachers without a license were thrown into prison; three hundred rectors and vicars were turned out of their livings; fines and dungeons were the fate of all who resisted the law” (*The Historians’ History of the World*, p. 475).

- James himself was anything but a model of personal holiness; he had at least two extramarital affairs as well as several suspected homosexual relationships.

## Under Charles I

- In 1625, Charles I came to the throne of England; a year earlier, he had married Henrietta-Marie de Bourbon of France; she was Roman Catholic and disliked Puritans.
- In 1629, Charles came into conflict with Parliament and subsequently dissolved it; he would not summon Parliament again for the next eleven years
- It soon became clear that Charles wished to move the church in a more sacramental direction, away from its Calvinistic influences. This push was directly supervised by the William Laud, who was appointed as the Archbishop of Canterbury by Charles in 1633.
- William Laud became the Archbishop of Canterbury in 1633; he too disliked the Puritans because he viewed them as causing division within the Anglican Church.



**William H. Hutton:** “Within a week of James's death Charles singled out [William] Laud for special favor by bidding him preach at the opening of Parliament. Four days later he drew up for Buckingham to give to the King a list of prominent ecclesiastics marked with the letters O and P. It was clear that the new King intended to be orthodox, and to show no favor to the Puritan party. From the first there was a party against him: he was already named to the King as "popishly affected." Puritan fears might seem to receive some countenance when for the first time since the days of Mary an English sovereign was united in marriage to a Romanist.” (*William Laud*, 26)

- Laud persecuted Puritan pastors who deviated from what was prescribed in the *Book of Common Prayer* or who preached on predestination (a topic that was banned at that time in Anglican churches).
- As a result, a “Great Migration” of Puritans took place as many left England to find religious freedom in the New World of North America; from 1630 to 1640, approximately 20,000 Puritans migrated from England to America

- When Charles tried to enforce similar restrictions in Scotland, the Scots rebelled and Charles was forced to make a truce with the Scots—granting them some level of ecclesiastical freedom
- Charles’s conflict with the Scots also forced him to summon Parliament again, which he did in 1640 (first in April and again in October). Over the next year, tensions mounted between Charles and Parliament to the point that, on January 4, 1642, Charles entered the House of Commons with an armed force in order to arrest several members of Parliament. But the men he wanted to arrest had already escaped.
- The result was a great embarrassment for the monarchy. Charles left London, no longer feeling safe there, and began to assemble an army to bring against Parliament.

### **The English Civil War**

- These conflicts would eventually lead to the English Civil War (from 1641–1651), during which the Puritan supporters of Parliament fought against the Royalist supporters of Charles I
- Both sides (Charles and Parliament) raised armies and fighting began in October, 1642 and lasted until 1646; after which Charles was a prisoner
- William Laud was executed in 1645
- During this time, the largely Puritan Parliament appointed the Westminster Assembly to restructure the Church of England. The Assembly met from 1643–1649 and produced the Westminster Confession of Faith, the Westminster Larger Catechism, the Westminster Shorter Catechism, and the Directory of Public Worship (known collectively as The Westminster Standards).
- The changes made by the Westminster Assembly to the Church of England were eventually revoked in 1660, but were embraced by the Church of Scotland and form the foundation of the Presbyterian Church.
- While in confinement in 1648, Charles made arrangements with the Scots to attack England and thus incited a second civil war; but Parliament again emerged victorious
- In January 1649, Charles was brought to trial by Parliament; he was beheaded on January 29

- After Charles' death, Parliament ruled England under the primary oversight of Oliver Cromwell (who put down all resistance from 1649–1651 and then ruled as Lord Protector from 1653–1658)



**Peter Gaunt:** “From his conversion experience at some point in the 1630s until his death, Cromwell possessed a deep and overriding belief in an active and all-powerful God, who was guiding the nation and its people along His chosen path and who had summoned Cromwell to be one of His servants and instruments in that work. Here, most historians now agree, was the driving force which pushed Cromwell forward and which shaped most of his subsequent thoughts and actions. . . . Repeatedly during the 1640s and 1650s, he justified the key developments which he initiated or in which he was involved—the civil war itself, Pride’s Purge, regicide, the Irish and Scottish campaigns, the ejection of the Rump, the rejection of the crown and so on—in terms of God’s will” (*Oliver Cromwell*, p. 233).

- Cromwell himself was a Puritan and a commander in the New Model Army (which had defeated the Royalists in the English Civil War)
- Cromwell was descended from Catherine Cromwell an older sister of Thomas Cromwell, who had been the chief minister to Henry VIII
- Cromwell fought against the Irish Catholics from 1649–1650; his troops massacred thousands of Catholics; Cromwell fought against Scottish resisters from 1650–1651 but was much less brutal to them, since he considered them fellow believers
- In 1658, Cromwell died and was succeeded for a short time under his son, Richard, who was forced to resign in 1659

## The Restoration

- In 1660, Charles II (the son of Charles I who had been living in exile) returned to England and the monarchy was restored
- In 1661, Cromwell’s body was exhumed and posthumously executed

- The Parliament under Charles II issued anti-Puritan legislation which revoked the work of the Westminster Assembly and reinstated the Church of England as it had been under Charles I
- After 1662, Puritans in England were known as Dissenters (those who dissented against the revised Book of Common Prayer)
- When the monarchy was restored in England, under Charles II, the Church of England was returned to its pre-Civil War status; as a result as many as 2,400 Puritan pastors left the church in 1662 (in what is known as the “Great Ejection”); these Puritans became known as “dissenters” and later as “nonconformists”
- The dissenters formed their own separate congregations, and faced legal consequences as a result; such nonconformity would not be tolerated until the Toleration Act was passed after the Glorious Revolution of 1689.

### Transition to the New World

- It was through the English Puritan movement that Christians settlers came to live in New England
- The first Pilgrims began as a group of Separatist Puritans, who left England due to religious persecution; they first went to Amsterdam, but were fearful that their way of life would be lost to the surrounding culture; as a result they came to New England, on the *Mayflower*, and settled there (first in 1620)
- After Charles II came to the throne, many Puritans left England—convinced that the persecution in England would only grow worse, and that it was best to leave and start afresh in New England; the “Great Migration” of the 1630s saw approximately 20,000 settlers (mostly Puritans) come to the New World from England
- The Puritans are responsible for bringing the Reformation to North America. Due to persecution in England, they brought Calvinistic, evangelical theology and established it on American soil.



**Perry Miller and Thomas Johnson:** “Puritanism may perhaps best be described as that point of view, that philosophy of life, that code of values, which was carried to New England by the first settlers in the early seventeenth century. Beginning thus, it has become one of the continuous factors in American life and American thought” (*The Puritans*, p. 1).

## **The Plymouth Colony**

- The pilgrims of the *Mayflower* established a settlement at Plymouth, Massachusetts in 1620
- Roughly half of the pilgrims were Puritan separatists under the leadership of John Robinson, William Brewster, and William Bradford
- Such separatists had been declared unwelcome by King James at the Hampton Court Conference in 1604, and they came under governmental persecution
- As a result, they moved to the Netherlands for a short time before finally relocating to Massachusetts
- They arrived in Massachusetts in December 1620 and found themselves immediately subject to the harsh New England winter such that 45 of the original 102 emigrants died
- By the following November, there were only 53 people still alive to celebrate the first “Thanksgiving” (which would have been a harvest celebration of some sort)
- Thanks to additional ships bringing immigrants, it is estimated that there were roughly 300 people living at Plymouth by 1630

## **The Massachusetts Bay Colony**

- From 1630 to 1640, eleven ships (known as the Winthrop Fleet) would carry over several hundred more Puritans; the surge in emigration from England being due to Charles I’s marriage to Henrietta Maria and his persecution of Puritans under William Laud
- Reverend John White of Dorchester, England, obtained a charter for the colony in 1629; and the first 400 settlers left England for Massachusetts in April of that year
- Many more Puritans would come join them, due to the restrictive policies against Puritans that were being enacted in England
- Men like John Cotton, Roger Williams, Thomas Hooker and others would become spiritual and political leaders among the colonists

- The city of Boston would be founded in September, 1630. The first church of Boston was founded in 1630 by John Winthrop (today the church is a Unitarian Universalist church); from 1633 to 1652 John Mather was the teaching elder at the church
- Second Church of Boston broke off from First Church in 1649 and was home to Increase Mather, Cotton Mather, and Samuel Mather from 1664 to 1741.

**John Winthrop preached a sermon in 1630 entitled, “A Model of Christian Charity,” in which he explained to his fellow settlers that their colony would be watched by the world.**

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together, in this work, as one man. . . . The Lord will be our God, and delight to dwell among us, as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "may the Lord make it like that of New England." For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world. . . . Therefore let us choose life, that we and our seed may live, by obeying His voice and cleaving to Him, for He is our life and our prosperity.

**The Covenant of the First Church in Boston, 1630:** “In the name of our Lord Jesus Christ, and in obedience to His holy will, and divine ordinance: We whose names are hereunder written, being by his most wise and good providence brought together into this part of America in the Bay of Massachusetts, and desirous to unite ourselves, into one congregation or church, under the Lord Jesus Christ our head, in such sort as becomes all those whom He hath redeemed, and Sanctified to Himself, do hereby, solemnly, and religiously (as in His most holy Presence) promise, and bind ourselves to walk in all our ways according to the rule of the Gospel, and in all sincere conformity to His holy ordinances, and in mutual love, and respect each to other so near as God shall give us grace.”

**ADDENDUM: The Westminster Confession (of 1646)**

**Chapters 1–18**

**CHAPTER I.**

***Of the holy Scripture.***

I. 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 of 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 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 be most necessary; those former ways of God's revealing his will unto his people being now ceased. . . .

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself), 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 reverent esteem of the holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, 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, the many other incomparable excellencies, and the entire perfection 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.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's 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 the 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.

VII. 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 the ordinary means, may attain 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 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 unto them. But because these original tongues are not known to all the people of God who have 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.

IX. 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 may 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.

## CHAPTER II.

### *Of God, and of the Holy Trinity.*

I. 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, eternal, 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, 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.

II. God hath all life, glory, goodness, blessedness, 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 foundation of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, 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, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

## CHAPTER III.

### *Of God's Eternal Decree.*

I. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; 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 contingency of second causes taken away, but rather established.

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, as that which would come to pass, 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 foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished.

V. Those of mankind that are predestinated unto 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 free grace and love alone, without any foresight 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 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, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor 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 special prudence and care, that men attending to 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.

## **CHAPTER IV.**

### ***Of Creation.***

I. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

II. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness 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. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept were happy in their communion with God, and had dominion over the creatures.

## CHAPTER V.

### *Of Providence.*

I. God, the great Creator of all things, doth uphold, direct dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

III. God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first Fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin.

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations and the corruption 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 sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, 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, even under those means which God useth for the softening of others.

VII. As the providence of God doth, in general, reach to all creatures, so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.

## CHAPTER VI.

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

I. Our first parents, begin seduced by the subtlety and temptations of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

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

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

IV. 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.

V. This 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 all the motions thereof, are truly and properly sin.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

## CHAPTER VII

### *Of God's Covenant with Man.*

I. 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 blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express 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 personal 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 offered 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 believe.

IV. This covenant of grace is frequently set forth in the 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 administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, 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 sins, and eternal 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 Baptism and the Lord's Supper; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews 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.

## CHAPTER VIII.

### *Of Christ the Mediator.*

I. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the Mediator between God and men, the prophet, priest, and king; the head and Savior 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.

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, 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 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 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.

III. The Lord Jesus in his human 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 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 a Mediator and Surety. Which office he took not unto himself, but was thereunto called by his

Father; who put all power and judgment into his hand, and gave him commandment to execute the same.

IV. This office the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful 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.

V. 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 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.

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated into 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 serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same and for ever.

VII. 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.

VIII. 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 persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; 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.

## **CHAPTER IX.**

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

I. God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural 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.

IV. When God converts a sinner and translates him into the state of grace, he freeth him from his natural 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.

V. The will of man is made perfectly and immutable free to good alone, in the state of glory only.

## CHAPTER X.

### *Of Effectual Calling.*

I. 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: enlightening their minds, 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.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

III. 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 incapable of being outwardly called by the ministry of the Word.

IV. 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 to Christ, and therefore can not be saved: much less 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 do profess; and to assert and maintain that they may is without warrant of the Word of God.

## CHAPTER XI.

### *Of Justification.*

I. 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 Christ's sake alone; not by imputing faith itself, the act of believing, 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.

II. 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.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction of his Father's justice in their behalf. Yet inasmuch 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.

IV. God did, from all eternity, decree to justify the elect; and Christ did, in the fullness of time, die for their sins and rise again for their justification; nevertheless they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them.

V. 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 God's Fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

## **CHAPTER XII.**

### ***Of Adoption.***

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 privileges of the children of God; have his name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; 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 heirs of everlasting salvation.

## **CHAPTER XIII.**

### ***Of Sanctification.***

I. 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 virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they

more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

II. This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

III. In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God.

#### **CHAPTER XIV.**

##### ***Of Saving Faith.***

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; 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.

II. By this faith, a Christian believeth 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; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principle acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

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

#### **CHAPTER XV.**

##### ***Of Repentance Unto Life.***

I. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness 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 endeavoring to walk with him in all the ways of his commandments.

III. 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 God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it.

IV. 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.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.

VI. As every man 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 find mercy: so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public 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.

## CHAPTER XVI.

### *Of Good Works.*

I. 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 blind zeal, or upon any pretense of good intention.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

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

V. We can not, by our best works, merit pardon of sin, or eternal life, at the hand of God, because 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 satisfy 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 weakness and imperfection that they can not endure the severity of God's judgment.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and

unreprovable in God's 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.

VII. 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 a 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 sinful and can not please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.

## CHAPTER XVII.

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

I. 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.

II. 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.

III. Nevertheless 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 perseverance, fall into grievous sins; and for a time continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and prevalency others, and bring temporal judgments upon themselves.

## CHAPTER XVIII.

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

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

II. This certainty is not a bare conjectural and probably persuasion, 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.

III. This infallible assurance doth not so belong to the essence of faith but that a true believer 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 everyone 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 thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness 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 meantime, they are supported from utter despair.