

The
London
Baptist
Confession
of 1644

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London Baptist Confession
of 1644

**A CONFSSION OF FAITH of seven con-
gregations or churches of Christ in London,
which are commonly, but unjustly, called
Anabaptists; published for the vindication of
the truth and information of the ignorant;
likewise for the taking off those aspersion
which are frequently, both in pulpit and
print, unjustly cast upon them. Printed in
London, Anno 1646.**

But this I confesse unto thee, that after the way which they call
heresie so worship I the God of my Fathers, believing all things
that are written in the Law and the Prophets, and have hope
towards God, which they themselves also allow, that there shall
be a resurrection of the dead both of the just and unjust. - Acts
xxiv. 14, 15.

For we cannot but speak the things that we have seen and heard.
- Acts iv. 20.

If I have spoken evill, bear witness, of the evill; but if well, why
smitest thou me? - John xviii. 23.

Blessed are yee when men revile you, and say all manner of evil
against you falsely for my sake. Rejoice, etc. - Matth. v. 11, 12.
& xix. 29.

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1. Creeds

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I.

That God as He is in Himself, cannot be comprehended of any but himself, ¹ dwelling in that inaccessible light, that no eye can attain unto, whom never man saw, nor can see; that there is but ² one God, one Christ, one Spirit, one Faith, one Baptism; ³ one rule of holiness and obedience for all Saints, at all times, in all places to be observed.

1) 1 Tim. 6:16

2) 1 Tim. 2:5; Eph. 4:4-6; 1 Cor. 12: 4-6,13; John 14

3) 1 Tim. 6:3,13,14; Gal. 1:8-9; 2 Tim. 3:15

II.

That God is ¹ of Himself, that is, neither from another, nor of another, nor by another, nor for another: ² But is a Spirit, who as his being is of Himself, so He gives ³ being, moving, and preservation to all other things, being in Himself eternal, most holy, every way infinite in ⁴ greatness, wisdom, power, justice, goodness, truth, etc. In this Godhead, there is the Father, the Son, and the Spirit; being every one of them one and the same God; and therefore not divided, but distinguished one from another by their several properties; the ⁵ Father being from Himself, the ⁶ Son of the Father from everlasting, the ⁷ Holy Spirit proceeding from the Father and the Son.

1) Isa. 43:11; 46:9

2) John 4:24

3) Exod. 3:14

4) Rom. 11:36; Acts 17:28

5) 1 Cor. 8:6

6) Prov. 8:22-23

7) John 15:16; Gal. 4:6

III.

That God has ¹ decreed in Himself from everlasting touching all things, effectually to work and dispose them ² according to the counsel of His own will, to the glory of His name; in which decree appears His wisdom, constancy, truth, and faithfulness; ³ Wisdom is that whereby He contrives all things; ⁴ Constancy is that whereby the decree of God

remains always immutable; ⁵ Truth is that whereby He declares that alone which He has decreed, and though His sayings may seem to sound sometimes another thing, yet the sense of them does always agree with the decree; ⁶ Faithfulness is that whereby He effects that He has decreed, as He has decreed. And touching His creature man, ⁷ God had in Christ before the foundation of the world, according to the good pleasure of His will, foreordained some men to eternal life through Jesus Christ, to the praise and glory of His grace, ⁸ leaving the rest in their sin to their just condemnation, to the praise of His justice.

1) Isa. 46:10

2) Eph. 1:11

3) Col. 2:3

4) Num. 23:19-20

5) Jer. 10:10; Rom. 3:4

6) Isa. 44:10

7) Eph. 1:3-7; 2 Tim. 1:9; Acts 13:48; Rom. 8:29-30

8) Jude 4,6; Rom. 9:11-13; Prov. 16:4

IV.

¹ In the beginning God made all things very good, created man after His own ² image and likeness, filling him with all perfection of all natural excellency and uprightness, free from all sin.³ But long he abode not in this honor, but by the ⁴ subtlety of the Serpent, which Satan used as his instrument, himself with his angels having sinned before and not ⁵ kept their first estate, but left their own habitation; first ⁶ Eve, then Adam being seduced did wittingly and willingly fall into disobedience and transgression of the Commandment of their great Creator, for the which death came upon all, and reigned overall, so that all since the Fall are conceived in sin, and brought forth in iniquity, and so by nature children of wrath, and servants of sin, subjects of ⁷ death, and all other calamities due to sin in this world and for ever, being considered in the state of nature, without relation to Christ.

1) Gen. 1; Col. 1:16; Heb. 11:3; Isa. 45:12

2) Gen. 1:26; 1 Cor. 15:45-46; Ecc. 7:31

3) Psa. 49:20

4) Gen. 3:1, 4, 5; 2 Cor. 11:3

5) 2 Peter 2:4; Jude 6; John 8:44

- 6) Gen. 3:1, 2, 6; 1 Tim. 2:14; Ecc. 7:31; Gal. 3:32
 7) Rom. 5:12, 18, 19; 6:23; Eph. 2:3

V.

All mankind being thus fallen, and become altogether dead in sins and trespasses, and subject to the eternal wrath of the great God by transgression; yet the elect, which God has ¹ loved with an everlasting love, are ² redeemed, quickened, and saved, not by themselves, neither by their own works, lest any man should boast himself, but wholly and only by God of ³ His free grace and mercy through Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption, that as it is written he that rejoices, let him rejoice in the Lord.

- 1) Jer. 31:2
 2) Gen 3:15; Eph. 1:3, 7; 2:4, 9; 1 Thes. 5:9; Acts 13:38
 3) 1 Cor. 5:21; Jer. 9:23, 24

VI.

¹ This therefore is life eternal, to know the only true God, and whom He has sent Jesus Christ. ² And on the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Gospel of our Lord Jesus Christ.

- 1) John 17:3; Heb. 5:9; Jer. 23:5, 6
 2) 2 Thes. 1:8; John 3:36

VII.

The rule of this knowledge, faith, and obedience, concerning the worship and service of God, and all other Christian duties, is not mans inventions, opinions, devices, laws, constitutions, or traditions un-written whatsoever, but only the word of God contained in the Canonical Scriptures.

- John 5:39; 2 Tim. 3:15-17; Col. 2:18, 23; Mat. 15:9

VIII.

In this written Word God has plainly revealed whatsoever He has thought needful for us to know, believe, and acknowledge, touching the nature and office of Christ, in whom all the promises are Yea and Amen to the praise of God.

- Acts 3:22, 23; Heb. 1:1, 2; 2 Tim 3:15-17; 2 Cor. 1:20

IX.

Touching the Lord Jesus, of whom ¹ Moses and the Prophets wrote, and whom the Apostles preached, is the ² Son of God the Father, the brightness of His glory, the ingrave form of His being, God with Him and with His Holy Spirit, by whom He made the world, by whom He upholds and governs all the works He has made, who also ³ when the fullness of time was come, was made man of a ⁴ woman, of the Tribe of ⁵ Judah, of the seed of Abraham and David, to wit, of Mary that blessed Virgin, by the Holy Spirit coming upon her, and the power of the most High overshadowing her, and was also in ⁶ all things like unto us, sin only excepted.

- 1) Gen. 3:15; 22:18; 49:10; Dan. 7:13; 9:24-26
 2) Prov. 8:23; John 1:1-3; Col. 1:1, 15-17
 3) Gal. 4:4
 4) Heb. 7:14; Rev. 5:5 with Gen. 49:9-10
 5) Rom. 1:3; 9:5; Mat. 1:16; Luke 3:23, 26; Heb. 2:16
 6) Isa. 53:3-5; Phil. 2:8

X.

Touching His office, ¹ Jesus Christ only is made the Mediator of the New Covenant, even the everlasting covenant of grace between God and man, to ² be perfectly and fully the Prophet, Priest and King of the Church of God for evermore.

- 1) 2 Tim. 2:15; Heb. 9:15; John 14:6
 2) Heb. 1:2; 3:1, 2; 7:24; Acts 5:31

XI.

Unto this office He was fore-ordained from everlasting, by the ¹ authority of the Father, and in respect of His manhood, from the womb called and separated, and ² anointed also most fully and abundantly with all gifts necessary, God having without measure poured the Spirit upon Him.

1) Prov. 8:23; Isa. 42:6; 49:1,5

2) Isa. 11:2-5; 61:1-3 with Luke 4:17, 22; John 1:14,16; 3:34

XII.

In this call the Scripture hold forth two special things considerable; first, the call to the office; secondly the office its self. First, that ¹ none takes this honor but he that is called of God, as was Aaron, so also Christ, it being an action especially of God the Father, whereby a special covenant being made, He ordains His Son to this office: which Covenant is, that ² Christ should be made a sacrifice for sin, that He shall see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; which calling therefore contains in it self ³ choosing, ⁴ for-ordaining, ⁵ sending. choosing respects the end, fore-ordaining the means, sending the execution it self, ⁶ all of mere grace, without any condition fore-seen wither in men, on in Christ Himself.

1) Heb. 5:4-6

2) Isa. 53:10

3) Isa. 42:13

4) 1 Peter 1:20

5) John 3:17; 9:27; 10:36

6) John 8:32

XIII.

So that this office to be Mediator, that is, to be Prophet, Priest, and King of the Church of God, is so proper to Christ, as neither in the whole, not in any part thereof, it can be transferred from Him to any other.

1 Tim. 2:15; Heb. 7:24; Dan. 5:14; Acts 4:12; Luke 1:23; John 14:6

XIV.

This office it self to which Christ was called, is three fold, of ¹ a Prophet, of ² Priest, and of ³ King: this number and order of offices is showed; first by mens necessities grievously laboring ⁴ under ignorance, by reason whereof they stand in infinite necessity of the Prophetical office of Christ to relieve them. Secondly, ⁵ alienation from God, wherein they stand in need of the Priestly office to reconcile them. Thirdly, our ⁶ utter disability to return to Him, by which they stand in need of the power of Christ in His Kingly office to assist and govern them.

1) Deut. 18:15 with Acts 3:22-23

2) Psal. 110:3; Heb. 3:1; 4:14-15; 5:6

3) Psal. 2:6

4) Acts 26:18; Col. 1:3

5) Col. 1:21; Eph. 2:12

6) Song of Sol. 1:3; John 6:44

XV.

Touching the Prophecy of Christ, it is that whereby He has ¹ perfectly revealed the whole will of God out of the bosom of the Father, that is needful for His servants to know, believe, and obey; and therefore is called not only a Prophet and a ² Doctor, and the ³ Apostle of our profession, and the ⁴ Angel of the Covenant; but also the very ⁵ wisdom of God, and the ⁶ treasures of wisdom and understanding.

1) John 1:18; 12:49-50; 15; 17:8; Deut. 18:15

2) Mat. 23:10

3) Heb. 3:1

4) Mal. 3:1

5) 1 Cor. 1:24

6) Col. 2:3

XVI.

That He might be such a Prophet as thereby to every way complete, it was necessary that He should be ¹ God, and withall also that He should be man; for unless He had been God, He could have never perfectly understood the will of God, ² neither had He have been able to reveal it throughout all ages; and unless He had been man, He could

not fitly have unfolded it in His ³ own person to man.

- 1) John 1:18; 3:13
- 2) 1 Cor. 2:11, 16
- 3) Acts 3:22 with Deut. 18:15; Heb. 1:1

XVII.

Touching His Priesthood, Christ ¹ being consecrated, has appeared once to put away sin by the offering and sacrifice of Himself, and to this end has fully performed and suffered all those things by which God, through the blood of that His Cross in an acceptable sacrifice, might reconcile His elect only; ² and having broken down the partition wall, and therewith finished and removed all the rites, shadows, and ceremonies, is now entered within the veil, into the Holy of Holiest, that is, to the very Heavens, and presence of God, where He for ever lives and sits at the right hand of Majesty, appearing before the face of His Father to make intercession for such as come to the Throne of Grace by that new and living way; and not that only, but ³ makes His people a spiritual House, an holy Priesthood, to offer up spiritual sacrifice acceptable to God through Him; neither does the Father accept, or Christ offer to the Father any other worship or worshipers.

- 1) John 17:19; Heb. 5:7-9; 9:26; Rom. 5:19; Eph. 5:12; Col. 1:20
- 2) Eph. 2:14-16; Rom. 8:34
- 3) 1 Peter 2:5; John 4:23, 24

XVIII.

This Priesthood was not legal, or temporary, but according to the order ¹ of Melchisedec; ² not by a carnal commandment, but by the power of endless life; ³ not by an order that is weak and lame, but stable and perfect, not for a ⁴ time, but for ever, admitting no successor, but perpetual and proper to Christ, and of Him that ever ⁵ lives. Christ Himself was the Priest, Sacrifice and Alter: He was Priest, according to both natures, He was a sacrifice most properly according to His human nature: ⁶ where in Scripture it is wont to be attributed to His body, to His blood; yet the chief force whereby this sacrifice was made effectual, did depend upon His ⁷ divine nature, namely, that the Son of God did offer Himself for us: He was the alter

properly according to His divine nature, it belonging to the ⁸ Alter to sacrifice that which is offered upon it, and so it ought to be of greater dignity than the Sacrifice itself.

- 1) Heb. 7:17
- 2) Heb. 7:16
- 3) Heb. 7:18-21
- 4) Heb. 7:24-25
- 5) Heb. 5:6
- 6) Heb. 10:10; 1 Peter 1:18-19; Col. 1:20-21; Isa. 53:10; Mat. 20:28
- 7) Acts 20:28; Rom. 8:3
- 8) Heb. 9:14; 13:10, 12, 15; Mat. 23:17; John 17:19

XIX.

Touching His Kingdom, ¹ Christ being risen from the dead, ascended into Heaven, sat on the right hand of God the Father, having all power in Heaven and earth, given unto Him, He does spiritually govern His Church, exercising His power ² over all angels and men, good and bad, to the preservation and salvation of the elect, to the over-ruling and destruction of His enemies, which are reprobates, ³ communicating and applying the benefits, virtue, and fruit of His Prophecy and Priesthood to His elect, namely, to the subduing and taking away of their sins, to their justification and adoption of Sons, regeneration, sanctification, preservation and strengthening in all their conflicts against Satan, the World, the Flesh, and the temptations of them, continually dwelling in, governing and keeping their hearts in faith and filial fear by His Spirit, which having ⁴ given it, He never takes it away from them, but by it still begets and nourishes in them faith, repentance, love, joy, hope, and all heavenly light in the soul unto immortality, notwithstanding through our own unbelief, and the temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for the time. ⁵ And on the contrary, ruling in the world over His enemies, Satan, and all the vessels of wrath, limiting, using, restraining them by His mighty power, ⁶ as seems good in His divine wisdom and justice to the execution of His determinate counsel, delivering them up to a reprobate mind, to be kept through their own deserts, in darkness and sensuality unto judgment.

- 1) 1 Cor. 15:4; 1 Peter 3:21-22; Mat. 28:18-20; Luke 24:51; Acts 1:11; 5:30-31; John 19:36; Rom. 14:17

- 2) Mark 1:27; Heb. 1:14; John 16:7,15
- 3) John 5:26-27; Rom. 5:5-7; 14:17; Gal. 5:22,23; John 1:4,13
- 4) John 13:1; 10:28-29; 14:16-17; Rom. 11:29; Psal. 51:10-11; Job 33:29-30; 2 Cor. 12:7, 9
- 5) Job 1, 2; Rom. 1:21; 2:4-6; 9:17-18; 2 Peter 2

XX.

This Kingdom shall be then fully perfected when He shall the second time come in glory to reign among His saints, and to be admired of all them which do believe, when He shall put down all rule and authority under His feet, that the glory of the Father may be full and perfectly manifested in His Son, and the glory of the Father and the Son in all His members.

- 1 Cor. 15:24,28; Heb. 9:28; 2 Thes. 1:9, 10; 1 Thes. 4:15-17; John 17:21,26

XXI.

That Christ Jesus by His death did bring fourth salvation and reconciliation only for the ¹ elect, which were those which ² God the Father gave Him; and that the Gospel which is to be preached to all men as the ground of faith, is, that ³ Jesus is the Christ, the Son of the ever blessed God, filled with the perfection of all heavenly and spiritual excellencies, and that salvation is only and alone to be had through the believing in His name.

- 1) John 15:13; Rom. 8:32-34; 5:11; 3:25
- 2) Job 17:2 with 6:37
- 3) Mat. 16:16; Luke 2:26; John 6:9; 7:3; 20:31; 1 John 5:11

XXII.

That faith is the ¹ gift of God wrought in the hearts of the elect by the Spirit of God, whereby they come to see, know, and believe the truth of the ² Scriptures, and not only so, but the excellency of them above all other writing and things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power of the fullness of the Spirit in His workings and operations; and thereupon are enabled to cast the weight of their souls upon this truth thus believed.

- 1) Eph. 2:8; John 6:29; 4:10; Phil. 1:29; Gal. 5:22
- 2) John 17:17; Heb. 4:11-12; John 6:63

XXIII.

Those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away; and though many storms and floods do arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon, but shall be kept by the power of God to salvation, where they shall enjoy their purchased possession, they being formerly engraven upon the palms of God's hands.

- Mat. 7:24, 25; John 13:1; 1 Peter 1:4-6; Isa. 49:13-16

XXIV.

That faith is ordinarily ¹ begot by the preaching of the Gospel, or word of Christ, without respect to ² any power or capacity in the creature, but it is wholly ³ passive, being dead in sins and trespasses, does believe, and is converted by no less power, ⁴ than that which raised Christ from the dead.

- 1) Rom. 10:17; 1 Cor. 1:21
- 2) Rom. 9:16
- 3) Rom. 2:1, 2; Ezek. 16:6; Rom 3:12
- 4) Rom. 1:16; Eph. 1:19; Col 2:12

XXV.

That the tender of the Gospel to the conversion of sinners, ¹ is absolutely free, no way requiring, as absolutely necessary, any qualifications, preparations, terrors of the Law, or preceding ministry of the Law, but only and alone the naked soul, as a ² sinner and ungodly to receive Christ, as Christ, as crucified, dead, and buried, and risen again, being made ³ a Prince and a Savior for such sinners.

- 1) John 3:14, 15; 1:12; Isa. 55:1; John 7:37
- 2) 1 Tim. 1:15; Rom. 4:5; 5:8
- 3) Acts 5:30-31; 2:36; 1 Cor. 1:22-24

XXVI.

That the same power that converts to faith in Christ, the same power carries on the ¹ soul still through all duties, temptations, conflicts, sufferings, and continually what ever a Christian is, he is by ² grace, and by a constant renewed ³ operation from God, without which he cannot perform any duty to God, or undergo any temptations from Satan, the world, or men.

- 1) 1 Peter 1:5; 2 Cor. 12:9
- 2) 1 Cor. 15:10
- 3) Phil. 2:12, 13; John 15:5; Gal. 2:19-20

XXVII.

That God the Father, and Son, and Spirit, is one with ¹ all believers, in their ² fullness, in ³ relations, ⁴ as head and members, ⁵ as house and inhabitants, as ⁶ husband and wife, one with Him, as ⁷ light and love, and one with Him in His inheritance, and in all His ⁸ glory; and that all believers by virtue of this union and oneness with God, are the adopted sons of God, and heirs of Christ, co-heirs and joint heirs with Him of the inheritance of all the promises of this life, and that which is to come.

- 1) 1 Thes. 1:1; John 14:10, 20; 17:21
- 2) Col. 2:9, 10; 1:19; John 1:17
- 3) John 20:17; Heb. 2:11
- 4) Col. 1:18; Eph. 5:30
- 5) Eph. 2:22; 1 Cor. 3:16-17
- 6) Isa. 16:5; 2 Cor. 11:3
- 7) Gal. 3:26
- 8) John 17:24

XXVIII.

That those which have union with Christ, are justified from all their sins, past, ¹ present, and to come, by the blood of Christ; which justification we conceive to be a gracious and free ² acquittance of a guilty, sinful creature, from all sin by God, through the satisfaction that Christ has made by His death; and this applied in the manifestation of it through faith.

- 1) John 1:7; Heb 10:14; 9:26; 2 Cor. 5:19; Rom. 3:23
- 2) Acts 13:38, 39; Rom. 5:1; 3:25, 30

XXIX.

That all believers are a holy and ¹ sanctified people, and that sanctification is a spiritual grace of the ² New Covenant, and effect of the ³ love of God, manifested to the soul, whereby the believer is in ⁴ truth and reality separated, both in soul and body, from all sin and dead works, through the ⁵ blood of the everlasting Covenant, whereby he also presents after a heavenly and evangelical perfection, in obedience to all the commands, ⁶ which Christ as Head and King in this New Covenant has prescribed to him.

- 1) 1 Cor. 1:1; 1 Peter 2:9
- 2) Eph. 1:4
- 3) 1 John 4:16
- 4) Eph. 4:24
- 5) Phil. 3:15
- 6) Mat. 28:20

XXX.

All believers through the knowledge of ¹ that justification of life given by the Father, and brought forth by the blood of Christ, have this as their great privilege of that New ² Covenant, peace with God, and reconciliation, whereby they that were afar off, were brought nigh by ³ that blood, and have (as the Scripture speaks) peace ⁴ passing all understanding, yes, joy in God, through our Lord Jesus Christ, by ⁵ whom we have received the Atonement.

- 1) 2 Cor. 5:19
- 2) Isa. 54:10; 26:12
- 3) Eph. 2:13-14
- 4) Phil. 4:7
- 5) Rom. 5:10-11

XXXI.

That all believers in the time of this life, are in a continual warfare, combat, and opposition against sin, self, the world, and the Devil, and liable to all manner of afflictions, tribulations, and persecutions, and

so shall continue until Christ comes in His Kingdom, being predestined and appointed there unto; and whatsoever the saints, any of them do possess or enjoy of God in this life, is only by faith.

Eph. 6:10-13; 2 Cor. 10:3; Rev. 2:9, 10

XXXII.

That the only strength by which the saints are enabled to encounter with all opposition, and to overcome all afflictions, temptations, persecutions, and trials, is only by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who has engaged His strength to assist them in all their afflictions, and to uphold them under all their temptations, and to preserve them by His power to His everlasting Kingdom.

John 16:33; Heb. 2:9, 10; John 15:5

XXXIII.

That Christ has here on earth a spiritual Kingdom, which is the Church, which He has purchased and redeemed to Himself, as a particular inheritance: which Church, as it is visible to us, is a company of visible ¹ saints, ² called and separated from the world, by the Word and the ³ Spirit of God, to the visible profession of the faith of the Gospel, being baptized into the faith, and joined to the Lord, and each other, by mutual agreement, in the practical enjoyment of the ⁴ ordinances, commanded by Christ their head and King.

1) 1 Cor. 1:1; Eph. 1:1

2) Rom. 1:1; Acts 26:18; 1 Thes. 1:9; 2 Cor. 6:17; Rev. 18:18

3) Acts 2:37 with Acts 10:37

4) Rom. 10:10; Acts 2:42; 20:21; Mat. 18:19, 20; 1 Peter 2:5

XXXIV.

To this Church He has ¹ made His promises, and given the signs of His Covenant, presence, love, blessing, and protection: here are the fountains and springs of His heavenly grace continually flowing forth; ² thither ought all men to come, of all estates, that acknowledge Him to be their Prophet, Priest, and King, to be enrolled amongst His

household servants, to come under His heavenly conduct and government, to lead their lives in His walled sheepfold, and watered garden, to have communion here with the saints, that they may be made to be partakers of their inheritance in the Kingdom of God.

1) Mat. 28:18-20; 2 Cor. 6:18

2) Isa. 8:16; 1 Tim. 3:15; 4:16; 6:3, 5; Acts 2:41,47; Song of Sol. 4:12;

Gal. 6:10; Eph. 2:19

XXXV.

And all His servants are called thither, to present their bodies and souls, and to bring their gifts God has given them; so being come, they are here by Himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together, according to the effectual working of every part, to the edification of itself in love.

1 Cor. 12:6, 7, 12, 18; Rom. 12:4-6; 1 Peter 4:10; Eph. 4:16; Col. 2:5, 6, 19; 1 Cor. 12:12ff

XXXVI.

That being thus joined, every Church has ¹ power given them from Christ for their better well-being, to choose to themselves fitting persons into the office of ² Pastors, Teachers, Elders, Deacons, being qualified according to the Word, as those which Christ has appointed in His Testament, for the feeding, governing, serving, and building up of His Church, and that none other have to power to impose them, either these or any other.

1) Acts 1:2; 6:3; 15:22, 25; 1 Cor. 16:3

2) Rom. 12:7, 8; 16:1; 1 Cor. 12:8, 28; 1 Tim. 3 chapt.; Heb. 13:7; 1 Peter 5:1-3

XXXVII.

That the Ministers aforesaid, lawfully called by the Church, where they are to administer, ought to continue is their calling, according to God's ordinance, and carefully to feed the flock of Christ committed to them, nor for filthy lucre, but of a ready mind.

Heb. 5:4; Acts 4:23; 1 Tim. 4:14; John 10:3, 4; Acts 20:28; Rom. 12:7, 8;

XXXVIII.

That the due maintenance of the officers aforesaid, should be the free and voluntary communication of the Church, that according to Christ's ordinance, they that preach the Gospel, should live on the Gospel and not by constraint to be compelled from the people by a forced law.

1 Cor. 9:7,14; Gal. 6:6; 1 Thes. 5:13; 1 Tim. 5:17-18; Phil. 4:15-16

XXXIX.

That Baptism is an ordinance of the New Testament, given by Christ, to be dispensed only upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith, ought to be baptized (Added later: "...and after to partake of the Lord's Supper.")

Acts 2:37, 38; 8:36-38; 18:8

XL.

The way and manner of the ¹ dispensing of this ordinance the Scripture holds out to be dipping or plunging the whole body under water: it being a sign, must answer the thing signified, which are these: first, the ² washing the whole soul in the blood of Christ; secondly, that interest the saints have in ³ death, burial, and resurrection (of Christ) thirdly, together with a ⁴ confirmation of our faith, that as certainly as the body is buried under water, and rises again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ.

1) Mat. 3:16; John 3:23; Acts 8:38

2) Rev. 1:5; 7:14; Heb. 10:22

3) Rom. 6:3-5

4) 1 Cor. 15:28, 29

XLI.

The persons designed by Christ, to dispense this ordinance, the Scriptures hold forth to a preaching Disciple, it being no where tied to a particular church, officer, or person extraordinarily sent, the commission enjoining the administration, being given to them under no other consideration, but as considered Disciples.

Isa. 8:16; Mat. 28:16-19; John 4:1-2; Acts 20:7; Mat. 26:26

XLII.

Christ has likewise given power to His whole church to receive in and cast out, by way of Excommunication, any member; and this power is given to every particular congregation, and not one particular person, either member or officer, but the whole.

Acts 2:47; Rom. 16:2; Mat. 18:17; 1 Cor. 5:4; 2 Cor. 2:6-8

XLIII.

And every particular member of each Church how excellent, great, or learned soever, ought to be subject to this censor and judgment of Christ; and the church ought with great care and tenderness, with due advise to proceed against her members.

Mat. 18:16-18; Acts 11:2, 3; 1 Tim. 5:19-21

XLIV.

And as Christ for the ¹ keeping of this church in holy and orderly communion, places some special men over the church, who by their office are to govern, oversee, visit, watch; so likewise for the better keeping thereof in all places, by the members, He has given ² authority, and laid duty upon all, to watch over one another.

1) Acts. 20:27, 28; Heb. 13:17, 24; Mat. 24:25; 1 Thes. 5:14

2) Mark 13:34, 37; Gal. 6:1; 1 Thes. 5:11; Jude 3, 20; Heb. 10:34-35; 12:15.

XLV.

That also such to whom God has given gifts, being tried in the church, may and ought by the appointment of the congregation, to prophesy, according to the proportion of faith, and so teach publicly the Word of God, for the edification, exhortation, and comfort of the Church.

1 Cor. 14 chapter, Rom. 12:6; 1 Peter 4:10-11; 1 Cor. 12:7; 1 Thes. 5:17-19

XLVI.

Thus being rightly gathered, established, and still proceeding in Christian communion, and obedience of the Gospel of Christ, none ought to separate for faults and corruptions, which may, and as long as the church consists of men subject to failings, will fall out and arise amongst them, even in true constituted churches, until they have in due order sought redress thereof.

Rev. 2, 3 chapters; Acts 15:12; 1 Cor. 1:10; Eph. 2:16; 3:15-16; Heb. 10:25; Jude 15; Mat. 18:17; 1 Cor. 5:4, 5

XLVII.

And although the particular congregation be distinct and several bodies, every one a compact and knit city in itself; yet are they all to walk by one and the same Rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the church, as members of one body in the common faith under Christ their only Head.

1 Cor. 4:17; 14:33, 36; 16:1; Mat. 28:20; 1 Tim. 3:15; 6:13-14; Rev. 22:18-19; Col. 2:6, 19; 4:16

XLVIII.

That a civil magistrate is an ordinance of God set up by God for the punishment of evil doers, and for the praise of them that do well; and that all lawful things commanded by them, subjection ought to be given by us in the Lord: and that we are to make supplication and prayer for Kings, and all that are in authority, that under them we may

live a peaceable and quiet life in all godliness and honesty.

Rom. 13:1-4; 1 Peter 2:13, 14; 1 Tim. 2:2

XLIX.

The supreme Magistrate of this Kingdom we believe to be the King and Parliament freely chosen by the Kingdom, and that in all those civil laws which have been acted by them, or for the present is or shall by ordained, we are bound to yield subjection and obedience unto in the Lord, as conceiving our selves bound to defend both the persons of those chosen, and all civil laws made by them, with our persons, liberties, and estates, with all that is called ours, although we should suffer never so much from them in not actively submitting to some ecclesiastical laws, which might be conceived by them to be their duties to establish which we for the present could not see, nor our consciences could submit unto; yet are we bound to yield our persons to their pleasures.

L.

And if God should provide such a mercy for us, as to incline the magistrates hearts so far to tender our consciences, as that we might be protected by them from wrong, injury, oppression and molestation, which long we formerly have groaned under by the tyranny and oppression of the Prelatical Hierarchy, which God through mercy has made this present King and Parliament wonderful honorable; as an instrument is His hand, to throw down; and we thereby have had some breathing time, we shall, we hope, look at it as a mercy beyond our expectation, and conceive ourselves further engaged for ever to bless God for it.

1 Tim. 1:2-4; Psal. 126:1; Acts 9:31

LI.

But if God withhold the magistrates allowance and furtherance herein; yet we must notwithstanding proceed together in Christian communion, not daring to give place to suspend our practice, but to walk in obedience to Christ in the profession and holding forth this faith

Psalm 74:21, 22

Arise, O God, plead mine own cause. Remember how the foolish man blasphemeth Thee daily. O let not the oppressed return ashamed, but let the poor and needy praise Thy name.

Come, Lord Jesus, come quickly.

FINIS

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The London Baptist Confession of 1644 is the first distinctly Baptist confession of faith. Apologetic in nature, it is heavily weighted toward the doctrinal issues that brought them into conflict with the Established Church and other denominations. Some points that are of special interest to the modern Christian may seem neglected in this confession, but it still reads well and gives a good insight into early Baptist beliefs concerning the doctrines of salvation in Christ Jesus.

This edition of the text has been edited for spelling and grammar many times in the past, and the present editors, Glenn Shoemake and Samuel Humphrey, have made only slight alterations and corrections. It is our hope and prayer that the readers of this edition will be edified and encouraged in the faith which has been once and for all delivered unto the saints.

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