

abhorred Count: 1

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

abide Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

abideth Count: 1

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

abiding Count: 1

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

abilities Count: 2

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

ability Count: 4

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability;#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

able Count: 5

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace;#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin;#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

16:4 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, as that they fall short of much which in duty they are bound to do.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them;#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5

yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

abolished Count: 1

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

abominable Count: 1

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

about Count: 5

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole

time in the public and private exercises of His worship, and in the duties of necessity and mercy.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

above Count: 3

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

abrogated Count: 1

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

absent Count: 1

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

absolute Count: 3

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually

apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

abundant Count: 2

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

abundantly Count: 2

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

accept Count: 2

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unrepvable 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.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto;

in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

acceptable Count: 4

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

22:3 #1 But the acceptable way of worshipping the true

God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

acceptance Count: 1

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

accepted Count: 6

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto

them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unreprouable 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.

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17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

accepting Count: 2

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

access Count: 3

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

accompanied Count: 2

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable 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.

accompanying Count: 1

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

accomplishing Count: 1

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

accordingly Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures,

hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

account Count: 4

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

accounting Count: 1

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

acknowledge Count: 1

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

acknowledgeth Count: 1

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise,

where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

act Count: 3

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

acteth Count: 2

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

acting Count: 1

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

actions Count: 3

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all

other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

active Count: 1

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

acts Count: 2

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of

Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

actual Count: 2

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

actually Count: 3

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

29:2 Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

added Count: 1

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

addition Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

administered Count: 1

28:2 These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.

administration Count: 6

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

29:4 Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

admiration Count: 1

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

admitted Count: 2

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

admonishing Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

adopted Count: 2

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved,

but the elect only.

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adoption Count: 3

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4

have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

adoration Count: 1

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

adorn Count: 1

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

advantage Count: 1

26:14 so the churches (when planted by the providence of God so as they may enjoy opportunity and advantage for it)

adversaries Count: 2

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of

his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

adversity Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

advice Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

affairs Count: 2

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

affinity Count: 1

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as

those persons may live together as man and wife.

afflictions Count: 2

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

afford Count: 1

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

aforehand Count: 1

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

aforementioned Count: 1

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

aforesaid Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

after Count: 8

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God

written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

31:8 Chapter 31: Of the State of Man after Death and Of the Resurrection of the Dead

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

afterward Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

afterwards Count: 1

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

again Count: 3

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

against Count: 9

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still

the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

agency Count: 1

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

ages Count: 4

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

agreeable Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any

church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

albeit Count: 1

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

alienation Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

alike Count: 2

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

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alive Count: 1

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities,

which shall be united again to their souls forever.

all-sufficient Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

almighty Count: 4

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

already Count: 1

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

although Count: 13

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unprovable 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.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

altogether Count: 1

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

always Count: 3

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in

Him, and make profession of His name.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

among Count: 1

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

ancient Count: 1

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

angels Count: 7

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the

same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

annexed Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

anointed Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

another Count: 4

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18

as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as

do conduce to their mutual good, both in the inward and outward man.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

answer Count: 1

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

antichrist Count: 1

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

anything Count: 5

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and

did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

apart Count: 6

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

apostate Count: 1

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

appeal Count: 1

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages,

are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

appear Count: 1

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

appears Count: 1

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

apply Count: 2

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

appointed Count: 10

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

28:1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

appointing Count: 1

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

appointment Count: 5

5:5 #15 So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

appointments Count: 1

28:2 These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.

apprehendeth Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

approach Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal

most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

approbation Count: 1

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

approved Count: 2

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

approver Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

arguments Count: 1

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

arise Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

ariseth Count: 2

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still

some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

armed Count: 1

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

arose Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

ascended Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

ashamed Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

aside Count: 1

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and

punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

assailed Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

assembled Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

assemblies Count: 2

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

assurance Count: 8

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the

adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

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18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

assured Count: 2

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

attain Count: 4

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

16:4 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, as that they fall short of much which in duty they are bound to do.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

attained Count: 1

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

attainment Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

attend Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be

capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

attending Count: 1

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

attributed Count: 1

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

attributes Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6

and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

authentic Count: 1

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

author Count: 4

1:4 , the author thereof; therefore it is to be received because it is the Word of God.

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least

degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

authority Count: 8

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

1:4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself)

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

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19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

averse Count: 1

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

averseness Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

avouch Count: 1

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

away Count: 4

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

baptism Count: 2

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

22:5 The reading of the Scriptures,#16

preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

baptized Count: 2

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

bare Count: 2

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

bearing Count: 1

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

bears Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature

and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

beat Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

because Count: 7

1:4 , the author thereof; therefore it is to be received because it is the Word of God.

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of

works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

become Count: 1

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

becoming Count: 1

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

been Count: 7

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are

without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the

same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

befalls Count: 2

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

5:5 #15 So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.

before Count: 9

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righeousness before Him, all the days of our lives.

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

beg Count: 1

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

begets Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

begetting Count: 1

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

beginning Count: 4

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

begotten Count: 3

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

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8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

behalf Count: 1

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

behold Count: 1

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

believe Count: 6

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with

false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

believed Count: 3

1:4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself)

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

believer Count: 1

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

believeth Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each

particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

believing Count: 1

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

belong Count: 1

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

beloved Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

benefit Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

benefits Count: 3

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end

abrogated and taken away.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

besides Count: 2

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

best Count: 3

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

betray Count: 1

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

betrayed Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

better Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

between Count: 9

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them

both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness

of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

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25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

bind Count: 1

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

binding Count: 1

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day;#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

binds Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

bishop Count: 1

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

bishops Count: 2

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

bless Count: 1

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

blessed Count: 1

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

blessedness Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men,

whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

blessings Count: 1

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

blind Count: 3

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

blood Count: 6

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9

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.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross

idolatries.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

bodies Count: 6

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

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31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

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body Count: 13

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the

guilty.

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

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13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

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31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

boldness Count: 2

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

bond Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

bondage Count: 2

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

book Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

books Count: 2

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

born Count: 1

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

borne Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained

in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

both Count: 12

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

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14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19

yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

bound Count: 6

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

16:4 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, as that they fall short of much which in duty they are bound to do.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

26:14 As each church, and all the members of it, are bound to pray continually for the good and

prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

boundeth Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

bounds Count: 1

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

breach Count: 2

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

bread Count: 4

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called

by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

break Count: 1

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

brethren Count: 2

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

brightness Count: 2

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

bring Count: 2

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

broken Count: 1

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

brought Count: 1

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

bruise Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

call Count: 6

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

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the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

calleth Count: 4

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

calling Count: 6

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

callings Count: 2

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

calls Count: 1

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

came Count: 1

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the

faculties and parts of soul and body.

can Count: 13

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

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11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of

the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

cannot Count: 7

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3

a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

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16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

canon Count: 1

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

capable Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

care Count: 4

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

carelessly Count: 1

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

carnal Count: 2

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

carnally Count: 2

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

carrying Count: 2

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

cases Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

cast Count: 4

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed,#6 and also acteth differently upon that which each

particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

catholic Count: 1

26:1 The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace)

cause Count: 3

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

causes Count: 2

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of

second causes, either necessarily, freely, or contingently.

ceased Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

censures Count: 3

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

ceremonial Count: 3

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

certain Count: 2

1:1 The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

certainly Count: 4

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

certainty Count: 3

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

chance Count: 1

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

change Count: 2

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

changed Count: 2

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities,

which shall be united again to their souls forever.

chastened Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

chastise Count: 1

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

cheerfully Count: 1

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

cheerfulness Count: 1

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

cherish Count: 1

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

child-like Count: 1

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

children Count: 4

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or

to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

choice Count: 1

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

choose Count: 1

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

chosen Count: 4

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

church-order Count: 1

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

church-power Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

circumstances Count: 1

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

civil Count: 1

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

clear Count: 2

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his

own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

clearer Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

clearly Count: 2

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

1:9 , it must be searched by other places that speak more clearly.

close Count: 1

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

clouded Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

co-working Count: 1

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by

the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

come Count: 13

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

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5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority

of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

comes Count: 2

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the

author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

comfort Count: 2

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

comfortable Count: 2

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

comforts Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences

wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

coming Count: 2

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

command Count: 2

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

commanded Count: 3

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

commandeth Count: 1

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

commandment Count: 2

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

commandments Count: 3

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

21:2 God alone is Lord of the conscience,#12 and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it.

commands Count: 6

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth

overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6

and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

commission Count: 1

28:2 These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.

commit Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

common Count: 11

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the

eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

commonly Count: 3

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

commonwealth Count: 1

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

communicants Count: 1

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

communicate Count: 2

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner

and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

communicated Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

communicating Count: 1

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

communications Count: 1

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

communion Count: 11

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual

edification.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

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30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties

which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

completed Count: 1

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

completely Count: 1

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

comply Count: 1

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

composition Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing

her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

comprehended Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the

guilty.

compulsion Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

conceived Count: 2

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

concerned Count: 2

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

concerning Count: 2

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

condemnation Count: 1

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

condemned Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

condemning Count: 1

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

condescension Count: 1

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

condition Count: 3

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe

and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

conditions Count: 2

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

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conduce Count: 1

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

confess Count: 1

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

confined Count: 1

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

confirmation Count: 2

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to

be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

conflict Count: 1

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

conformable Count: 1

31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

confusion Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

congregations Count: 1

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

conjectural Count: 1

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

consanguinity Count: 1

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

conscience Count: 8

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

21:2 God alone is Lord of the conscience,#12 and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

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24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

consciences Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins,

and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

consecration Count: 1

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

consent Count: 4

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

consider Count: 2

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

consists Count: 3

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their

being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

consolation Count: 2

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

consonant Count: 1

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

constant Count: 2

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

constantly Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the

ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

constituted Count: 2

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

contained Count: 4

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

21:2 God alone is Lord of the conscience,#12 and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it.

containeth Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature

and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

containing Count: 2

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

contingency Count: 1

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

contingent Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

contingently Count: 1

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

continual Count: 2

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

continually Count: 1

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

continue Count: 2

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

continued Count: 5

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

28:1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

contrary Count: 3

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

21:2 God alone is Lord of the conscience,#12 and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

controversies Count: 2

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

conversation Count: 1

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

conversion Count: 3

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

convert Count: 1

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

converted Count: 1

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

converts Count: 1

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

conveyed Count: 2

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

conviction Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

convince Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

corporally Count: 2

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

corrupted Count: 1

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

corruption Count: 11

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was

made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

31:8 The bodies of men after death return to dust, and see corruption;#1
but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

corruptions Count: 3

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also

the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

could Count: 1

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

councils Count: 1

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

counsel Count: 8

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power,

justice, infinite goodness, and mercy.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

counsels Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

countenance Count: 2

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

course Count: 1

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

covenant Count: 13

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

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8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority

of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

create Count: 1

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

created Count: 6

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

creation Count: 3

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who,

without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

creator Count: 1

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

creature Count: 8

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

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3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe

obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

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23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

creatures Count: 9

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

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4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience

to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

cross Count: 2

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

crucified Count: 3

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at

the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

cry Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

cup Count: 2

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

curse Count: 4

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also

the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

daily Count: 1

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

damnable Count: 1

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

damnation Count: 4

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

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32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not

God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

darkness Count: 2

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

day Count: 13

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

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22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

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22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

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32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are

wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

days Count: 2

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

deacon Count: 1

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

deacons Count: 1

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

dead Count: 11

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

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9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

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11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

22:4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;#13 but not for the dead,#14 nor for those of whom it may be known that they have sinned the sin unto death.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

debt Count: 2

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and

did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

deceitfulness Count: 2

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

deceive Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

declare Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

declared Count: 1

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

decree Count: 5

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

decreed

Count: 2

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

decrees

Count: 1

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

deeds

Count: 1

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

defence Count: 1

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

defiled Count: 2

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

definite Count: 1

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

degenerated Count: 1

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

degree Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

degrees Count: 3

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

deliver Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

delivered Count: 5

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

denial Count: 1

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

denominated Count: 1

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

dependence Count: 2

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

dependeth Count: 1

1:4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself)

depends Count: 1

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

deriving Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

descending Count: 1

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

deserve Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or

condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

deserves Count: 1

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

design Count: 1

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

designed Count: 1

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

despair Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

destitute Count: 2

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him

by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

destroy Count: 3

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

destroyed Count: 1

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

destroying Count: 1

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

destruction Count: 2

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

deter Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to

deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

determinate Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

determination Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

determined Count: 2

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

determining Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

deterreth Count: 1

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

detestation Count: 1

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

devices Count: 1

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

devised Count: 1

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

did Count: 13

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

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7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament,#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect,#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's

nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

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11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

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11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

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20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

die Count: 2

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

died Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

difference Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

differences Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to

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different Count: 3

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

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31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

differently Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

difficulties Count: 2

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to

exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

diligence Count: 2

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

diligent Count: 2

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

16:3 Their

ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

diligently Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

diminished Count: 2

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and

intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

dipping Count: 1

29:4 Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

direct Count: 1

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

directed Count: 1

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

directs Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

disabled Count: 1

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

discharge Count: 2

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end

of the world.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

discipline Count: 1

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

discover Count: 1

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

discovering Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

discovery Count: 3

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do

the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

dishonour Count: 1

31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

disobedient Count: 1

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

dispensation Count: 2

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

displeasing Count: 1

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

displeasure Count: 2

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins,

and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

dispose Count: 1

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

disposeth Count: 1

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

disposing Count: 1

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

disproportion Count: 1

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

dissolve Count: 1

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

distance Count: 2

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of

God's punishment.

distinct Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

distinguished Count: 1

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

disturb Count: 1

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

divers Count: 5

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

divided Count: 1

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

divine Count: 5

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

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foundation of all our communion with God, and comfortable dependence on Him.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

doctrine Count: 6

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

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26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth

the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

doctrines Count: 3

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

21:2 God alone is Lord of the conscience,#12 and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

doers Count: 1

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

doing Count: 2

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

dominion Count: 4

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new

spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

done Count: 8

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

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16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

down Count: 2

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

draw Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

drawing Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

drawn Count: 1

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

dreadful Count: 1

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

drinking Count: 1

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

due Count: 14

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the

same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in

worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

29:4 Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

duly Count: 2

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

during Count: 1

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

dust Count: 1

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

duties Count: 5

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

22:8 The

sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

duty Count: 12

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

16:4 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, as that they fall short of much which in duty they are bound to do.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

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19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

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19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

dwell Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but

was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

dwelling Count: 4

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

dying Count: 1

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

each Count: 11

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which

is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

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30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

earth Count: 1

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

eat Count: 1

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

eating Count: 3

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

edification Count: 4

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

edify Count: 1

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

effect Count: 1

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

effectual Count: 5

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and

conveyed in it, and that by no less power than that which raised up Christ from the dead.

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

effectually Count: 9

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

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8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

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10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

efficacy Count: 3

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning

of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the

world,#35 being the same yesterday, and to-day and for ever.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

either Count: 7

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

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elder Count: 1

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

elders Count: 1

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

eldership Count: 1

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elect Count: 14

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

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5:5 #15 So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are

wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

elected Count: 2

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

election Count: 3

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

element Count: 1

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

elements Count: 5

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

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embrace Count: 1

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

embracing Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

employment Count: 1

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

enabled Count: 7

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature

being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

enables Count: 1

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is

spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

enabling Count: 1

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

encouragement Count: 1

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

encourageth Count: 1

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

endeavour Count: 1

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

endeavouring Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

ending Count: 1

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

ends Count: 3

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

endued Count: 2

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

endure Count: 1

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

enduring Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

enemies Count: 2

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

21:3 They who upon pretence of Christian liberty

do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

engagement Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

engrafted Count: 1

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

engraved Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

enjoy Count: 4

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible

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26:14 so the churches (when planted by the providence of God so as they may enjoy opportunity and advantage for it)

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

enlarged Count: 2

18:3 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;#9 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 means, attain thereunto;#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

enlightened Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

enlightening Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

entangle Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9

professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

entangled Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

entire Count: 2

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

equal Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined

together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

equity Count: 1

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

equivocation Count: 1

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

error Count: 1

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in

Him, and make profession of His name.

errors Count: 1

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

especially Count: 2

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

essence Count: 4

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself;#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

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essential Count: 1

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established Count: 1

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

establishment Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

esteem Count: 1

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

eternally Count: 2

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by

several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

eternity Count: 5

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy

their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

evangelical Count: 3

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

even Count: 6

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also

the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

ever Count: 8

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by

virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

everlasting Count: 8

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not

God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

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everting Count: 1

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

every Count: 7

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still

some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

everywhere Count: 1

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

evidence Count: 3

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they

may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

evidences Count: 1

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

evidencing Count: 1

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

evil Count: 10

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

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24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

evils Count: 1

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

exact Count: 2

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

exalteth Count: 1

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

examined Count: 1

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

examining Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

excellencies Count: 1

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

excellency Count: 2

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

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execute Count: 3

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

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24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

executing Count: 1

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

execution Count: 2

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

exercise Count: 2

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

exercised Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is

to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

exercises Count: 1

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

exercising Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

exerting Count: 1

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

expect Count: 2

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

expired Count: 1

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

exposeth Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

express Count: 2

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

expressly Count: 1

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

extended Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

extendeth Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

extent Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by

virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

extraordinary Count: 1

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

face Count: 1

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

faculties Count: 1

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

faithfulness Count: 2

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

fall Count: 13

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and

not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

16:4 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, as that they fall short of much which in duty they are bound to do.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins,

and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

fallen Count: 2

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

fallible Count: 1

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

falling Count: 2

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are

preserved from utter despair.

false Count: 2

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

falseness Count: 1

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

families Count: 2

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

far Count: 5

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

16:4 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, as that they fall short of much

which in duty they are bound to do.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

farther Count: 2

7:3 This covenant is revealed in

the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

fastened Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

fasting Count: 1

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen

by the like suffrage, and set apart by prayer, and the like imposition of hands.

fastings Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

fatherly Count: 1

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

favour Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

fear Count: 8

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their

being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

feared Count: 1

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

feed Count: 1

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

fell Count: 1

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

fellow Count: 1

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

fellowship Count: 4

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

female Count: 1

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

fervency Count: 1

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

figuratively Count: 1

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance

and nature, they still remain truly and only bread and wine, as they were before.

fillet Count: 1

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that fillet all in all.

finally Count: 3

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

finisher Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

first Count: 10

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

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5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

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22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all

men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

fit Count: 1

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness,#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

fitted Count: 2

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

flesh Count: 4

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

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floods Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

flowing Count: 1

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

forbidden Count: 2

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

forbids Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

forced Count: 1

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

foreknowledge Count: 2

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose,

and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

foreordained Count: 3

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

foresaw Count: 1

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

foreseen Count: 2

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

forever Count: 1

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

forgive Count: 1

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

forgiving Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

former Count: 4

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

forsaken Count: 1

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

forth Count: 4

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

found Count: 1

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

foundation Count: 5

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by

several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

founded Count: 2

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

fountain Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any

glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

four Count: 1

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

frame Count: 1

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

freed Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

freedom Count: 3

9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

freely Count: 9

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4
which faith they have not of themselves; it is the gift of God.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all

diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

freeth Count: 1

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

fruit Count: 4

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

fruits Count: 2

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

fulfil Count: 2

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

fulfilling Count: 1

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

full Count: 8

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

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1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of

innocency.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be throughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

fuller Count: 1

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

fullness Count: 4

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was

sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

fully Count: 2

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

fulness Count: 2

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

furnished Count: 2

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of

wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

further Count: 6

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

future Count: 2

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

gathered Count: 4

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

gave Count: 6

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly

furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

general Count: 6

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to

truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

generally Count: 1

1:8 ,#14 and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations)

generation Count: 1

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

gets Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

gift Count: 1

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

gifted Count: 2

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

gifts Count: 4

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth

the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

give Count: 13

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

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26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to

exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

given Count: 10

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy,

hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

gives Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

giveth Count: 1

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

giving Count: 3

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

glorified Count: 2

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

glorify Count: 1

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

glorious Count: 4

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

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23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

go Count: 1

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

godliness Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

godly Count: 4

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

goodness Count: 6

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

goods Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the

relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

gospel Count: 6

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocence.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

govern Count: 1

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

governeth Count: 2

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

governing Count: 1

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

government Count: 3

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

graces Count: 10

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

gracious Count: 2

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

granted Count: 2

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

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grave Count: 1

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

great Count: 8

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation:#8 yet there is no sin so great that it shall bring damnation on them that repent:#9 which makes the constant preaching of repentance necessary.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins:#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin:#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God:#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so:#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they

unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

greater Count: 2

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

greatest Count: 2

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

16:4 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, as that they fall short of much which in duty they are bound to do.

grieve Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

grieveth Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

grievous Count: 2

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

gross Count: 1

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

grounded Count: 1

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

grow Count: 2

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

growing Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

growth Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

guilt Count: 2

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

guilty Count: 2

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

had Count: 7

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God

written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

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9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

hand Count: 3

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous

sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption;#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

handled Count: 1

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

hands Count: 4

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righeousness before Him, all the days of our lives.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

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eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

happy Count: 1

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

harden Count: 2

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

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hardened Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

harmless Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

has Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great

variety, according to the counsel of the will of God.

hating Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

hatred Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will

of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

having Count: 12

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God

written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having

been written in the book of life from all eternity.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

he Count: 12

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

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9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

18:3 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;#9 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 means, attain thereunto:#10 and therefore

it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

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23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

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head Count: 3

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is

called God; whom the Lord shall destroy with the brightness of his coming.

hearing Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

heart Count: 10

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

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13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

hearts Count: 12

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself;

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5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious

worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

heaven Count: 3

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

heavenliness Count: 1

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

heavenly Count: 2

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

height Count: 1

16:4 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, as that they fall short of much which in duty they are bound to do.

heir Count: 1

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

heirs Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

hell Count: 1

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

help Count: 2

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

her Count: 3

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her:

and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

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hereafter Count: 1

22:4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;#13 but not for the dead,#14 nor for those of whom it may be known that they have sinned the sin unto death.

heresy Count: 1

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

hereupon Count: 1

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

hidden Count: 1

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

high Count: 2

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

higher Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

him Count: 10

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

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18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

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23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

himself Count: 7

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

hold Count: 1

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

holding Count: 2

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

holiness Count: 6

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a

true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

honesty Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

honour Count: 2

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

hope Count: 6

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still

the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

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18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

hopes Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

hospitality Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

hour Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

household Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

how Count: 1

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

howbeit Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

human Count: 3

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but

was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

humble Count: 3

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

humbled Count: 1

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

humiliation Count: 2

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

humility Count: 2

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care,

that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

hurt Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

husband Count: 2

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

hymns Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

idolaters Count: 1

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

idolatries Count: 1

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

if Count: 2

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good

pleasure;#11 yet they are 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.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

ignorance Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

ignorant Count: 1

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

illumination Count: 1

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

image Count: 1

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

imagination Count: 1

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

immediate Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is

enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

immediately Count: 2

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

immense Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

immortal Count: 2

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

immortality Count: 3

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed

of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

immutability Count: 1

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

immutable Count: 4

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

immutably Count: 2

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

9:5 This will of man is made perfectly and immutably free to good alone in the state of glory only.

impaired Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

imperfect Count: 1

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

imperfection Count: 2

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

imperfections Count: 1

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unrepvable 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.

implicit Count: 1

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

impose Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

imposed Count: 1

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

imposition Count: 2

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

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improvement Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

imputed Count: 1

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

imputing Count: 2

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

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inability Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

inasmuch Count: 1

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

incapable Count: 2

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocence.

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who

worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

incarnation Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

incestuous Count: 1

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

inclined Count: 1

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

inclining Count: 1

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

incomparable Count: 1

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

incomprehensible Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

increase Count: 2

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind

with a legitimate issue,#3 and the preventing of uncleanness.

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

increased Count: 2

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

incumbent Count: 2

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

incur Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

indeed Count: 1

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

independent Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most

sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

indisposed Count: 1

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

induced Count: 1

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

inexcusable Count: 1

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

infallibility Count: 1

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

infallible Count: 7

1:1 The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in

all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the

Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

infallibly Count: 1

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

infancy Count: 1

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

infants Count: 1

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

infidels Count: 1

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

infinite Count: 9

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of

Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

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2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

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5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose,

and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

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5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

infirmities Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

influence Count: 1

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

informing Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing

them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need

they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

infringe Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

infusing Count: 1

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

inherit Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

inheritance Count: 1

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

iniquity Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth,

forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

injured Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

injurious Count: 1

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

innocency Count: 2

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

inseparably Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

inspiration Count: 2

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah,

Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

inspired Count: 1

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

instant Count: 1

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

instituted Count: 3

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

institution Count: 4

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging
any now by virtue of that institution; their general equity only being of moral use.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

28:1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

instructions Count: 1

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

instrument Count: 1

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

insuperable Count: 1

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

intentions Count: 1

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

intercession Count: 3

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

interest Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

intermitted Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

internal Count: 1

26:1 The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace)

interpretation Count: 1

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

intrusted Count: 2

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

intrusts Count: 1

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

invested Count: 1

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

invisible Count: 3

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself;#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

inward Count: 4

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

inwardly Count: 1

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

irreconcilable Count: 1

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

issue Count: 1

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

itself Count: 8

1:4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself)

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

join Count: 1

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

joined Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

joy Count: 3

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy

in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

judge Count: 6

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the

gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

judged Count: 1

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

judgement Count: 2

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

judgment Count: 4

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

judgments Count: 2

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8

incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

judicial Count: 1

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

jurisdiction Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

just Count: 6

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself;

and to make them more watchful against all future occasions of sin, and for other just and holy ends.

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

justice Count: 7

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

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32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

justification Count: 8

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

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11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

11:6 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.

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14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the

principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

justified Count: 10

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

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8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of

adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

justifieth Count: 1

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

justify Count: 1

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

keep Count: 1

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

keeping Count: 1

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

kept Count: 7

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

kind Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14

who is both the author and finisher of our faith.

king Count: 2

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

kingdom Count: 4

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need

his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

kingly Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

kings Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that

under them we may live a quiet and peaceable life, in all godliness and honesty.

know Count: 3

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

knoweth Count: 2

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

knowledge Count: 7

1:1 The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men,

whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

known Count: 6

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

1:8 ,#14 and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations)

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

22:4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;#13 but not for the dead,#14 nor for those of whom it may be known that they have sinned the sin unto death.

laid Count: 1

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

land Count: 1

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

language Count: 2

1:8 The Old

Testament in Hebrew (which was the native language of the people of God of old)

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

last Count: 3

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

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31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

law-giver Count: 1

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his

graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

lawful Count: 9

22:4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;#13 but not for the dead,#14 nor for those of whom it may be known that they have sinned the sin unto death.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

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24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

lawfully Count: 1

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lawgiver Count: 1

28:1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

laws Count: 4

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

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19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

learned Count: 1

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

least Count: 2

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14

who is both the author and finisher of our faith.

leave Count: 2

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

left Count: 3

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

21:2 God alone is Lord of the conscience,#12 and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it.

legitimate Count: 1

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

less Count: 3

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

liberties Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

liberty Count: 9

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

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21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our

enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

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lifting Count: 1

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

light Count: 12

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

17:1

Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

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20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full

redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

like Count: 2

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

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likewise Count: 3

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

limited Count: 1

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

live Count: 5

22:4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;#13 but not for the dead,#14 nor for those of whom it may be known that they have sinned the sin unto death.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

lived Count: 2

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

lively Count: 1

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

lives Count: 4

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the

body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

living Count: 2

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

22:4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;#13 but not for the dead,#14 nor for those of whom it may be known that they have sinned the sin unto death.

long Count: 2

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of

obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

long-suffering Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself;#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

looking Count: 1

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unprovable 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.

looseness Count: 1

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

lordship Count: 1

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

lost Count: 1

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

love Count: 12

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but

shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

loved Count: 1

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

loving Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

lust Count: 1

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

lusting Count: 1

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

lusts Count: 3

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

magistrate Count: 1

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

magistrates Count: 2

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

main Count: 1

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

maintain Count: 3

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

maintains Count: 1

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

majesty Count: 1

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

make Count: 13

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light

received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

makes Count: 3

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

maketh Count: 2

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

making Count: 2

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we

should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

male Count: 1

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

malice Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

management Count: 1

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

manifest Count: 4

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men,

whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

manifestation Count: 3

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

manifesting Count: 2

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

manifold Count: 5

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a

question about the true and full sense of any Scripture (which is not manifold, but one)

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation

of it, and self-abhorrency,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

mankind Count: 3

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

manner Count: 6

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

manners Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

many Count: 7

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14

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16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unrepvable 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.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

marriages Count: 1

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

marry Count: 3

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

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marrying Count: 1

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

mass Count: 1

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

matter Count: 6

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

matters Count: 1

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means Count: 11

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself;#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

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meantime Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth

the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

measure Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

mediation Count: 2

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

mediator Count: 5

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave

Him commandment to execute the same.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

meet Count: 2

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

member Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

members Count: 6

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such

offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

memorial

Count: 1

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

mental

Count: 1

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

merciful

Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

mercifully

Count: 1

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

mercy Count: 3

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

mere Count: 1

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

merely Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

merit Count: 2

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8

from all which ariseth also the certainty and infallibility thereof.

messengers Count: 2

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

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might Count: 7

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

mind Count: 4

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

minds Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

minister Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

ministers Count: 1

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

ministry Count: 5

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be

capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

miseries Count: 1

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

mixed Count: 1

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

mixture Count: 1

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

moment Count: 1

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

monastical Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

moral Count: 5

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

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19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

moreover Count: 2

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

mortified Count: 2

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

motion Count: 1

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10

and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

motions Count: 2

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

mourns Count: 1

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

mouths Count: 1

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

moved Count: 1

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

moving Count: 1

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

much Count: 7

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an

heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

16:4 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, as that they fall short of much which in duty they are bound to do.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

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must Count: 2

1:9 , it must be searched by other places that speak more clearly.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

mutual Count: 5

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in

the world.

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

mysteries Count: 1

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

mystery Count: 2

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

name Count: 8

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians,

Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

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27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

names Count: 2

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of

God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

nation Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

nations Count: 3

1:8 ,#14 and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations)

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to

the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

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native Count: 1

1:8 The Old Testament in Hebrew (which was the native language of the people of God of old)

natural Count: 5

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

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22:3 Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.

natures Count: 3

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

necessarily Count: 2

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

necessary Count: 11

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

29:4 Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

necessities

Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

necessity Count: 2

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

need Count: 5

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;^{#44} and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;^{#45} and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

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19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,^{#13} yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;^{#14} together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

needful Count: 1

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

neglect Count: 2

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;^{#19} yet because they proceed not from a heart purified by faith,^{#20} nor are done in a right manner according to the Word,^{#21} nor to a right end, the glory of God,^{#22} they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,^{#23} and yet their neglect of them is more sinful and displeasing to God.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,^{#9} whereby they incur God's displeasure and grieve His Holy Spirit,^{#10} come to have their graces and comforts impaired,^{#11} have their hearts hardened, and their consciences

wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

neglected Count: 1

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

negligence Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

negligent Count: 1

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

neither Count: 14

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by

His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

9:1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

never Count: 7

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having

been written in the book of life from all eternity.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

nevertheless Count: 3

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

new Count: 4

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

newness Count: 1

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

night Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

none Count: 5

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

nothing Count: 3

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

notwithstanding Count: 3

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable 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.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible

sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

nourisheth Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere

therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

nourishment Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

now Count: 7

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them

by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

number Count: 4

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

oath Count: 6

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

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23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

oaths Count: 1

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

obey Count: 4

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing

unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

objects Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

oblation Count: 1

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

obligation Count: 1

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

obliged Count: 1

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

obliging Count: 1

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

obscure Count: 1

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

obscured Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

observation Count: 1

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

observe Count: 2

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

observed Count: 3

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing

forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

obtain Count: 1

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocence.

obtained Count: 1

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

occasion Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

occasions Count: 4

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations

and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the

wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

off Count: 3

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

offence Count: 2

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

offended Count: 1

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

offered Count: 4

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

offereth Count: 2

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

offering Count: 1

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

office Count: 10

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end

that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

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24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the

wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

officers Count: 3

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

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offices Count: 2

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon

Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

oftentimes Count: 1

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

old Count: 1

1:8 The Old Testament in Hebrew (which was the native language of the people of God of old)

on Count: 12

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9

which makes the constant preaching of repentance necessary.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

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26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

once Count: 2

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

open Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

opened Count: 1

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

operation Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

operations Count: 2

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

opinions Count: 1

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

opportunity Count: 3

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

26:14 so the churches (when planted by the providence of God so as they may enjoy opportunity and advantage for it)

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

opposite Count: 1

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

ordain Count: 1

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

ordained Count: 6

7:2 Moreover,

man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

order Count: 6

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect,

but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

ordered Count: 1

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

ordereth Count: 2

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

ordering Count: 1

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

orderly Count: 1

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

ordinance Count: 11

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

29:2 Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

29:4 Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not

corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

ordinances Count: 5

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

28:1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

ordinarily Count: 2

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

ordinary Count: 3

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them

by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

organized Count: 1

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

original Count: 3

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

others Count: 10

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance;
and when with others, in a known tongue.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

otherwise Count: 2

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation

to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

ought Count: 14

1:4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself)

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

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23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

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sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

out Count: 9

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth

the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

outward Count: 6

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the

title or propriety which each man hath in his goods and possessions.

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

outwardly Count: 2

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

over Count: 7

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth

for the softening of others.

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

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overcome Count: 1

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

overcoming Count: 1

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

overshadowing Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness

of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

overthroweth Count: 1

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

owe Count: 3

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

paid Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

painful Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was

made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

palm Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

paradise Count: 1

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

pardon Count: 3

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

pardoned Count: 1

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

pardoning Count: 1

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

parents Count: 1

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

part Count: 8

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

22:3 Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

partake Count: 2

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

partaker Count: 1

18:3 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;#9 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 means, attain thereunto;#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

partakers Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

partaking Count: 1

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

particular Count: 7

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon

Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered)

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

particularly Count: 3

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

parties Count: 1

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

partly Count: 2

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

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parts Count: 5

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought

to be used in an holy and religious manner.

party Count: 2

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

pass Count: 5

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

passage Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

passions Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself;#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

passive Count: 2

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

pastors Count: 2

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

patience Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

peace Count: 4

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

26:14 ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

peaceable Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

peculiar Count: 2

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

26:8 , for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

peculiarly Count: 1

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them

but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

penalty Count: 1

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

people Count: 9

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

1:8 The Old Testament in Hebrew (which was the native language of the people of God of old)

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5

yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

perdition Count: 1

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

perfect Count: 5

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

perfecting Count: 1

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

perfection Count: 3

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

perfections Count: 1

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

perfectly Count: 3

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at

the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

9:5 This will of man is made perfectly and immutably free to good alone in the state of glory only.

perform Count: 2

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

performance Count: 3

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

performed Count: 4

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is

to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

performing Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

perish Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

permission Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

permit Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

perpetual Count: 4

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

perseverance Count: 2

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

persevere Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

person Count: 13

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

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8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

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sometimes in Scripture, attributed to the person denominated by the other nature.

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

29:4 Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

personal Count: 2

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

personally Count: 2

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

persons Count: 11

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unrepvable 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.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

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variety, according to the counsel of the will of God.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

persuaded Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

persuading Count: 1

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

persuasion Count: 2

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

pervert Count: 1

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

pitied Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

place Count: 3

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

places Count: 4

1:9 , it must be searched by other places that speak more clearly.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

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31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

plain Count: 2

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

planted Count: 1

26:14 so the churches (when planted by the providence of God so as they may enjoy opportunity and advantage for it)

please Count: 1

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

pleased Count: 12

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself

pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also

are accepted in Him;#17 not as though they were in this life wholly unblameable and unprovable 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.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

pleases Count: 1

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

pleaseth Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

pleasure Count: 4

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

pleasures Count: 1

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

pledge Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

plentifully Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

point Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

pollutions Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

popish Count: 2

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

positive Count: 2

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

28:1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

possession Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

possessions Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

possibility Count: 1

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God

written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

possible Count: 2

16:4 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, as that they fall short of much which in duty they are bound to do.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

posterity Count: 3

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

poverty Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

powerfully Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

practice Count: 2

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new

spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

praise Count: 5

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

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3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

praised Count: 1

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

pray Count: 2

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of

bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

prayer Count: 5

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

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26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

prayers Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

praying Count: 1

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

preach Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

preaching Count: 5

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

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precept Count: 1

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

precepts Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

precious Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

predestinated Count: 4

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

predestination Count: 1

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

prefiguring Count: 1

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

prepare Count: 1

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

prepared Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

preparing Count: 1

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

prescribed Count: 2

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

prescribeth Count: 1

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

presence Count: 2

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness

of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

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present Count: 3

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

preservation Count: 2

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

preserve Count: 1

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18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

preserving Count: 2

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

pressing Count: 1

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

presumptions Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity,

endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

pretence Count: 1

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

pretended Count: 1

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

pretense Count: 1

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

prevail Count: 1

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

prevalency Count: 2

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

preventing Count: 1

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

price Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the

foundation of the world,#35 being the same yesterday, and to-day and for ever.

priest Count: 3

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

priestly Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

principal Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

private Count: 4

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

privileges Count: 2

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

probable Count: 1

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

proceed Count: 3

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive

grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

proceedeth Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

proceeding Count: 3

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

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26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

proceedings Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

procure Count: 1

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful

and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

procured Count: 1

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

producing Count: 1

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

profess Count: 3

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

29:2 Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

professed Count: 2

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

professing Count: 1

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

profession Count: 5

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a

true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

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26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

profit Count: 1

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

promise Count: 6

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and

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20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

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20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

promised Count: 1

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

promises Count: 6

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is

enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

promising Count: 1

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

propagating Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

proper Count: 6

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

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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.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

29:2 Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

properly Count: 2

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

properties Count: 2

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's

nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

prophet Count: 2

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

prophetical Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

propitiation Count: 1

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

proportion Count: 1

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

propounded Count: 1

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

propriety Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in

relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

prosperity Count: 1

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

protected Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

provided Count: 2

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

providence Count: 11

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to

pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

26:14 so the churches (when planted by the providence of God so as they may enjoy opportunity and advantage for it)

provision Count: 1

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

provocations Count: 1

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

provoked Count: 1

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

prudence Count: 2

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

psalms Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

public Count: 5

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and

glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

punished Count: 1

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

punishment Count: 3

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

purchased Count: 3

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still

the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

pure Count: 2

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

purest Count: 1

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

purified Count: 1

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

purpose Count: 4

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16

neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

purposed Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

put Count: 2

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

qualified Count: 1

28:2 These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.

qualities Count: 1

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

question Count: 1

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

quick Count: 1

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

quickened Count: 3

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

quickly Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

quiet Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

raise Count: 1

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

raised Count: 3

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

rash Count: 1

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

rashly Count: 1

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

rather Count: 1

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

reach Count: 1

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

read Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

reading Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious

worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

real Count: 2

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

really Count: 2

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

reason Count: 5

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

reasonable Count: 2

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

receive Count: 7

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such,

partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

received Count: 5

1:4 , the author thereof; therefore it is to be received because it is the Word of God.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

receivers Count: 1

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements

themselves are to their outward senses.

receiving Count: 2

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

reconcile Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

reconciliation Count: 1

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

recreations Count: 1

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

redeemed Count: 3

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained

all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

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season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

redemption Count: 5

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

reformation Count: 1

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his

graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

refraining Count: 1

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

regard Count: 1

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

regenerate Count: 2

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

regenerated Count: 4

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

regular Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

rejoice Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

relation Count: 4

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called

by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

relations Count: 1

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

relative Count: 1

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relieving Count: 1

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religion Count: 5

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

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Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

religious Count: 6

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

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22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

remain Count: 4

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called

by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

remained Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

remaining Count: 3

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

remembrance Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties

which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

remission Count: 2

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

remnants Count: 1

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

rendering Count: 1

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

renew Count: 2

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

renewed Count: 2

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall

into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

renewing Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

repent Count: 2

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

repentance Count: 12

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves

damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

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17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

29:2 Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

reported Count: 1

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either

the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

represent Count: 1

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

representations Count: 1

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

reprobate Count: 1

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

repugnant Count: 1

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

require Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

required Count: 4

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

22:3 Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

requires Count: 1

16:4 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, as that they fall short of much which in duty they are bound to do.

requireth Count: 2

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

requiring Count: 2

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

rescue Count: 1

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;^{#44} and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;^{#45} and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

reservation Count: 1

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

reserved Count: 1

31:8 ^{#2} The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;^{#3} and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;^{#4} besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

reserving Count: 1

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

resolved Count: 1

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

respect Count: 6

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;^{#44} and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;^{#45} and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

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us to his heavenly kingdom.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

26:1 The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace)

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

respects Count: 1

11:6 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.

rest Count: 2

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

resting Count: 2

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

restored Count: 1

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

restrain Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

resurrection Count: 5

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

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27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

return Count: 4

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

reveal Count: 1

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

revealed Count: 10

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

revealing Count: 3

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

revelation Count: 4

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

reverence Count: 4

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

reverent Count: 1

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

revived Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

reward Count: 2

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unreprouvable 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.

rewarder Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

rewards Count: 1

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

rich Count: 1

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

righeousness Count: 1

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righeousness before Him, all the days of our lives.

right Count: 6

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men

and angels at the end of the world.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

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18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

righteous Count: 8

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may

be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

righteousness Count: 10

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

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11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

rigour Count: 2

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing

them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

riper Count: 1

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

rise Count: 1

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

rock Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

room Count: 1

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

root Count: 1

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless

the Lord Jesus set them free.

rule Count: 8

1:1 The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the

Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

rules Count: 2

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

sabbath Count: 2

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

sacrifice Count: 6

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each

other.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

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sacrifices Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

saints Count: 8

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as

do conduce to their mutual good, both in the inward and outward man.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

sake Count: 3

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

same Count: 14

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was

sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

11:6 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.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace,

but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

sanctification Count: 2

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

sanctified Count: 6

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16

neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

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8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

sanctifying Count: 1

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

satisfaction Count: 2

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

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satisfied Count: 1

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

satisfy Count: 1

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

saved Count: 7

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now

utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

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17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

saving Count: 10

1:1 The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more

weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

savingly Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his

grace.

saviour Count: 1

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

saw Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

say Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

scandalize Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

scope Count: 1

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

sealed Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

search Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

searched Count: 1

1:9 , it must be searched by other places that speak more clearly.

season Count: 2

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

second Count: 5

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

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3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

5:2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;#4 so that there is not anything befalls any by chance, or without His providence;#5 yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

secret Count: 2

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

secular Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

security Count: 2

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our

spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

seducing Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

see Count: 2

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

seed Count: 7

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;#1 the prophet,#2 priest,#3 and king;#4 head and saviour of the church,#5 the heir of all things,#6 and judge of the world;#7 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.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah,

of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience

and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

seeing Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

seek Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality,

dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

self-aborrancy Count: 1

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

selfsame Count: 1

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

sense Count: 4

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

senses Count: 1

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

sensible Count: 2

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly

sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

sentence Count: 1

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

separated Count: 1

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

serpent Count: 2

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

servants Count: 2

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

serve Count: 2

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

served Count: 2

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

service Count: 2

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect,

but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

services Count: 2

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

set Count: 9

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

26:8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church

(so called and gathered)

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

seven Count: 1

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

several Count: 4

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

severity Count: 1

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

shake Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

shaken Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

shew Count: 2

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the

regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

shewing Count: 1

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

shews Count: 1

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

short Count: 1

16:4 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, as that they fall short of much which in duty they are bound to do.

should Count: 7

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the

foundation of the world,#35 being the same yesterday, and to-day and for ever.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their

good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

sight Count: 4

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unreprouvable 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.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

sign Count: 1

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

signified Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

since Count: 1

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

sincere Count: 1

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unprovable 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.

sincerely Count: 1

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

sincerity Count: 2

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with

false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

sinful Count: 7

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear,

in holiness and righteousness before Him, all the days of our lives.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

sinfulness Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

singing Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

single Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

singular Count: 1

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

sinned Count: 1

22:4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;#13 but not for the dead,#14 nor for those of whom it may be known that they have sinned the sin unto death.

sinner Count: 1

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

sinners Count: 4

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

sinneth Count: 1

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

sinning Count: 1

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

sins Count: 14

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by

the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

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15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

30:2 #4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

sitteth Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

six Count: 2

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

slain Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and

signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

slavish Count: 1

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

sleep Count: 2

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

small Count: 1

15:5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;#8 yet there is no sin so great that it shall bring damnation on them that repent;#9 which makes the constant preaching of repentance necessary.

snares Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

societies Count: 2

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

softening Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth

for the softening of others.

sole Count: 1

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

solemn Count: 2

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

solemnly Count: 3

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

some Count: 9

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded

and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

3:3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,#7 to the praise of His glorious grace;#8 others being left to act in their sin to their just condemnation, to the praise of His glorious justice.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

sometime Count: 1

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

sometimes Count: 3

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

son Count: 1

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

songs Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

sorrow Count: 1

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

sorrows Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

sorts Count: 2

22:4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;#13 but not for the dead,#14 nor for those of whom it may be known that they have sinned the sin unto death.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

soul Count: 5

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being

made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

souls Count: 8

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to

the liberty of their own will, which was subject to change.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

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31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

sovereign Count: 4

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in

all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

28:1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

sovereignty Count: 1

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

space Count: 1

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

speak Count: 1

1:9 , it must be searched by other places that speak more clearly.

special Count: 6

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

spirit Count: 4

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

spirits Count: 2

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

spiritual Count: 8

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

spiritually Count: 4

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3

taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

spouse Count: 1

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

stand Count: 2

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

standing Count: 2

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

state Count: 13

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was

made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

9:5 This will of man is made perfectly and immutably free to good alone in the state of glory only.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having

been written in the book of life from all eternity.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

stead Count: 3

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

steps Count: 1

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

still Count: 4

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

sting Count: 1

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

stirring Count: 1

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

stone Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

stood Count: 1

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

stop Count: 1

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

storms Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

straitening Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

strength Count: 5

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

strengthen Count: 2

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

strengthened Count: 2

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

strife Count: 1

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

strong Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

style Count: 1

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

subdue Count: 2

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

subduing Count: 1

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

subject Count: 2

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made

after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

subjected Count: 1

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

subjection Count: 2

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

subjects Count: 2

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

29:2 Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

subsistence Count: 2

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

31:8 The bodies of men after death return to dust, and see corruption;#1 but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.

subsistences Count: 1

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

substance Count: 7

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of

Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

subtlety Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

successively Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

sudden Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

suffered Count: 2

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

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suffering Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

sufferings Count: 3

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should

have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

sufficient Count: 4

1:1 The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those

things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

suffrage Count: 2

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

suggestions Count: 1

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

sundry Count: 3

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

supererogate Count: 1

16:4 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, as that they fall short of much which in duty they are bound to do.

superstitions Count: 1

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

superstitious Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

supper Count: 1

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

supplications Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

supplies Count: 1

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

supply Count: 2

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by

the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

support Count: 1

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

supposed Count: 1

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

supreme Count: 3

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

26:4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;#7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

sure Count: 3

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy

their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

surety Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

swear Count: 3

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

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swearing Count: 1

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

swears Count: 1

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

sweetly Count: 1

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

sword Count: 1

24:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

synagogues Count: 1

26:3 The purest churches under heaven are subject to mixture and error;#4 and some have so degenerated as to become no churches of Christ, but synagogues of Satan;#5 nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.

tables Count: 1

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

take Count: 5

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other

in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

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taken Count: 7

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or

mental reservation.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

taketh Count: 2

5:7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

taking Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

teaching Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

temporal Count: 2

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

temporary Count: 2

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common

grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

temptation Count: 3

15:2 Whereas there is none that doth good and sinneth not,#2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

temptations Count: 3

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

ten Count: 1

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

tend Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

terms Count: 2

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

terrible Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth,

forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

testimony Count: 3

1:4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself)

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

than Count: 6

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

16:4 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, as that they fall short of much which in duty they are bound to do.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

thankfulness Count: 2

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their

assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

thanksgiving Count: 1

22:3 Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.

thanksgivings Count: 1

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

theirs Count: 1

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

then Count: 6

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements

themselves are to their outward senses.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

thereby Count: 9

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew

what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

therefore Count: 14

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

1:4 , the author thereof; therefore it is to be received because it is the Word of God.

1:8 , being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

1:9

The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father:#29 the Holy Spirit proceeding from the Father and the Son:#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers:#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others:#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

18:3 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:#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance:#11 -so far is it from inclining men to looseness.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God:#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so:#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and

served, with all the heart and all the soul, and with all the might.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

therein Count: 12

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel

has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

thereunto Count: 13

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit

upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

28:2 These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

these Count: 8

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

11:6 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.

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath

given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of

any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

thing Count: 3

3:5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,#11 without any other thing in the creature as a condition or cause moving Him thereunto.

21:2 God alone is Lord of the conscience,#12 and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

third Count: 2

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians,

Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

though Count: 6

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unrepvable 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.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

thoughts Count: 2

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

threatened Count: 2

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

threatenings Count: 2

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or

condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

three Count: 1

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

throne Count: 2

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

thoroughly Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

throughout Count: 2

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular

congregations to be constituted.

thus Count: 6

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

tied Count: 1

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

till Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the

foundation of the world,#35 being the same yesterday, and to-day and for ever.

times Count: 3

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

title Count: 1

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

to-day Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

together Count: 7

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah,

of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

tongue Count: 1

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

tongues Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they

come,#18 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.

took Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

torment Count: 1

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

torments Count: 1

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

totally Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

towards Count: 5

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret

each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

29:2 Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

traditions Count: 1

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

transaction Count: 1

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

transferred Count: 1

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

transgress Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

transgressing Count: 1

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

transgression Count: 1

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

transgressions Count: 1

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

translated Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

translates Count: 1

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,#7 and by his grace alone enables him freely to will and to do that which is spiritually good;#8 yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

transubstantiation Count: 1

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

treasures Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave

Him commandment to execute the same.

tree Count: 2

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil,#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

trembling Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

trespasses Count: 2

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

tribe Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

tribunal Count: 1

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

true Count: 12

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

21:2 #13 So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;#14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

truly Count: 5

6:5 The corruption of nature, during this life, doth remain in those that are regenerated;#13 and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

10:4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,#12 yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:#13 much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature

and the law of that religion they do profess.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

trusted Count: 1

22:3 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

truth Count: 13

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

1:4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself)

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth,

forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

26:1 The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace)

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

two Count: 3

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

types Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

typical Count: 1

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

unallayed Count: 1

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or

condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

unbelief Count: 1

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

unblameable Count: 1

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unprovable 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.

uncertain Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

unchangeable Count: 1

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

unchangeably Count: 2

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will,

freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

3:4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

uncleanness Count: 1

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

undefiled Count: 1

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

undergoing Count: 1

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;#8 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 anything in them,#9 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.

understand Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

understanding Count: 5

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

undertake Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

underwent Count: 1

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

undivided Count: 1

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

unequally Count: 1

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

unfit Count: 1

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

ungodly Count: 2

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

unholiness Count: 1

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

union Count: 2

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

united Count: 5

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

uniting Count: 1

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

unity Count: 1

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

universal Count: 2

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of

not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

26:1 The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace)

unjust Count: 1

31:3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.

unknown Count: 1

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

unlearned Count: 1

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

unless Count: 2

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be

enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

unprofitable Count: 2

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting

in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

unregenerate Count: 2

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

unreprovable Count: 1

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable 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.

unsearchable Count: 2

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

unstable Count: 1

9:2 Man, in his state of innocence, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

until Count: 4

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now

utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

11:4 God did from all eternity decree to justify all the elect,#11 and Christ did in the fullness of time die for their sins, and rise again for their justification;#12 nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

unworthily Count: 1

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

unworthy Count: 1

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up Count: 12

8:5 The Lord Jesus, by his perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,#32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

30:2 In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;#3 and a spiritual oblation of all possible praise unto God for the same.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

31:2 At the last day, such of the saints as are found alive, shall not sleep, but be changed;#5 and all the dead shall be raised up with the selfsame bodies, and none other;#6 although with different qualities, which shall be united again to their souls forever.

uphold Count: 2

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge,

and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;^{#44} and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;^{#45} and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

upholdeth Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,^{#9} yet without sin;^{#10} being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;^{#11} so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

upright Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,^{#1} yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,^{#2} which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

us Count: 9

8:4 This office the Lord Jesus did most willingly undertake,^{#21} which that He might discharge He was made under the law,^{#22} and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,^{#23} being made sin and a curse for us;^{#24} enduring most grievous sorrows in his soul, and most painful sufferings in his body;^{#25} was crucified, and died, and remained in the state of the dead, yet saw no corruption:^{#26} on the third day He arose from the dead^{#27} with the same body in which He suffered,^{#28} with which He also ascended into heaven,^{#29} and there sitteth at the right hand of his Father making intercession,^{#30} and shall return to judge men and angels at the end of the world.

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16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;^{#14} 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,^{#15} and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

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24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;^{#4} and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,^{#7} and for the greater consolation of the godly in their adversity,^{#8} so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,^{#9} and may ever be prepared to say, Come Lord Jesus; come quickly.

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

1:7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;#12 yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

16:7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;#19 yet because they proceed not from a heart purified by faith,#20 nor are done in a right manner according to the Word,#21 nor to a right end, the glory of God,#22 they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,#23 and yet their neglect of them is more sinful and displeasing to God.

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

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30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

used Count: 4

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

uses Count: 1

19:7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,#16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

useth Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

using Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

usually Count: 1

11:5 God doth continue to forgive the sins of those that are justified,#14 and although they can never fall from the state of justification,#15 yet they may, by their sins, fall under God's fatherly displeasure;#16 and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

utter Count: 3

8:10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;#44 and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;#45 and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

utterly Count: 2

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now

utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

vain Count: 1

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

vainly Count: 2

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

variety Count: 1

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;#6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

vehement Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

very Count: 4

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's

nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

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victory Count: 2

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

violence Count: 1

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which

appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

virtue Count: 7

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;^{#34} and the Lamb slain from the foundation of the world,^{#35} being the same yesterday, and to-day and for ever.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,^{#1} through the same virtue, by His Word and Spirit dwelling in them;^{#2} the dominion of the whole body of sin is destroyed,^{#3} and the several lusts thereof are more and more weakened and mortified,^{#4} and they more and more quickened and strengthened in all saving graces,^{#5} to the practice of all true holiness, without which no man shall see the Lord.

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14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,^{#4} and also apprehendeth an excellency therein above all other writings and all things in the world,^{#5} as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;^{#6} and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,^{#7} trembling at the threatenings,^{#8} and embracing the promises of God for this life and that which is to come;^{#9} but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

19:4 To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

20:3 The revelation of the Gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;^{#6} not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;^{#7} and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

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received without it, which none ever did make, or can do so;#7 and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

visible Count: 4

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

26:2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;#2 and of such ought all particular congregations to be constituted.

30:7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

visibly Count: 1

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

vocation Count: 1

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

voluntary Count: 1

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

vouchsafed Count: 1

12:1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,#1 by which they are taken into the number, and enjoy the liberties and privileges of the children of God,#2 have His name put upon them,#3 receive the spirit of adoption,#4 have access to the throne of grace with boldness, are enabled to cry Abba, Father,#5 are pitied,#6 protected,#7 provided for,#8 and chastened by Him as by a Father,#9 yet never cast off,#10 but sealed to the day of redemption,#11 and inherit the promises as heirs of everlasting salvation.

vow Count: 1

23:5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;#8 but popish monastical vows of perpetual single life,#9 professed poverty,#10 and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

vows Count: 1

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vulgar Count: 1

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

wage Count: 1

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

wait Count: 2

18:3 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;#9 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 means, attain thereunto:#10 and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;#11 -so far is it from inclining men to looseness.

26:13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

waiting Count: 1

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

walk Count: 8

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly

sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

18:1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;#1 yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,#2 which hope shall never make them ashamed.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

29:1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;#1 of remission of sins;#2 and of giving up into God, through Jesus Christ, to live and walk in newness of life.

26:6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking)

war Count: 3

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

13:3 In which war, although the remaining corruption for a time may much prevail,#10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;#11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

warrant Count: 1

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

warranted Count: 2

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

watchful Count: 2

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

watching Count: 1

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the

ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

water Count: 2

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

29:4 Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

way Count: 12

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of

men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

26:9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;#16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;#17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

27:1 All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;#1 and, being united to one another in love, they have communion in each others gifts and graces,#2 and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

ways Count: 4

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful

and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

weak Count: 1

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

weakened Count: 2

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

14:3 This faith, although it be different in degrees, and may be weak or strong,#11 yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;#12 and therefore, though it may be many times assailed and weakened, yet it gets the victory,#13 growing up in many to the attainment of a full assurance through Christ,#14 who is both the author and finisher of our faith.

weakness Count: 1

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

weaknesses Count: 1

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also

are accepted in Him;#17 not as though they were in this life wholly unblameable and unprovable 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.

week Count: 3

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

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weight Count: 1

23:2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;#3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;#4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

weightiness Count: 1

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

well Count: 2

19:5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,#10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;#11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or

condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

well-pleasing Count: 2

9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,#2 but yet was unstable, so that he might fall from it.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrency,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

were Count: 10

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her:

and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unrepvable 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.

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

what Count: 7

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

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the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

23:3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

whatever Count: 1

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

whatsoever Count: 6

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most

sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

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3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

5:5 #15 So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

when Count: 10

1:9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one)

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her:

and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

22:3 #8 But that it may be accepted, it is to be made in the name of the Son,#9 by the help of the Spirit,#10 according to His will;#11 with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

26:14 so the churches (when planted by the providence of God so as they may enjoy opportunity and advantage for it)

whence Count: 2

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the

flesh lusting against the Spirit, and the Spirit against the flesh.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and

floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

where Count: 5

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

26:12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

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whereby Count: 8

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable

excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

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6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

15:3 This saving repentance is an evangelical grace,#4 whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy,#5 praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

wherefore Count: 1

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam,

are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

wherein Count: 8

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

26:15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;#29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

29:3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

30:1 The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,#1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

whereof Count: 1

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

wherewith Count: 1

26:5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by his Father,#9 that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.

whether Count: 4

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

while Count: 1

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

whilst Count: 1

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

whole Count: 13

1:5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God)

1:6 The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

2:3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,#27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:#28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;#29 the Holy Spirit proceeding from the Father and the Son;#30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

8:9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

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imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

13:1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,#1 through the same virtue, by His Word and Spirit dwelling in them;#2 the dominion of the whole body of sin is destroyed,#3 and the several lusts thereof are more and more weakened and mortified,#4 and they more and more quickened and strengthened in all saving graces,#5 to the practice of all true holiness, without which no man shall see the Lord.

13:2 This sanctification is throughout the whole man,#7 yet imperfect in this life; there abideth still some remnants of corruption in every part,#8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

15:4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

26:1 may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

wholesome Count: 1

24:2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace,#2 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

wholly Count: 9

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

1:4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the

testimony of any man or church, but wholly upon God (who is truth itself)

6:2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all;#3 all becoming dead in sin,#4 and wholly defiled in all the faculties and parts of soul and body.

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,#11 do proceed all actual transgressions.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;#4 so as a natural man, being altogether averse from that good, and dead in sin,#5 is not able by his own strength to convert himself, or to prepare himself thereunto.

10:2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His Special grace,#7 the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;#8 he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable 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.

21:3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,#16 so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

whose Count: 4

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his

own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

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16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

whosoever Count: 1

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

wicked Count: 5

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

31:8 #2 The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;#3 and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;#4 besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

32:2 The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the

eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;#4 for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,#5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.

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wife Count: 3

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

25:2 Marriage was ordained for the mutual help of husband and wife,#2 for the increase of mankind with a legitimate issue,#3 and the preventing of uncleanness.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

wilfully Count: 1

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

willfully Count: 1

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

willing Count: 3

7:2 Moreover, man having brought Himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,#2 wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;#3 and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of

flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

willingly Count: 2

8:4 This office the Lord Jesus did most willingly undertake,#21 which that He might discharge He was made under the law,#22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,#23 being made sin and a curse for us;#24 enduring most grievous sorrows in his soul, and most painful sufferings in his body;#25 was crucified, and died, and remained in the state of the dead, yet saw no corruption:#26 on the third day He arose from the dead#27 with the same body in which He suffered,#28 with which He also ascended into heaven,#29 and there sitteth at the right hand of his Father making intercession,#30 and shall return to judge men and angels at the end of the world.

26:6 their obedience unto that call of Christ;#12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

wills Count: 1

10:1 Those whom God hath predestinated unto life, He is pleased in his appointed, and accepted time, effectually to call,#1 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;#2 enlightening their minds spiritually and savingly to understand the things of God;#3 taking away their heart of stone, and giving unto them a heart of flesh;#4 renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;#5 yet so as they come most freely, being made willing by his grace.

wine Count: 3

30:3 The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

wisdom Count: 8

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

4:1 In the beginning it pleased God the Father, Son, and Holy Spirit,#1 for the manifestation of the glory of his eternal power,#2 wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

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5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

8:3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,#13 having in Him all the treasures of wisdom and knowledge;#14 in whom it pleased the Father that all fullness should dwell,#15 to the end that being holy, harmless, undefiled,#16 and full of grace and truth,#17 He might be thoroughly furnished to execute the office of mediator and surety;#18 which office He took not upon Himself, but was thereunto called by his Father;#19 who also put all power and judgement in his hand, and gave Him commandment to execute the same.

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without

any condition foreseen in them to procure it.

wise Count: 5

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:1 God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;#1 yet so as thereby is God neither the author of sin nor hath fellowship with any therein;#2 nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;#3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.

5:1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,#1 from the greatest even to the least,#2 by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

6:1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,#1 yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,#2 which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

wisely Count: 1

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;#11 and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,#12 in a manifold dispensation to His most holy ends;#13 yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

wit Count: 1

30:5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such

relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,#7 albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

withal Count: 2

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself;#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

withdraweth Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

withdrawing Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

withholdeth Count: 1

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of

Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

within Count: 3

17:2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,#4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,#5 the oath of God,#6 the abiding of His Spirit, and the seed of God within them,#7 and the nature of the covenant of grace;#8 from all which ariseth also the certainty and infallibility thereof.

25:4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;#8 nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

26:14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,#27 in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces)

witness Count: 2

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

witnessing Count: 1

18:2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,#4 founded on the blood and righteousness of Christ revealed in the Gospel;#5

and also upon the inward evidence of those graces of the Spirit unto which promises are made,#6 and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;#7 and, as a fruit thereof, keeping the heart both humble and holy.

woman Count: 5

7:3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,#5 and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;#6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;#7 and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's

nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

25:1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

womb Count: 1

8:2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,#9 yet without sin;#10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;#11 so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

wonderful Count: 1

8:8 To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;#38 uniting them to Himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,#39 governing their hearts by his Word and Spirit,#40 and overcoming all their enemies by his almighty power and wisdom,#41 in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

words Count: 3

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

23:4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

32:1 God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;#1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,#2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

work Count: 9

1:5 , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

5:3 God, in His ordinary providence maketh use of means,#7 yet is free to work without,#8 above,#9 and against them#10 at His pleasure.

8:7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

20:4 Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;#8 without which no other means will effect their conversion unto God.

26:1 The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace)

26:10 The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;#19 it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,#20 so as they may have a comfortable supply, without being themselves entangled in secular affairs;#21 and may also be capable of exercising hospitality towards others;#22 and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of

the Gospel.

26:11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

worketh Count: 2

10:3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;#10 who worketh when, and where, and how He pleases;#11 so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

11:2 Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;#6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

working Count: 2

2:1 The Lord our God is but one only living and true God;#1 whose subsistence is in and of Himself,#2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself;#3 a most pure spirit,#4 invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;#5 who is immutable,#6 immense,#7 eternal,#8 incomprehensible, almighty,#9 every way infinite, most holy,#10 most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will,#11 for his own glory;#12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,#13 and withal most just and terrible in His judgments,#14 hating all sin,#15 and who will by no means clear the guilty.

3:6 As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;#13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,#14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,#15 and kept by His power through faith unto salvation;#16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

workings Count: 1

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

workmanship Count: 1

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their

assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

works Count: 12

1:1 #1 Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

16:2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;#3 and by them believers manifest their thankfulness,#4 strengthen their assurance,#5 edify their brethren, adorn the profession of the gospel,#6 stop the mouths of the adversaries, and glorify God,#7 whose workmanship they are, created in Christ Jesus thereunto,#8 that having their fruit unto holiness they may have the end eternal life.

16:3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;#10 and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;#11 yet they are 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.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

16:6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;#17 not as though they were in this life wholly unblameable and unreprouvable 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.

19:6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,#13 yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;#14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.

19:6 The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

20:1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;#1 in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

20:2 This promise of Christ, and salvation by Him, is revealed only by the Word of God;#3 neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;#4 much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

worldly Count: 1

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

worship Count: 14

1:6 #9 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,#10 and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

1:8 #15 But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,#16 and search them,#17 therefore they are to be translated into the vulgar language of every nation unto which they come,#18 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.

2:2 God, having all life,#17 glory,#18 goodness,#19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,#20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,#21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever

Himself pleaseth;#22 in His sight all things are open and manifest,#23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;#24 He is most holy in all his counsels, in all His works,#25 and in all His commands; to Him is due from angels and men, whatsoever worship,#26 service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

19:3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;#6 and partly holding forth divers instructions of moral duties,#7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.

22:2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;#4 not to angels, saints, or any other creatures;#5 and since the fall, not without a mediator,#6 nor in the mediation of any other but Christ alone.

22:3 Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.

22:5 The reading of the Scriptures,#16 preaching, and hearing the Word of God,#17 teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;#18 as also the administration of baptism,#19 and the Lord's Supper,#20 are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,#21 and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

22:7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,#28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:#29 and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

22:8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own

works, words and thoughts, about their worldly employment and recreations,#30 but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

23:1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he swears,#1 and to judge him according to the truth or falseness thereof.

26:5 #10 Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.

26:7 To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

27:2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;#4 as also in relieving each other in outward things according to their several abilities, and necessities;#5 which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,#6 or churches,#7 yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

worshipped Count: 2

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

22:6 Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;#23 as in private families#24 daily,#25 and in secret each one by himself;#26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His Word or providence calleth thereunto.

worshipping Count: 2

22:3 #1 But the acceptable way of worshipping the true God, is instituted by Himself,#2 and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

30:4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.

would Count: 2

3:2 Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,#5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.

32:3 As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,#7 and for the greater consolation of the godly in their adversity,#8 so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,#9 and may ever be prepared to say, Come Lord Jesus; come quickly.

wounded Count: 1

17:3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,#9 whereby they incur God's displeasure and grieve His Holy Spirit,#10 come to have their graces and comforts impaired,#11 have their hearts hardened, and their consciences wounded,#12 hurt and scandalize others, and bring temporal judgments upon themselves,#13 yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

woundeth Count: 1

18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,#13 by falling into some special sin which woundeth the conscience and grieveth the Spirit;#14 by some sudden or vehement temptation,#15 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,#16 yet are they never destitute of the seed of God#17 and life of faith,#18 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,#19 and by the which, in the meantime, they are preserved from utter despair.

wrath Count: 3

6:3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,#6 being now conceived in sin,#7 and by nature children of wrath,#8 the servants of sin, the subjects of death,#9 and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

writers Count: 1

1:10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of

councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.

writing Count: 2

1:1 #2 Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;#3 and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto his people being now ceased.

1:8 ,#14 and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations)

writings Count: 2

1:3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

written Count: 7

1:2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation All of which are given by the inspiration of God, to be the rule of faith and life.

4:2 After God had made all other creatures, He created man, male and female,#4 with reasonable and immortal souls,#5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;#6 having the law of God written in their hearts,#7 and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

4:3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,#9 which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

17:1 Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;#1 and though many storms and floods 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; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,#2 yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

19:1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;#1 by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;#2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

19:2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,#4 and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

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wrought Count: 4

5:6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden;#17 from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;#18 but sometimes also withdraweth the gifts which they had,#19 and exposeth them to such objects as their corruption makes occasion of sin;#20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,#21 whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

11:1 Those whom God effectually calleth, He also freely justifieth,#1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;#2 not for anything wrought in them, or done by them, but for Christ's sake alone;#3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,#4 which faith they have not of themselves; it is the gift of God.

14:1 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,#1 and is ordinarily wrought by the ministry of the Word;#2 by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.

16:5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;#14 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,#15 and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

yea Count: 2

30:6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,#9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

30:8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;#12 yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

years Count: 1

15:1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

yesterday Count: 1

8:6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;#34 and the Lamb slain from the foundation of the world,#35 being the same yesterday, and to-day and for ever.

yielded Count: 1

24:3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;#4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

yielding Count: 3

3:7 The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;#18 so shall this doctrine afford matter of praise,#19 reverence, and admiration of God, and of humility,#20 diligence, and abundant consolation to all that sincerely obey the Gospel.

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,#4 and also apprehendeth an excellency therein above all other writings and all things in the world,#5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature

and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;#6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,#7 trembling at the threatenings,#8 and embracing the promises of God for this life and that which is to come;#9 but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

21:1 The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,#1 and in their being delivered from this present evil world,#2 bondage to Satan,#3 and dominion of sin,#4 from the evil of afflictions,#5 the fear and sting of death, the victory of the grave,#6 and everlasting damnation:#7 as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,#8 but a child-like love and willing mind.

yoke Count: 1

21:1 #9 All which were common also to believers under the law for the substance of them;#10 but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

yoked Count: 1

25:3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;#5 yet it is the duty of Christians to marry in the Lord;#6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

zeal Count: 1

16:1 Good works are only such as God hath commanded in His Holy Word,#1 and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.