

THE 1677/89 LONDON BAPTIST CONFESSION OF FAITH

by anonymous

anonymous's exploration of covenant and faith in Christian doctrine and practice.

18 Chapters

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The 1677/89 London Baptist Confession of Faith

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Of the Holy Scriptures

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Confession of Faith, (Evangelical Press, 1989), p. 28-29. Used by

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Chapter 2: Of God and of the Holy Trinity — Chapter 3: Of God's Decree

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Chapter 10: Of Effectual Calling — Chapter 11: Of Justification

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Paras

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Chapter 18: Of the Assurance of Grace and Salvation — Chapter 19: Of the Law of God

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Of the Gospel, and of the Extent of the Grace Thereof

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8 B. The liabilities of unworthy reception

1. By the openly unconverted

2. By the apparently converted

From: Samuel E. Waldron, A Modern Exposition of the 1689 Baptist Confession of Faith, (Evangelical Press, 1989), p. 362-363. Used by permission.

Chapter 31: Of the State of Man After Death, and of the Resurrection of the Dead — Chapter 32: Of the Last Judgment

Of the State of Man After Death, and of the Resurrection of the Dead

Paras

1 I. The intermediate state

A. The distinction between the body and soul in the intermediate state

1. The body

2. The soul

B The distinction between the righteous and the wicked in the intermediate state

1. The condition of the righteous

Their immediate entrance upon this condition

Their perfect holiness in this condition

Their delightful circumstances in this condition

Their blessed companion in this condition

Their glorious privilege in this condition

Their incomplete blessedness in this condition

2. The condition of the wicked

Its location

Its circumstances

Its expectation

3. The absence of alternatives

2-3 II. The final change

2 A. The fact of the final change

1. For those alive at the last day

2. For those already dead at the last day

- 2 B. The character of the final change
- 2 C. The permanence of the final change
- 2 D. The time of the final change
- 3 E. The contrast in the final change

- 1. The resurrection of the unjust
- 2. The resurrection of the just

Its pattern

Its agent

Its character

From: Samuel E. Waldron, A Modern Exposition of the 1689 Baptist Confession of Faith, (Evangelical Press, 1989), p. 376-377. Used by permission.

Of the Last Judgment

Paras

1 I. The concept of the last judgement

A. Its scriptural summary (derived from Acts 17:31)

- 1. Its author: "God" (the Father)
- 2. Its occasion: "an appointed day"
- 3. Its object: "the world"
- 4. Its manner: "in righteousness"
- 5. Its mediator: "by Jesus Christ"

B. Its messianic instrumentality (John 5:21-23)

C. Its absolute universality

D. Its dual activity: "giving and receiving"

2 II. The goal of the last judgement

A. The identity of the goal

- 1. The manifestation of God's mercy in the salvation of the elect
- 2. The manifestation of God's justice in the damnation of the reprobate

B. The realization of the goal

1. For the righteous

2. For the wicked

3 III. The impact of the last judgement (practically and presently)

A. Of what is known and certain about the judgement

1. It is a deterrent from sin for all men

2. It is a consolation in adversity for the saints

B. Of what is unknown and uncertain about the judgement

1. Watchfulness against sin (Luke 12:35-40)

2. Eagerness for Christ's coming (Rev 22:20)

From: Samuel E. Waldron, A Modern Exposition of the 1689 Baptist Confession of Faith, (Evangelical Press, 1989), p. 414-415. Used by permission.

People and History Relevant to the Confession

The Letter Calling for the 1689 General Assembly

(This material is taken from Joseph Ivimey's, History of the English Baptists, Vol. 1: Pg. 478-480).

The following is a copy of [the letter] sent to the church at Luppitt, in Devonshire, the place where the present church at Upottery then met.

London, July 22, 1689.

To the Church of Christ in Luppitt, kind Salutations.

"WE the elders and ministering brethren of the churches in and about London, being several times assembled together to consider of the present state of the baptized congregations, not only in this city, but also in the country, cannot but first of all, adore the divine wisdom and goodness of Almighty God, in respect of his late most gracious providence, for our deliverance from that dismal dispensation, which

threatened us from the continual and unwearied attempts and designs of the enemy of our sacred religion and civil liberties; by which means our sinking and drooping spirits are again revived, and our earnest hopes and long expectations raised, and afresh quickened, in respect of the more full and perfect deliverance of the church of God, and his more glorious appearance, for the accomplishing of those gracious promises and prophecies contained in the holy scripture relating to the latter days.

"But in the second place, we cannot but bewail the present condition our churches seem to be in; fearing that much of that former strength, life, and vigour, which attended us is much gone; and in many places the interest of our Lord Jesus Christ seems to be much neglected which is in our hands, and the congregation to languish, and our beauty to fade away (which thing, we have some ground to judge, you cannot but be sensible of as well as we); and from hence we have been put upon most mature and serious considerations of such things that may be the cause thereof, and amongst others are come to this result: That the great neglect of the present ministry is one thing, together with that general unconcernedness there generally seems to be, of giving fit and proper encouragement for the raising up an able and honourable ministry for the time to come; with many other things which, we hope, we are not left wholly in the dark about, which we find we are not in a capacity to prevent and cure (as instruments in the hand of God, and his blessing attending our christian endeavours) unless we can obtain a general meeting here in London of two principal brethren (of every church of the same faith with us) in every county respectively. We do therefore humbly intreat and beseech you, that you would be pleased to appoint two of your brethren (one of the ministry, and one principal brother of your congregation with him) as your messengers; and send

them up to meet with the rest of the elders and and [sic.] brethren of the churches in London, on the 3rd of September next; and then we hope to consider such things that may much tend to the honour of God, and further the peace, well-being, establishment at present, as also the future comfort of the churches. We hope you will readily, notwithstanding the charge, comply with our pious and christian desire herein; and in the mean time, to signify your intentions forthwith in a letter; which we would have you direct to our reverend and well beloved brethren, Mr. H. Knowles, or Mr. W. Kiffin. This is all at present from us, your brethren and labourers in God's vineyard, who greet you well in our Lord Jesus Christ, and subscribe ourselves your servants in the gospel.

[131]WILLIAM KIFFIN, [132]BENJAMIN KEACH,
[133]HANSARD KNOLLYS, [134]EDWARD MAN,
[135]JOHN HARRIS, [136]RICHARD ADAMS.
[137]GEORGE BARRETT,

The 1689 London Baptist Confession of Faith in its Historical and Theological Context

The Second London Baptist Confession of Faith of 1677/89, along with its predecessor of 1644/46, are perhaps the two most influential Baptist Confessions in existence. In many ways, the more recent Confession eclipses the earlier in importance, for by 1689 copies of the First London Confession had become scarce, so much so that one of the key subscribers to the Second Confession, [138]Benjamin Keach, stated in 1692 that he knew nothing of the earlier document until someone informed him of it earlier that year. It was the Second Confession which quickly became the standard of Calvinistic Baptist orthodoxy in England, North America, and today, in many parts of the

world.

This Confession, influential as it is, may perhaps best be understood against its historical and theological backgrounds. It did not appear de novo, the product of a sudden burst of theological insight on the part of an author or authors, but in the tradition of good Confession making, it is largely dependent on the statements of earlier Reformed Confessions. A superficial reading will demonstrate that it is based, to a large degree, on that most Puritan of documents, the Westminster Confession of Faith of 1647. A closer inspection will reveal that it is even more intimately related to the revision of the Westminster Confession made by John Owen and others in 1658, popularly known as the Savoy Declaration and Platform of Polity. In almost every case the editors of the Baptist Confession follow the revisions of the Savoy editors when they differ from the Westminster document. In addition, the editors make occasional use of phraseology from the First London Confession. When all of this material is accounted for, there is very little left that is new and original to the 1677/89 Confession.

This heavy dependence on previous sources was very much part of the purpose of the composition of the Confession. In the epistle "To the Judicious and Impartial Reader" attached to the first edition of the Confession, the editors state:

"And forasmuch as our method, and manner of expressing our sentiments, in this, doth vary from the former [i.e. the First London Confession] (although the substance of the matter is the same) we shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work, was (not only to give a full account of ourselves, to those Christians that differ from us about the subject of Baptism, but also) the profit that might from thence arise, unto those that have any account of our labors, in their instruction,

and establishment in the great truths of the Gospel; in the clear understanding, and steady belief of which, our comfortable walking with God, and fruitfulness before him, in all our ways, is most nearly concerned; and therefore we did conclude it necessary to expresse our selves the more fully, and distinctly; and also to fix on such a method as might be most comprehensive of those things which we designed to explain our sense, and belief of; and finding no defect, in this regard, in that fixed on by the assembly [i.e. the Westminster Assembly], and after them by those of the Congregational way [i.e. the Savoy Synod], we did readily conclude it best to retain the same order in our present confession: and also, when we observed that those last mentioned, did in their confession (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense, concerning all those articles wherein they were agreed, but also for the most part without any variation of the terms we did in like manner conclude it best to follow their example in making use of the very same words with them both, in these articles (which are very many) wherein our faith and doctrine is the same with theirs, and this we did, the more abundantly, to manifest our consent with both, in all fundamental articles of the Christian Religion, as also with many others, whose orthodox confessions have been published to the world; on the behalf of the Protestants in divers Nations and Cities: and also to convince all, that we have no itch to clogge Religion with new words, but do readily acquiesce in that form of sound words, which hath been, in consent with the holy Scriptures, used by others before us, hereby declaring before God, Angels, & Men. our hearty agreement with them, in that wholesome Protestant Doctrine, which with so clear evidence of Scriptures they have asserted: some things indeed, are in some places added, some terms

omitted, and some few changed, but these alterations are of that nature, as that we need not doubt, any charge or suspicion of unsoundness in the faith, from any of our brethren upon account of them".

These words are of real importance, and need to be considered very carefully. The Baptists were concerned to demonstrate to all that their doctrinal convictions had been, from the very start, orthodox and to a large degree identical with the convictions of the Puritans around them. This was true of the First London Confession, published prior to the Westminster Standards, which was heavily dependent on the [139]1596 True Confession, and on the writings of [140]William Ames. In both of their general Confessions, the Baptists purposely used existing documents in order to demonstrate their concurrence with the theological convictions of their Puritan contemporaries. In the quote above, they argue that the doctrines expressed in both Baptist Confessions are the same, but they have chosen to base the newer Confession upon the more recent and widely available documents of Westminster and Savoy. By doing this, they were declaring with some vigor their own desire to be placed in the broad stream of English Reformed Confessional Christianity.

This methodology provides us with some insight into understanding the Confession and its teaching. When it concurs with these other documents, it can be read as an endorsement of the views espoused by those Presbyterians and Independents who subscribed those documents, and of the theological works they published in defense of the Confessional statements. Thus, if one wonders how the Baptists understood the doctrine of the Decrees of God, or Justification, or the application of the Law to the conscience of man, or how they worked out the implications of the teaching on the Perseverance of the Saints, one

may consult the writings of paedobaptist Puritans with much profit. Since both the Westminster Confession and the Savoy Declaration are readily available, it is relatively easy to compare the documents in order to determine agreement. Of course, not every word of every author is necessarily a fair representation of their views, but in general, their method implies substantial theological agreement with the writings of their orthodox contemporaries.

When the Confession departs from either of these documents, we should take note. It is at these points that the Baptists express their distinctive contributions to Christian Theology. Sadly, few of their theological writings in defense of their views are available to us today, though it is hoped that this will soon change.

Their methodology also explains the reason why certain subjects are addressed in the Confession. In the troubled times of the second half of the Seventeenth Century, topics such as the relationship between church and state, the role of the magistrate, and even the Christian doctrine of marriage were important issues. Long and heated debates over these questions fired the furnace of controversy. Recognizing many of the problems inherent in a state church, especially when that church was ruled by a foreign power such as Rome, the Independents and the Baptists were very much concerned for liberty of conscience. The Presbyterian party, with an ecclesiology more conducive to a national church, had some within its ranks who argued strongly against toleration for any dissenters. One is reminded of John Milton's famous phrase "New Presbyter is but old Priest writ large". The attitude of many Presbyterians was the same as that of their Episcopalian predecessors: those in power make the rules, and everyone else must submit. During the [141]Commonwealth era, and Cromwell's [142]Protectorate, a measure of liberty and toleration was given to

many religious groups. The question at issue was: Should the civil ruler enforce the first table of God's Law? For the modern reader, the question seems simple and straightforward, but it was not so clear in the 17th Century. Each of these English Reformed Confessions, Westminster, Savoy and the Second London speak to the issue, and each provides a different approach.

After the [143]Restoration of 1660, and the enforcement of the [144]Clarendon Code, non-conformists were subject to severe penal acts. It must also be remembered that the Protestants of England feared a return to Roman Catholicism throughout most of the century. Charles I and Charles II both married Roman Catholics, and James II was a professing Romanist. The old doctrines of the Reformation needed to be asserted in the face of this royal departure and its potential implications for church and society. From this mix came the pressing need to address these contemporary issues in a Confession, and accounts for the presence of topics which may seem less important at the beginning of the Twenty-first Century.

Compiled by

[145]James M. Renihan

The Origins of the 1689 London Baptist Confession of Faith

Based on the available information, it is impossible to determine precisely the origins of the Second London Confession. There are, however, some indications which help us to narrow the field.

The first known reference to the Confession is found in the manuscript Church book of the Petty France Church in London. On 26 August, 1677, this note was entered, "It was agreed that a Confession of faith, wth the Appendix thereto having bene read & considered by the Bre: should be published." Joseph Ivimey, the English Baptist historian of the

early Nineteenth Century took this to imply that the Confession originated in the Petty France Church, and this is probably an accurate supposition.

This church was one of the original seven London churches which together published the First London Confession of 1644/46. In 1675, two men of immense importance for Particular Baptist history, [146]Nehemiah Coxe and [147]William Collins, were ordained as co-pastors on the same day. Each of them was held in high regard by their brethren, being asked to produce significant theological works (see [148]Coxe and [149]Collins biographies), and would thus have been well equipped to serve as editors of the Confession of Faith. Coxe died in 1688, prior to the General Assembly of 1689. Though his name was not appended to the Confession in 1689, it deserves to be mentioned and remembered alongside that of his co-elder in association with this great document. A very interesting "advertisement" was appended to the fifth edition of the Confession (1720) which states:

"This Confession of our Faith, together with the brief Instructions of the Principles of Christian Religion, or the Catechisms, both with the proofs in the margin, and also that with the words of the scriptures at length; with this Confession, put forth by the ministers, elders, and brethren of above one hundred congregations of Christians, baptized on profession of their faith in England and Wales, denying Arminianism, owning the doctrine of personal election and final perseverance: having sold the property, right and title of the printing thereof, to John Marshall, bookseller, at the Bible in Gracechurch Street, by us, William Collins and Benjamin Keach, it is desired that all persons desirous to promote such useful books, do apply themselves to him". Since both [150]Collins and [151]Keach died by 1704, this note must have been appended to an earlier edition of the Confession. It

indicates that Collins and Keach owned the publishing rights to these two documents, a circumstance that one might expect attending authorship. Does this note imply that Collins owned the rights to the Confession (Coxe having died many years before) and Keach those of the Catechism? There is no evidence to tie Keach with the origins of the Confession, though his name is often associated with the Catechism. While not certain, this is one possible reading of the statement, and would explain why Keach's name became attached to the Catechism. Though it cannot be stated with certainty, circumstantial evidence seems to point to [152]Coxe and [153]Collins as the originators of the Confession. They were both qualified and respected men, and the first mention of the document is found in their church book, approving its publication. Each one of them was requested to take the lead in theological writing, a fact that would be expected of such men. Until other evidence is found, this seems to be the most likely scenario for the origin of the Confession.

Compiled by

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Some Biographical Materials on the First Public Subscribers to the 1689 London Baptist Confession of Faith

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[Editor's Note: The biographical material below is dependent to a large degree on Joseph Ivimey's History of the English Baptists, B.R. White's Association Records of the Particular Baptists of England, Wales and

Ireland, as well as the occasional use of many other reference works, and supplemented by my own research. More full documentation will be provided in the forthcoming print volume on the documents of the Particular Baptists. Contact [154]James M. Renihan, Escondido, CA, for more information. The Particular Baptists held yearly national General Assemblies at London from 1689 to 1692, and the Narratives from these Assemblies still exist. Only the 1689 and 1692 Narratives contain a listing of the names of the men present. Thus, it is probable that some of these men were present at the 1690 and 1691 meetings, as well as the ones noted. The spellings of some of the place names have changed over the years.]

[155]Hanserd Knollys Pastor Broken Wharf London

[156]William Kiffin

"

Devonshire-square

"

[157]John Harris

"

Joiner's Hall

"

[158]William Collins

"

Petty France

"

[159]Hurcules Collins

"

Wapping

"

[160]Robert Steed

"

Broken Wharf

"

[161]Leonard Harrison

"

Limehouse

"

[162]George Barret

"

Mile End Green

"

[163]Isaac Lamb

"

Pennington-street

"

[164]Richard Adams Minister Shad Thames Southwark

[165]Benjamin Keach Pastor Horse-lie-down

"

[166]Andrew Gifford

"

Bristol, Fryars Som. & Glouc.

[167]Thomas Vaux

"

Broadmead

"

[168]Thomas Winnel

"

Taunton

"

[169]James Hitt Preacher Dalwood Dorset

[170]Richard Tidmarsh Minister Oxford City Oxon

[171]William Facey Pastor Reading Berks

[172]Samuel Buttall Minister Plymouth Devon

[173]Christopher Price

"

Abergavenny Monmouth

[174]Daniel Finch

"

Kingsworth Herts

[175]John Ball

"

Tiverton Devon

[176]Edmond White Pastor Evershall Bedford

[177]William Prichard

"

Blaenau Monmouth

[178]Paul Fruin Minister Warwick Warwick

[179]Richard Ring Pastor Southampton Hants

[180]John Tomkins Minister Abingdon Berks

[181]Toby Willes Pastor Bridgewater Somerset

[182]John Carter Steventon Bedford

[183]James Webb Devizes Wilts

[184]Richard Sutton Pastor Tring Herts

[185]Robert Knight

"

Stukeley Bucks

[186]Edward Price

"

Hereford City Hereford

[187]William Phipps

"

Exon Devon

[188]William Hawkins

"

Dimmock Gloucester

[189]Samuel Ewer

"

Hemstead Herts

[190]Edward Man

"

Houndsditch London

[191]Charles Archer

"

Hock-Norton Oxon

One man who died before the convening of the 1689 General Assembly, but who was crucial to the [192]Origin of the Confession of Faith.

BIOGRAPHICAL INFORMATION

Richard Adams

Shad Thames, Southwark

Richard Adams was a clergyman in the Church of England, Vicar of Humberstone, Leicestershire, in 1661. He had been trained for the ministry by the great anti-paedobaptist John Tombes. When he adopted a full-blown Baptist position is not known. The church he represented at the General Assembly, Shad Thames, was actually a General (Arminian) Baptist church. Adams was unable to persuade them to join with the

Particular Baptists, and was called to serve as co-pastor with [193]William Kiffin at Devonshire Square, which church they both represented in 1692. Both he and Kiffin signed the [194]letter inviting churches to send representatives to the 1689 General Assembly. He died in 1716.

Charles Archer

Hock-Norton, Oxon

This village name is obviously incorrect, and should be Hook Norton.

Charles Archer seems to have been pastor in Hook Norton as early as the 1660s, and suffered persecution along with his co-elder James Wilmot in 1664. Archer was present at both the 1689 and 1692 General Assemblies.

John Ball

Tiverton, Devon

Ball's position in the church at Tiverton is unsure, as no designation such as "minister", "elder" or "pastor" is mentioned after his name in the list of those attending the 1689 General Assembly, though this list implies that he was a "minister". Tristram Truvin is listed as "minister" from this church in the Narrative, and was clearly a pastor in the church. In 1690, Ball became a founding member of Tiverton's daughter church in Bampton, Devon, and was called "by unanimous consent upon tryall, to the office of Ruling Elders, or helps in govern't for the better management of the affairs of the church" [from the manuscript church book]. Such an action seems to have been rare among the Particular Baptist churches, as most of them did not recognize a distinction between ruling and teaching elders.

George Barret

Mile End Green, London

Barret seems to have been a pastor in London since about 1669. He appears in many of the acts of the General Assembly, as well as in the 1692 Narrative list, and may have been closely associated with [195]Benjamin Keach. He was one of the seven who sent out the original [196]invitation to the General Assembly.

Samuel Buttall

Plymouth, Devon

The story of Samuel Buttall and the Plymouth church is very interesting. Apparently a member of Henry Jessey's [197]open membership church in London (though Ivimey asserts that he was from Petty France), he is mentioned in 1675 as associated with the Broadmead church. Recognized as a [198]gifted brother, he carried on a ministry of preaching. The Plymouth church had been blessed by the spiritual ministry of Abraham Cheare, but after his death in 1668, the church went for 19 years under severe persecution without a pastor, and seriously declined. They called Robert Brown in 1687, but he died within three months of coming to Plymouth. Next, they called Robert Holdenby from Ireland, but he was almost immediately unhappy in his position, and stayed only until 1690. Buttall was in membership at this time, and attended the 1689 Assembly with Holdenby as representatives from Plymouth. After Holdenby departed, the church again faced the question of calling a new pastor. There was much indecision among the 52 members, but the sisters of the church met together and submitted a tender letter to the brothers, suggesting that they consider Samuel Buttall as pastor. (It must be remembered that in most, though not all of the churches, the women did not participate in business meetings). The letter was well received, and Buttall was called. This is

especially remarkable when one realizes that of the 52 members, 42 were women! Along with [199]James Hitt, Buttall represented Plymouth at the 1692 Assembly. He remained at Plymouth until 1707.

John Carter

Steventon, Bedford

Joining this church in 1676, he was disciplined for "disorderly walking" in 1679, and restored in 1680. In 1689, or perhaps a year or two earlier, he was authorized by the church to preach publicly, probably as a [200]gifted brother. In the Narrative of the 1689 Assembly, no office is listed next to his name, though his companion Stephen Howtherne is listed as pastor. He is not listed as attending the 1692 Assembly. The church records state that in 1693, he was a member of one of the London churches.

Hercules Collins

Wapping, London

Installed as pastor of the Wapping church on 23 March, 1676/77, this able minister was the author of several important devotional and practical works, including An Orthodox Catechism (1680) which is a Baptist recension of the Heidelberg Catechism. He was held in high esteem by his colleagues, and played an important part in the establishment of Particular Baptist Churches in London and the country. He died 4 Oct., 1702. John Piggot said of him in a funeral sermon, "his doctrine was agreeable to the Sentiments of the Reformed Churches in all Fundamental Articles of Faith, and [his example] did adorn the Doctrine of God our Saviour". His presence at all of the London General Assemblies must be noted.

William Collins

Petty France, London

William Collins received a thorough education, graduating B.D. and touring Europe prior to his call to serve at Petty France. In a funeral sermon preached by John Piggott, a fortnight after Collins' death on 30 October, 1702, mention is made of the encouraging "Offers he had to join the National Church, which he judiciously refus'd; for 'twas Conscience, not Humour, that made him a Dissenter". The esteem in which he was held by his brethren may be noted in the fact that he was requested by the General Assembly to draw up a Catechism, and on the strength of this Joseph Ivimey asserts "it is probable that the Baptist Catechism was compiled by Mr. Collins, though it has by some means of other been called Keach's Catechism". Later in his work, Ivimey transcribes a letter from Collins to Andrew Gifford, pastor of the Pithay Church in Bristol, and arguably the most important Particular Baptist outside of London. In the letter, Collins refers to the latest impression of the Catechism, and states that there are "some thousands left".

Collins, according to Piggott, "was a studious elder and a good pastor, noted for his peacable spirit. The Subjects he ordinarily insisted on in the Course of his Ministry, were the great and important Truths of the Gospel, which he handled with great Judgment and Clearness. How would he open the Miseries of the Fall! And in how moving a manner would he discourse of the Excellency of Christ, and the Virtues of his Blood, and his willingness to save poor awaken'd burdned [sic.] Sinners!... His sermons were useful under the Influence of Divine Grace, to convert and edify, to enlighten and establish, being drawn from the Fountain of Truth, the Sacred Scriptures, with which he constantly convers'd in their Original Languages, having read the best

Criticks, Antient and Modern; so that Men of the greatest Penetration might learn from his Pulpit-Discourses, as well as those of the meanest Capacity".

Such a testimony of his character and abilities well suits one thought to be co-editor (along with [201]Nehemiah Coxe) of the Confession of Faith (see [202]Documentary Sources and [203]Origins of the Confession) and one to represent his church and [204]subscribe it.

Nehemiah Coxe

Petty France, London

Nehemiah Coxe was the son of the early Particular Baptist leader Benjamin Coxe. In 1669, he joined the Bedford church made famous by John Bunyan, and in 1673 was called to serve as pastor of the church's sub-congregation at Hitchin. In 1674, he was censured by the Bedford church for certain "miscarriages". It may be that Coxe's words and practices were related to the issue of [205]open or closed membership, so hotly debated at the time. Benjamin Coxe clearly advocates a closed membership position in his published writings, while the Bedford church, and especially Bunyan, resisted such a notion with great vigor. Could Nehemiah have been advocating such views, which the Bedford people would view as having a tendency to make rents and divisions in the congregation? His appearance at the closed membership Petty France church so soon after this could help to explain the situation.

Coxe was a qualified physician, skilled in Latin, Greek and Hebrew, and a discerning theologian. When the West Country evangelist Thomas Collier began to deviate from the Calvinistic Orthodoxy of the London Churches, the elders in London asked Coxe to reply in print to Collier's views. He did this in his 1677 work *Vindiciae Veritatis, or a Confutation of the Heresies and Gross Errours Asserted by Thomas*

Collier. In a brief epistle at the beginning of the work, they address the issue of Coxe's "inferiority in years", stating that he did not write the book out of a sense of personal ability, but at their request, because "we did judge him meet and of ability for the work" and because his responsibilities at the time provided him with the opportunity to answer Collier's errors. They say of this work, "we hope, we may truly say, without particular respect to his Person, he hath behaved himself with that modesty of Spirit, joined with that fulness and clearness of answer and strength of argument, that we comfortably conceive (by God's blessing) it may prove a good and sovereign Antidote against the poison". The book is a very powerful expression of Reformed doctrine. In 1681, during a period of persecution, Coxe published A Sermon Preached at the Ordination of an Elder and Deacons in a Baptized Congregation in London. This is a helpful summary of the roles and responsibilities of elders and deacons. Also in 1681, Coxe published A Discourse of the Covenants that God made with Men before the Law. Coxe's contemporary C.M. du Veil, in his 1685 Commentary on Acts, called Coxe "that great divine, eminent for all manner of learning", and referred to the "excellent" book A Discourse of the Covenants as full of "most weighty and solid arguments."

It is clear that Nehemiah Coxe was held in high regard by his brethren, and would thus have been well equipped to serve as an editor of the Confession of Faith (see [206]Documentary Sources and [207]Origins of the Confession). He died in 1688, prior to the General Assembly of 1689, leaving behind one son.

Samuel Ewer
Hemstead, Herts

Samuel Ewer attended both the 1689 and 1692 Assemblies. In a funeral sermon delivered 24 December, 1708, John Piggott said of him, "He has distinguish'd himself for several Years as an exemplary Christian, whose Piety towards God, and Affability towards Men, have recommended him to the Esteem and Approbation of all He had a prudent and regular Zeal for the Glory of God, and the Salvation of Souls. He ever express'd a just Indignation against Sin, and press'd after the highest degrees of Holiness". He wrote, in defense of believer baptism, a reply to Edward Hitchin's book *The Infant's Cause Pleaded, Cleared and Vindicated*, probably just before his death. The book was very well received, and regarded by many as a thorough response to Hitchin.

William Facey

Reading, Berks

Apparently active in the [208]Western Association as early as 1656, Facey, according to B.R. White, suffered imprisonment in Exeter after the [209]Restoration. Since he is not mentioned in the list of ministers attending the 1692 General Assembly, he may have died by that year.

Daniel Finch

Kingsworth, Herts

Finch and the Kingsworth [Kensworth] church are known through their recently reprinted records. He was called, along with two other men, to serve as elders upon the death of their pastor in 1688, and represented his church in both 1689 and 1692. He died in 1694.

Paul Fruin

Warwick, Warwick

According to B.R. White, Fruin was an elder at Dymock (Dimmock), Gloucestershire in 1653. He seems to have been called to Warwick in the 1680s, and represented the church at the 1689 Assembly. In 1690, he was asked to preach upon trial for the eldership at the new church in Bampton, Devon, though he was not called as its first pastor.

Andrew Gifford

Bristol, Fryars, Som. & Glouc.

This man was perhaps the most influential Particular Baptist leader outside of London. Born in 1642, baptized in June, 1659, called to serve as a [210]gifted brother in 1661, and ordained as pastor "the 3rd of the 6th month, 1677, by laying on of the hands of brother Daniel Dyk [[211]William Kiffin's co-elder at that time, (ed.)] and brother [212]Nehemiah Coxe, elders in London, with fasting and prayer in the church". He served the Pithay (Fryars) church in Bristol until his death in 1721. He was present at the General Assembly in 1692. His son and grandson also had notable ministries.

John Harris

Joiner's Hall, London

He was one of the seven men who sent out the letter in July, 1689, urging the churches to send messengers to the planned General Assembly. By 1692, he was apparently dead, as he was not present at that General Assembly.

Leonard Harrison

Limehouse, London

Harrison's church first appears on the scene at the 1689 General Assembly. He was present again in 1692, as well as at the re-formation

of the London Baptist Association in 1704. He may have been closely affiliated with [213]Benjamin Keach.

William Hawkins

Dimmock, Gloucester

This man's name is spelled Hankins in the Narratives of the 1689 and 1692 Assemblies. He also attended the Assembly at Bristol in 1693.

James Hitt

Dalwood, Dorset

Active among the West Country Baptists since the 1650s, Hitt was also associated with the Plymouth church. W.T Whitley asserts that Hitt was originally from Axminster. No birth or death dates are available. He is listed as a representative of the Plymouth church at the 1692 Assembly. The designation "preacher" implies that he was recognized a [214]gifted brother.

Benjamin Keach

Horse-lie-down, Southwalk

Benjamin Keach

(from Spurgeon's original Autobiography (4 volume edition). Scanned by P. Johnson, CA)

Keach originated from Buckinghamshire and worked as a Tailor. He was baptized at the age of 15 and began preaching at 18. He was the minister of the congregation at Winslow before moving in 1668 to the church at Horse-lie-down, Southwalk where he remained for 36 years as pastor. It was as representative of this church that Keach went to the 1689 General Assembly and [215]subscribed the 1689 London Baptist Confession of Faith. The signing of the confession was no mute

doctrinal assent on the part of the church, for in the same year they entered into a [216]Solemn Covenant which reflects, at the practical and congregational level, some of the doctrines of the confession.

There was a secession from Horse-lie-down in 1673 and the Old Kent Road congregation was formed. From this congregation eventually came the New Park Street Church where C. H. Spurgeon became the Pastor, later moving to the new location at the Metropolitan Tabernacle. Spurgeon republished the 1689 London Baptist Confession of Faith for use in the congregation (see [217]What is a Confession of Faith?).

Keach wrote 43 works, of which his "Parables and Metaphors of Scripture" may be the best known. He wrote a work entitled "A Child's Instructor" which immediately brought him under persecution and he was fined and pilloried in 1664. He is attributed with the writing of a Catechism commonly known as "Keach's Catechism", although it is most likely that the original was compiled by [218]William Collins. Keach is also known to have promoted the introduction of hymn singing in the churches. Keach was one of the seven men who sent out the [219]invitation to the 1689 General Assembly.

William Kiffin

Devonshire Square, London

William Kiffin

(from R. Hadyen. English Baptist History and Heritage. Didcot, Oxon: The Baptist Union, 1990)

Kiffin was brought to Christ in his teenage years under the ministry of John Goodwin. By 1644 Kiffin had been appointed pastor of the Devonshire Square church where he served God until his death in 1701. It was from this church that he went as representative to 1689 General Assembly and [220]subscribed the 1689 London Baptist Confession of

Faith.

Kiffin was a wealthy London merchant with great standing in the community and with king Charles II. The king appointed him to public office as an alderman of London, a Lord Lieutenant and a magistrate though he seldom exercised these offices. Through his influence he was able to help many persecuted baptists. His work with [221]Keach and [222]Knollys was instrumental in establishing Baptist endeavours in Britian. Kiffin was one of the seven men who sent out the [223]invitation to the 1689 General Assembly.

Robert Knight

Stukeley, Bucks

A Robert Knight represented the Kensworth Church at several meetings of the [224]Abingdon Association in the 1650s. The Kensworth records mention both Brother Knight Sr., and Jr. living in Gadsden around 1677. It is not known if these men are to be identified with Robert Knight from Stukely, Bucks, though this may be possible. He attended both the 1689 and 1692 Assemblies.

Hanserd Knollys

Broken Wharf, London

Hanserd Knollys

(from R. Hadyen. English Baptist History and Heritage, Didcot. Oxon: The Baptist Union, 1990)

Knollys was born in Chalkwell, Linconshire, and educated at Cambridge University. He was ordained to the priesthood in Church of England in 1631 and incumbent at Humberstone (Lancashire). Due to his Puritan convictions he became a dissenter and resigned his living, moving to London. In 1638 he was imprisoned for unlicenced preaching. Being

allowed to escape he fled to America and established a church in New Hampshire. In 1641 he left America and returned to England arriving there in December of the same year. By about 1643/44 he had come to adopt baptist convictions.

In London he was instrumental in the formation of a baptist church at Great St. Helen's, Bishopsgate. Knollys took part with [225]Kiffin and [226]Keach in many baptist endeavours. Knollys was one of the seven men who sent out the [227]invitation to the 1689 General Assembly. Two years after he had [228]subscribed the 1689 London Baptist Confession of Faith, he was called to his Master.

Isaac Lamb

Pennington-Street, London

Son of the General Baptist Thomas Lamb, Isaac was a shoemaker by trade.

He seems to have died around 1691.

Edward Man

Houndsditch, London

Edward Man seems to have been called to this church in 1687, succeeding Henry D'Anvers, and represented it at the 1689 and 1692 General Assemblies. He was one of the seven who sent out the [229]letter calling for the 1689 General Assembly.

William Phipps

Exon, Devon

Phipps became pastor at Exon (Exeter) in 1685. He was present at the formation of the Bampton church in 1690, and probably died sometime soon after, as the Exon church was represented by Richard Sampson at the 1692 Assembly.

Christopher Price

Abergavenny, Monmouth

This pastor from Wales was actively involved in the discussions at the 1689 Assembly, signing several of the pronouncements issued at the gathering. He was also present at the 1692 General Assembly.

Edward Price

Hereford City, Hereford

Price was present at both the 1689 and 1692 Assemblies.

William Prichard

Blaenau, Monmouth

William Prichard represented this Welsh church at both the 1689 and 1692 General Assemblies.

Richard Ring

Southampton, Hants

Ring represented this church at both the 1689 and 1692 General Assemblies.

Robert Steed

Broken Wharf, London

Robert Steed was co-pastor, with [230]Hanserd Knollys, of the Broken Wharf church in 1689. In 1692, he was the only representative from his church listed in the Narrative. After Knollys' death in 1691, Steed continued on as pastor until his own death in 1703.

Richard Sutton

Tring, Herts

Sutton must have been young at the 1689 Assembly, as Ivimey includes his name in a list of churches and pastors that he based on a collation of lists from 1753 and 1763, apparently implying that he was still pastor of this church at that time. He was also present in 1692.

Richard Tidmarsh

Oxford City, Oxon

Tidmarsh was a representative of the Oxford church at the meeting of the [231]Abingdon Association, 11 March, 1656. According to B.R. White, he was a tanner and "fairly prominent" in Oxford. In 1691, he was ordained pastor of the church in Tiverton, with [232]Thomas Winnel present to lay hands on him. He remained at Tiverton until at least 1704, representing that church at the 1692 Assembly.

John Tomkins

Abingdon, Berks

B.R. White gives Tomkins' dates as 1621-1708 (Ivimey has 1632-1708). He was active in the [233]Abingdon Association in the 1650s, and was also present at the 1692 Assembly. He was a maltster by trade.

Thomas Vaux

Broadmead, Som. & Glouc.

The Broadmead, Bristol church, well known through the reprinting of its records, was clearly an [234]open membership church. Vaux represented the Evershall church at the [235]Abingdon Association meeting in March 1653, and was known to be preaching in Bedfordshire and Hertfordshire in the late 1660s and early 1670s. He was installed as pastor at Broadmead in 1687, attended both 1689 and 1692 Assemblies, and died in

Dec. 1693.

James Webb

Devizes, Wilts

Little is known of this man beyond his attendance at the 1689 General Assembly. It is possible that he is to be identified with the James Webb present at the [236]Western Association meeting in Tiverton in 1721.

Edmond White

Evershall, Bedford

Listed in The Narrative of the Proceedings of the General Assembly as Edward White, it is assumed that these are the same individuals. Edmund White is known to have been associated with the Evershall church as early as 1653, when he and [237]Thomas Vaux were its representatives at the [238]Abingdon Association meeting. He seems to have worked closely with Benjamin Cox in Association matters. In 1691 he appears in the records of the Steventon church, participating in an ordination, and in 1692 is listed in the Narrative under the name Edmund, still representing Evershall.

Toby Willes

Bridgewater, Somerset

Toby Willes, or Tobias Wells, was active in the [239]Western Association, and signed the Somerset Confession of 1656 as a representative of the Bridgewater Church. He was imprisoned for non-conformity in 1663. He also attended the 1692 Assembly.

Thomas Winnel

Taunton, Som. & Glouc.

A scrivener by trade, and previously a member of a General Baptist church, Winnel [sometimes Whinnel] was admitted to membership in the Broadmead Church in 1680, after publicly acknowledging his adherence to the doctrines of the 1677 London Confession. He was released to serve as pastor at Taunton in 1682, representing the church in 1689 and 1692. He died in 1720. He was known for his "piety, zeal, and success".

The Solemn Covenant of the Southwark (Horse-lie-down) Church in 1689.

[Note: Not all Particular Baptists of the 17th Century agreed with the use of Church Covenants]

"We who desire to walk together in the fear of the Lord, do, through the assistance of His Holy Spirit, profess our deep and serious humiliation for all our transgressions.

And we do solemnly, in the presence of God and of each other, in the sense of our own unworthiness, give up ourselves to the Lord in a church state, according to the apostolic constitution, that He may be our God, and we may be His people, through the everlasting covenant of His free grace, in which alone we hope to be accepted by Him, through His blessed Son Jesus Christ, whom we take to be our High Priest, to justify and sanctify us, and our Prophet to teach us; and to be subject to Him as our Law-giver, and the King of Saints; and to conform to all His holy laws and ordinances, for our growth, establishment, and consolation; that we may be as a holy spouse unto Him, and serve Him in our generation, and wait for His second appearance, as our glorious Bridegroom.

Being fully satisfied in the way of church-communion, and the truth of grace in some good measure upon one another's spirits, we do solemnly join ourselves together in a holy union and fellowship, humbly

submitting to the discipline of the Gospel, and all holy duties required of a people in such a spiritual relation.

1. We do promise and engage to walk in all holiness, godliness, humility, and brotherly love, as much as in us lieth to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.
2. We do promise to watch over each other's conversations, and not to suffer sin upon one another, so far as God shall discover it to us, or any of us; and to stir up one another to love and good works; to warn, rebuke, and admonish one another with meekness, according to the rules left to us of Christ in that behalf.
3. We do promise in a special manner to pray for one another, and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of His Spirit on it, and His protection over it to His glory.
4. We do promise to bear one another's burdens, to cleave to one another, and to have a fellow-feeling with one another, in all conditions both outward and inward, as God in His providence shall cast any of us into.
5. We do promise to bear with one another's weaknesses, failings, and infirmities, with much tenderness, not discovering them to any without the Church, nor any within, unless according to Christ's rule, and the order of the Gospel provided in that case.
6. We do promise to strive together for the truth of the Gospel and purity of God's ways and ordinances, to avoid causes, and causers of division, endeavouring to keep the unity of the Spirit in the bond of peace. [Ephesians 4:3].
7. We do promise to meet together on Lord's-days, and at other times, as the Lord shall give us opportunities, to serve and glorify God in

the way of His worship, to edify one another, and to contrive the good of His church.

8. We do promise according to our ability (or as God shall bless us with the good things of this world) to communicate to our pastor or minister, God having ordained that they that preach the Gospel should live of the Gospel. (And now can anything lay a greater obligation upon the conscience than this covenant, what then is the sin of such who violate it?)

These and all other Gospel duties we humbly submit unto, promising and purposing to perform, not in our own strength, being conscious of our own weakness, but in the power and strength of the blessed God, Whose we are, and Whom we desire to serve. To Whom be glory now and for evermore. Amen."

An Annotated Bibliography of Important Reading and Study Materials Concerning Particular Baptists

Belcher, Richard and Anthony Mattia, A Discussion of the Seventeenth Century Particular Baptist Confessions of Faith. Southbridge, Mass.: Crown Publications, 1990. This book was written to demonstrate that there is no evidence to support the theory that the two 17th century London Confessions have differing positions on the Law of God. It is very well done, and is highly accurate. More could be said on this issue to support the conclusion, but this is the best available material on this subject.

Brown, Raymond. The English Baptists of the 18th Century. London: The Baptist Historical Society, 1986. This is the best introduction to this subject that I have found.

Copson, Stephen, ed. Association Life of the Particular Baptists of Northern England 1699-1732. English Baptist Records, Vol. 3, London:

The Baptist Historical Society, 1991. This transcript of the records of the Northern Association is carefully presented. It illustrates many of the ecclesiological perspectives of the Northern Particular Baptists. There is an excellent and lengthy introduction which describes many facets of their belief and practice. Highly Recommended.

Estep, William R. *The Anabaptist Story*. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1975 revised edition. For those seeking a readable introduction to the Continental Anabaptists, this is the place to start. I disagree with Dr. Estep's perspectives on the relations between the Continental Anabaptists and the English Baptists, as well as his assertions about the theological dependence of the Particular Baptists on the General Baptists. Nevertheless, this is a fine treatment of the subject.

Hayden, Roger, ed. *The Records of a Church of Christ in Bristol, 1640-1687*. Bristol: The Bristol Record Society, 1974. This work was also reprinted twice in the 19th Century. If you can find it, buy it. It is living church history. One of the elders of the Broadmead, Bristol, Church, Edward Terrill, set down a first hand account of the life of his church during this era. Especially interesting is his 12 step description of the process by which reformation came to Bristol. Starting with the events related to Luther and Calvin, he proceeds through a series of stages until he arrives at his own church. He believed that his own assembly was the logical and theological fruit of the reformation. Are Baptists Reformed? This 17th century Baptist knew that he was. The Broadmead church was represented at the 1689 General Assembly by its pastor [240]Thomas Vaux.

Haykin, Michael A.G. *One Heart and One Soul: John Sutcliff of Olney, His Friends and His Times*. Darlington, Co. Durham, Evangelical Press, 1994. Dr. Haykin has written a compelling account of this often

neglected but highly significant Particular Baptist leader from the end of the Eighteenth Century. Sutcliff, along with Andrew Fuller, John Ryland Jr., and others, were instrumental in bringing new life into the moribund testimony of the Particular Baptists during this era. The wide range of subjects handled in the book provides much food for thought in our contemporary situation. Very highly recommended.

[241]Keach, Benjamin. Exposition of the Parables. Series One and Series Two. Grand Rapids: Kregel Publications, 1991 reprint.

Preaching from the Types and Metaphors of the Bible. Grand Rapids: Kregel Publications, 1992 reprint. Few works of the 17th Century Particular Baptists have been reprinted, and this makes these three volumes all the more important. Keach (died 1704) was one of the most important, and controversial, pastors among the London churches. These works give us much insight into the theological mindset of our predecessors. These books should be on the shelf, and in the hands, of every Reformed Baptist pastor. You might not always agree with everything Keach says, (there are over 1900 pages here), but you will learn a great deal about the truly Puritan perspectives of the Particular Baptists.

Lumpkin, W.L. Baptist Confessions of Faith. Valley Forge, Penn.: Judson Press, 1969 revised edition. I have a touch of hesitation in recommending this book. The documents contained in it are excellent, and are worth the price of the volume. Lumpkin's comments, however, are not always accurate, and mar the usefulness of the book. I have found that he just does not understand the 17th century, and as a result makes some serious errors in his statements. His section introducing the Second London Confession (1689) contains many mistakes, and has been used by some as scholarly support for the notion that the 1689 Confession's theology was more a matter of political expediency than

theological conviction. I cannot say strongly enough that this is not in any way true. There is substantial agreement between the two London Confessions. Two pastors, [242]William Kiffin and [243]Hanserd Knollys, signed both. So far as I can tell, they were, in 1689, the only surviving subscribers to the 1644 or 1646 editions of the First London Confession. More interestingly, of the seven churches that originally subscribed in 1644, five had representatives sign the 1689. What about the other two? In the decades between, these churches had either died out or been assimilated into other churches. Every surviving individual and church subscribed the 1689 at the General Assembly. In order to support the antinomian theory, one must demonstrate that all of these significantly changed their views over those decades. There is no evidence to sustain such a notion. So, buy the book for the value of its documents, but take Lumpkin's comments with a grain of salt.

McGoldrick, James Edward. Baptist Successionism: A Crucial Question in Baptist History. Metuchen, N.J.: The American Theological Library Association, 1994. This is another must buy book. There is a popular notion that true Baptist churches have existed in succession from the New Testament era until today. This view is often associated with [244]Landmark Baptists, but it also occurs in others as well. Dr. McGoldrick, a Baptist professor at Cedarville College, and one who once held this view, demonstrates that it is utterly untenable. Most of the groups commonly called into the Baptist family bear little or no resemblance to what we believe Baptists to be. Some were outright heretics, while others were Godly persecuted Christians, but hardly Baptists. Dr. McGoldrick does not argue against the perpetuity of the church, he simply shows that the notion of Baptist Successionism has no historical support. I wish that every Reformed Baptist pastor would get this book and read it carefully. I have met several people in different

churches who have been exposed to the successionist doctrine in one of its forms, and have wondered about its validity. This book will help to prepare you to give a wise and reasoned pastoral answer to a subject that is very delicate with some.

Nuttall, Geoffrey F. *Visible Saints: The Congregational Way 1640-1660*. Oxford: Basil Blackwell, 1957. Dr. Nuttall's book is an excellent treatment of the principles of Congregationalism, or Independency, during this era. It is well worth careful study.

Tibbutt, H.G. ed. *Some Early Nonconformist Church Books*. Bedford: The Bedfordshire Historical Record Society, 1972. H.G. Tibbutt has transcribed sections of eight 17th Century church books, including two important Particular Baptist churches, Kensworth and Stevington. This is fascinating reading.

Tolmie, Murray. *The Triumph of the Saints: The Separate Churches of London 1616-1649*. Cambridge: Cambridge University Press, 1977. Tolmie provides an excellent background study of the circle of churches out of which the Particular Baptists developed.

Waldron, Samuel E. *Baptist Roots in America*. Boonton, N.J.: Simpson Pub. Co., 1991. A good introduction to the subject.

Watts, Michael. *The Dissenters From the Reformation to the French Revolution*. Oxford: Clarendon Press, 1978. This is the best, and most comprehensive, treatment of this era. It is not faultless, so be careful, but it is very good, especially in its portrayal of historical circumstances.

White, B.R. ed. *Association Records of the Particular Baptists of England, Wales and Ireland to 1660*. 3 Vols. London: The Baptist Historical Society, 1971,73,74. Very valuable. These records describe the process by which theological and practical issues were hammered out among the Particular Baptists. Dr. White's skilled editorial notes make

the volumes even more valuable. There is also a separate index to these volumes, compiled by K.W.H. Howard, published by the B.H.S. in 1977. It is of real help in using the material.

The English Baptists of the 17th Century. London: The Baptist Historical Society, 1983. Though brief, this is very helpful. Dr. White is probably the world's foremost authority on the English Baptists of the 17th century. Sadly, he has suffered a stroke-like injury, and can no longer put out the material he once did. His articles on related topics, published in many journals and periodicals, are excellent.

Wilcox, Thomas. Honey Out of the Rock. Pensacola, Fla.: Chapel Library, n.d. This sermon by Wilcox, who died in 1687, is one of the few Particular Baptist works that are easily obtainable.

Compiled by

[245]James M. Renihan

DEFINITIONS

1596 True Confession: This was the Confession of an English separatist church, possibly written by its pastor Henry Ainsworth, which was published while in exile in Amsterdam.

Abingdon Association: An association of Particular Baptist Churches from Oxfordshire, Buckinghamshire, Berkshire, Hertfordshire, Bedfordshire, and Hampshire which began its existence in October, 1652. The records of the Association have been reprinted as Vol. 3 of the Association Records of the Particular Baptists (London: The Baptist Historical Society, 1974).

Affinity: designates a relationship by marriage.

Ames, William: (1576-1633) English theologian, educated at Christ's College, Cambridge under William Perkins. Exiled in 1610, his writings are of immense importance for both English and American Puritanism.

Annihilationism: In opposition to the Orthodox Christian Doctrine of the eternal punishment of the wicked (1689, [246]31 and [247]32), Annihilationists are heretics who falsely claim that God punishes wicked men by ending their existence (annihilating them), not by tormenting them with unending suffering in Hell. Note well that the Bible clearly teaches that the error of denying eternal punishment is indeed a damning heresy, inconsistent with being a true Christian and with going to heaven (Rev. 14:9-11; 20:15; 22:19).

Asceticism: In opposition to the Puritan doctrine of the dignity and sanctity of Christian marriage, and its propriety for all, even Christian ministers (1689, [248]25), the error of Asceticism wrongly claims that godliness comes through denying the legitimate appetites of the body for food, rest, and sexual fulfillment, and therefore, that only celibate men and women can achieve the highest levels of godliness, and therefore, that all Christian ministers must live a celibate life.

Avouch: to put into words positively and with conviction.

Clarendon Code, The: A series of 6 penal acts, passed between 1661 and 1673, intended to re-establish the church of England and punish dissenters.

Commonwealth, The: The period from 1649-1660 when England was ruled by Oliver Cromwell and Parliament (Cromwell disbanded Parliament in 1655).

Consanguinity: designates a blood relationship.

Conversation: manner or way of life

Decisionism: In opposition to the Calvinistic doctrine of regeneration, or "Irresistible Grace" (1689, [249]10 and [250]20:4), the error of decisionism, building on the error of prevenient grace, claims that a some men, of their own free will, use or cooperate with the divine enablement of prevenient grace and are saved, while others, also of

their own free will, choose not to use or to cooperate with God's prevenient grace and perish in their sins. Thus, according to the false doctrine of decisionism, the decisive factor in the conversion of a sinner is the sinner's decision and cooperation, not God's decision and regeneration.

Dispensational Error, The: In opposition to the covenantal doctrine (1689, [251]7) that since the fall, God only has one method of saving sinners, namely by grace, through faith in Christ, the dispensational error falsely claims that God has at times used various methods of salvation from sin, specifically, that under the law he saved the Jews by their works, and that now, under the gospel, he saves men by grace through faith. Note well that I do not mean to offer a general definition of what is commonly termed the modern dispensational movement. Further, note well, that many Christians today who call themselves "Dispensationalists" have properly abandoned and no longer hold what I have here termed the dispensational error, which was taught by early leaders of that movement and widely propagated by the notes in the old Scofield Bible.

Easy Believism: In opposition to the Orthodox Christian doctrine of saving faith and holiness (1689, [252]11:2, and 13), "easy believists" (or "carnal Christians") are heretics who falsely claim that their verbal assent to the gospel is true and saving faith, even though their professed faith is not accompanied by any evangelical repentance toward God on their part, and even though their professed faith in Christ does not issue in any moral sanctification of their lifestyle.

Erastianism: In opposition to Baptist doctrine of the separation of church and state (1689, [253]25, omission of WC, pgh.4), and to the Reformed (Baptist and Paedobaptist) doctrine of the headship of Christ over all the churches in every nation under heaven, the universal

church on earth (1689, [254]26:4), Erastianism wrongly asserts that the King of England, rather than the Pope of Rome, is the head of the universal church in England. Accordingly, the "Church of England" wrongly recognizes this false royal claim to ecclesiastical headship. Thus, in general terms, Erastianism promotes the erroneous notion that the head of state in each nation has authority to act as the head of the churches in that nation.

Gifted Brethren: A controversy arose in the 17th Century over who was properly eligible to preach and teach in the churches. Presbyterians argued that the office of preaching and teaching was limited to the ordained clergy, while most Independents and Baptists argued that it must not be confined in this way. The Particular Baptists resolved the problem by recognizing that some men were given gifts of ministry by Christ, though they were not necessarily to be called into full-time ministry. If it was suspected that a man might have such gifts, he would be asked to preach to the church in private, and if approved, would then be permitted to preach in public. These were the "gifted brethren". This issue is described in [255]Chapter 26, Paragraph 11 of the 1689 London Baptist Confession of Faith. Some of these gifted brethren later were called into the ministry, while others were not.

Health-Wealth: In opposition to the Puritan doctrine that spiritual blessings and graces are the distinctive mark of God's people under the new covenant (1689, [256]10 - [257]20), the Health-wealth movement erroneously believes that physical health and material prosperity always distinguish those who please God.

Impugn: call into question, challenge

Insuperable: that which cannot be overcome or got over.

Landmarkism: In opposition to the Reformed (Baptist and Paedobaptist) doctrine of the church universal (1689, [258]26:1, [259]2), the error

of Landmarkism denies the existence of any universal church on earth.

Libertarian: In opposition to the Puritan doctrine of the Christian Sabbath (1689, [260]22:7, [261]8), the Libertarian error claims that the observance of the Lord's day as a day of rest and worship is a matter of Christian liberty, not a matter of Christian duty or moral obligation.

Oaths: solemn promises made before the Lord, but to men.

Open/Closed Membership: A strong dispute arose in the 1660s and 1670s over the necessity of believer baptism for membership in a local church. Some churches, such as John Bunyan's Bedford church, and Henry Jessey's London church, argued that it was unnecessary, and are thus called "open-membership" churches. Others, like [262]William Kiffin, [263]Hanserd Knollys, and [264]Benjamin Keach, were pastors of "closed-membership" churches. The vast majority of Particular Baptist churches were closed membership, although the Broadmead, Bristol Church, which sent representatives to the 1689-92 General Assemblies, and whose pastor, [265]Thomas Vaux subscribed the Confession in 1689, was open-membership.

Pietism: In opposition to the Puritan doctrine of the propriety of Christian involvement in civic, political, and military activity (1689, [266]24), the error of Pietism wrongly asserts that gospel holiness mandates that a Christian withdraw from any involvement in political, civic, or military action.

Prevenient Grace: In opposition to the Calvinistic doctrine of total inability (1689, [267]6 and [268]9), the error of prevenient grace claims that God, by an act of "prevenient grace", removes the moral disability and bondage to indwelling sin from all men, and thus morally enables all men to come to Christ in repentance and faith. This error serves as the foundation for the companion error of Decisionism.

Propitiation: the turning away of the wrath of God by sacrifice.

Protectorate, The: The period from 1653-58 during which Oliver Cromwell was known as the Lord Protector.

Restoration of 1660: The return of King Charles II from exile.

Sovereign Grace: The Sovereign Grace movement, although it openly adheres to Orthodox Christian, Calvinist, and Baptist doctrines, nevertheless errs in its opposition to the open confession of the 1689's covenantal teaching, ecclesiastical polity, and Puritanism, especially, its Puritan doctrines of the regulative principle and Christian Sabbath (1689, [269]22:1, [270]7, [271]8). Note well, that while some advocates of the Sovereign Grace movement personally hold to the 1689, the distinctive beliefs of the Sovereign Grace movement are defined, not by the 1689 Confession, but by a fifteen point doctrinal statement, which does not adhere to the 1689's Covenantal (1689, [272]7), Puritan (1689, [273]10 -- [274]20, [275]22), and Savoy Church Polity (1689, [276]26:5 -- [277]15) distinctives. Practically speaking, if we replace the 1689 Confession with the 15 point Sovereign Grace doctrinal statement, the result will be the watering down of the things most surely believed among us, by eliminating covenant theology, Puritanism, and Savoy polity from our defining and distinctive beliefs as Reformed Baptists.

Supererogate: to do over and above what God requires or expects. In Roman Catholic theology supererogate works are meritorious and can avail for the benefit of others (eg. in the case of saints).

Theonomy: In opposition to the Puritan doctrine of the priority of experiential religion and spiritual things, both in the Christian life and in the Christian church (1689, [278]10 - [279]20), the theonomy movement errs by pursuing the priority of societal religion and material things. Their wrong priorities are based on their erroneous

belief that the prime mandate of Christians and churches is to move their society to adopt and implement Mosaic moral and civil law in every realm, whether political, sociological, economic, cultural, educational, judicial, or religious. Accordingly, in opposition to the biblical doctrine that God's kingdom is spiritual and ecclesiastical, and comes when Christians and Christian churches keep God's law evangelically, Theonomists erroneously think that God's kingdom, or rule, is national, and comes when a whole society formally adopts God's law in its national life. Accordingly, Theonomists typically, yet vainly, hope for materialistic millennium (Theonomic Postmillennialism), in which every nation in the world, as a society, for an extended period of time, approximately 1000 years, adopts and implements God's moral and civil law in every realm of its national life.

Universalism: In opposition to the Orthodox Christian Doctrine of the eternal punishment of the wicked (1689, [280]31 and [281]32), universalists are heretics who falsely claim that all men, even atheists, go to heaven, and that there is no such thing as hell or eternal punishment. Note that the word "universalism" sometimes refers to a similar but distinct error, not a damning heresy, held by some Christians, namely, the erroneous notion that all God does with a view to salvation from sin he does to and for all men alike. I refer here, not to evangelical universalism, but to heretical universalism.

Vows: solemn promises made to the Lord.

Vulgar: common or every day

Vouchsafed: given or granted in a condescending or gracious manner.

Western Association, The: An association of churches in the western counties, including Gloucestershire, Wiltshire, Cornwall, Somerset & Devon which began its existence in Nov. 1653. The records of the

Association have been reprinted as Vol. 2 of the Association Records of the Particular Baptists (London: The Baptist Historical Society, 1973).

ABOUT THE 1677/89 BCF ASSISTANT

About the Electronic Text

This electronic version of the 1677/89 London Baptist Confession of Faith has been transcribed from a microfilm copy of an original 1677 Confession. All the old english and even misspelled words have been retained in an attempt to produce a near facimile to the original text. Although the Confession was published in 1677, it was done so anonymously due to the persecution of the times. It was not until 1689, after the "Glorious Revolution" under William and Mary of Orange that this Confession was published with the names of the [282]subscribers and the churches they represented attached and has become known as the 1689 London Baptist Confession of Faith or the Second London Baptist Confession of Faith. (See also the sections on [283]Origins of the Confession and the [284]Historical and Theological background of the Confession for more details).

Why The 1677/89 BCF Assistant?

Over the last few decades there has been an increasing interest in and adherence to the London Baptist Confession of Faith of 1689. This is in stark contrast to a contemporary church scene in which many feel that Christian doctrine is unimportant. There has been a returning to the "old ways and plain paths in which dwelleth righteousness" and a desire to "know the truth" that the truth might set us free.

The 1677/89 BCF Assistant was written with the desire to aid this interest in the London Baptist Confession of Faith of 1677/89 by

placing it in a computer readable form. The hypertexting environment seemed to me a convenient way to have the text of the Confession and the Word of God linked so that the text of the Confession could be directly compared to the Word of God.

I have chosen to use the text of the Confession with citations to the King James Version of the Bible (KJV) for two reasons:

(1) The KJV was the one in common use at the time of the writing of the Confession and therefore would best represent the citations to the Scriptures made in it; and

(2) Both these texts are public domain and can be copied without breach of copyright (as far as I am aware).

It is my prayer that The 1677/89 BCF Assistant will assist you in your study of God's Word and help you rediscover the great Biblical doctrines which brought about the Reformation and the great days of the Puritans.

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[286]Doctrinal Distinctives, The [287]Historical and Theological Context and [288]Origins of the Confession.

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[494] Overview and Development of the 1689 Confession of Faith

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This outline was developed by Pastor Greg Nichols (Grand Rapids) and taken from: Samuel E. Waldron, A Modern Exposition of the 1689 Baptist Confession of Faith, (Evangelical Press, 1989), pp. 433-434. Used by permission.

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163. file:///ccel/a/anonymous/bcf/cache/bcf.html3#iv.v.xxiii-p0.2
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168. file:///ccel/a/anonymous/bcf/cache/bcf.html3#iv.v.xxxviii-p0.2
169. file:///ccel/a/anonymous/bcf/cache/bcf.html3#iv.v.xviii-p0.2
170. file:///ccel/a/anonymous/bcf/cache/bcf.html3#iv.v.xxxii-p0.2
171. file:///ccel/a/anonymous/bcf/cache/bcf.html3#iv.v.xi-p0.2
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517. file:///ccel/a/anonymous/bcf/cache/bcf.html3?scrBook=Mal&scrCh=3&scrV=6#ii.iii-p1.16
518. file:///ccel/a/anonymous/bcf/cache/bcf.html3?scrBook=Mal&scrCh=3&scrV=6#ii.xviii-p1.11

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