

To the Servants of the Most High God at Topeka, Kansas
Sunday, November 20, 2022

TULIP and the Reformation

Today, I will discuss the acronym TULIP including some history of the Roman Catholic church and the Reformation. But first, I have a short COVID plague update:

COVID-19 Plague Status – The COVID plague that God unleashed on the earth beginning in December 2019 is now three years old. That is amazing! Most of the theories said it would run its course in two years and be done. That has not proven to be accurate. It continues to grind on. In October 2022, when I spoke last, the 7-day average in the U.S. was 62,000 (but that does not include over the counter tests which make up most of the testing now). The 7-day average now is around 44,000 new cases, (but again this is way off, as it does not count over the counter tests). Total cases in the U.S. are claimed to be about 98,000,000 cases and 1.07 million deaths. Currently, the announced test positivity rate is 8.6% or, but above 10% in places. When test positivity is above 5%, transmission is considered uncontrolled. Globally there have been 632 million cases (an increase of 20 million cases since October) and 6.6 million deaths (and increase of a 100,000).

Col 1:16 - For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: 17 And He is before all things, and by Him all things consist. God created this virus and its mutations to punish this earth. Col. 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience. Eph. 5:6 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them. Of course, God is responsible for COVID! When you say otherwise, you launch an in-your-face assault on the Sovereignty of the Most High God (not wise).

TULIP

TULIP is an acronym. An acronym is a simple abbreviation formed from the initial letters of other words and pronounced as a word. TULIP is just a way to easily remember core Bible verses and sentiments. It is a memory tool, that is all.



T Total Depravity
U Unconditional Election
L Limited Atonement
I Irresistible Grace
P Perseverance of the Saints

TULIP is not everything we believe, but it is a few things. Some of these things distinguish this church from the glut of other churches that do not believe in the Sovereignty of God, that believe that God loves everyone indiscriminately (a general atonement), that believe that man is basically good, and that man has a free will among other things. Either man is supreme or God is Supreme. We believe the latter.

I am going to talk about the origin of TULIP and some counter arguments to it. To do that I will cover some history of the Christian religion. But, I want to be clear, religious history is occasionally helpful, but in this church it is not the focus. What I believe we need to focus on is:

1) **Are the doctrines of the Westboro Baptist Church in line with God and the Scriptures?**

We seek perfect alignment with God, no matter the cost. We are not outcome oriented. God's standards include no tolerance of adultery (Ex. 20:14, Rom 13:9), no divorce and remarriage (Mat. 19:4-9, Mark 10:2-12), no fornication (1 Cor. 6:18, Gal. 5:19, Eph. 5:3), no sodomy (Gen. 19, Jude 7, 1 Cor. 6:9, Rom 1:24-27), no lukewarmness (Rev. 3:16); no idols or graven images (Ex. 20:3-5, Rev. 9:20), no drunkenness and reveling (Gal. 5:21, 1 Pet. 4:3). If we say "Well, those are the standards of God, but if we have those standards, no one will come to our church" – then we say, "so be it." We would rather be true to God and have a small church of genuine believers who love one another with unfeigned love.

2) **Does God dwell with us or not? Is a candlestick here or not? Have we offended God (see Rev. 2 & 3)?** Are we entering in at the strait and narrow gate which leadeth until life and few

there be that find it or are we entering in at the wide gate and broad way that leadeth to destruction, and many there be which go in thereat (Mat. 7:13-14)? Either God is with us or He is not. Either we have a candlestick, or we don't.

3) Are the practices of the members of the Westboro Baptist Church in line with the Scriptures? Are we preaching God's Gospel (not our own) to every creature (Mark 16:15)? Is our faith spoken of throughout the whole world (Rom 1:8)? Are we preaching the Word instant in season, out of season; do we reprove, rebuke, exhort with all longsuffering and doctrine? (2 Tim. 4:1 - *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine*). Is how we live our lives in line with the Scriptures? Do we demonstrate we fear God? Do we keep God's commandments? Do we love one another? Do we truly love our neighbor (not some maudlin definition – do we warn our neighbors against sin (Lev. 19:17)? Do we sow to the flesh, like most of these churches or do we sow to the spirit? (Gal. 6:7 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting*). Are we obedient children seeking holiness or not? 1 Pet. 1:14 *As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.*

4) Are we properly watching, waiting and prepared for the Coming of Christ in power and glory? 1 Thes. 4:16 *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Mat. 25:10 And while they went to buy, the bridegroom came; and they that were ready (the wise virgins) went in with Him to the marriage: and the door was shut. 11 Afterward came also the other (foolish) virgins, saying, Lord, Lord, open to us. 12 But He answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

I am going to talk about doctrine for a little bit now and it will include some religious history. In 2006, a professor of religion and Doctor of Theology representing the Southern Baptists wrote an article in the *Baptist Press*, entitled "*Assessing the TULIP of Calvinism.*" That article in its entirety is attached at the end of this sermon. I am going to talk about that article today and next time. While it is a rather old article, it is right on point. It clears up a lot of things.

Do you ever wonder why we do not have more in common with these churches around us, including the Baptist churches around us? I have wondered that. For example, the Southern Baptist Convention is supposed to be conservative and God fearing. They are supposed to be Bible believing. They are supposed to put the Bible first. In actual practice, they do none of those things. The article states that the only doctrine from TULIP that the overwhelming majority of Southern Baptists believe is Perseverance of the Saints. They believe 1 of the 5 core Bible principles. That is why we have nothing in common with Southern Baptists. This article provides a look behind the curtain of how far the Southern Baptist Convention had fallen by 2006. Today they are an open shame for the raping preachers. This was an eye-opener for me.

I want to show you how far they have fallen. To do that it is helpful to briefly cover some history of co-called "Christianity."

Brief Timeline of Christianity:

0-30 AD	Life and Death of Christ
30-100 AD	Apostolic Age
313 AD	Roman Emperor Constantine – Grants Christians Freedom of to Worship
325 AD	<p>Council of Nicaea - Called by Constantine; First Ecumenical Conference of Bishops to Establish Uniform Doctrines Throughout the Roman Empire. Birth of the Roman Catholics. <i>The recognition of Christianity had some unfortunate effects on the church. For the first time, the church attracted many people who lacked the dedication of the early Christians. (Roman) Emperors intruded into the internal affairs of the church. World Book</i></p> <ul style="list-style-type: none"> • Constantine begins building the first St. Peter's Church to celebrate his acceptance of Christianity. <i>World Book</i> • Roman Catholics claim today: 1.3 billion baptized Catholics, 3,500 dioceses, 221,700 parishes, 5,364 bishops, 414,336 priests,
1054 AD	Split of Western Roman Catholic and Eastern Orthodox Churches
1478 AD	Pope Sixtus IV Establishes the Spanish Inquisition
1506 AD	<i>In 1452, Pope Nicolas V began to restore and expand St. Peter's (church). The restoration continued until 1506, when Pope Julius II decided to rebuild the church completely. He demolished the original church, and only the tomb (purportedly of Peter) and a few details of</i>

	<i>the earlier structured remain. During its construction, 10 different architects worked on St. Peter's Basilica and changed its design...The dome was completed in 1590. St. Peter's Church in Vatican City stands over the tomb believed to contain Saint Peter's body. The church, built in the shape of a cross, can hold more than 50,000 people. A large square lies in front of the basilica.</i>
1517 AD	Martin Luther's 95 Theses
1517 AD – 1648 AD	Protestant Reformation Begins
1525 AD	Tyndale's First English Bible
1534 AD	Henry VIII Creates the Church of England <i>Act of Supremacy</i>
1611 AD	King James Bible
1646 AD	Westminster Confession of Faith
1678 AD	John Bunyan Publishes <i>Pilgrim's Progress</i>
1689 AD	London Baptist Confession of Faith
1730-40's AD	Great Awakening, Jonathan Edwards
1854 AD	Charles Spurgeon – Pastor, New Park Street Chapel/Metropolitan Tabernacle)

Before the Reformation, Europe had been held together by the universalism of the Catholic church. Reformation was a religious movement of the 1500's that led to Protestantism. The movement began in (Oct. 31) 1517 when Martin Luther, a German monk, protested certain practices of the Roman Catholic Church. [Italic references are taken from the World Book Encyclopedia in this section.] Luther was especially appalled by the Roman Catholic Church's sale of indulgences to pardon sin to fund the church's building projects in Rome and the Vatican. Luther posted his Ninety-Five Thesis on the door of the Castle church in Wittenberg. Luther later denied the supremacy of the pope and was subsequently excommunicated by pope Leo X. Luther symbolizes the split within Christianity between the Catholics and Protestants. Why were the reformists of the Catholic Church called Protestants? They were called Protestants because they protested what they found intolerable in the Catholic Church as being against Scripture. Luther was by no means the only one to protest the Catholic Church, but he was one of the first that we know of.

Reformation: Serious abuses also had appeared in the (Roman Catholic) church. The large administrative structure of the church required a great deal of money to finance it. To obtain this money, the church used many devices that hurt its spirituality nature. These devices included selling important positions in the church. In Italy, the popes and higher clergy lived

like secular princes. They built lavish places and indulged in corrupt financial practices. The religious life of the church suffered. The sacraments were often celebrated meaninglessly, and the church's spiritual message about God's mercy was weakened by an emphasis on a person's good works. Such works included giving money to charity (including the Catholic Church) to earn salvation.

Luther believed that people could be saved only through faith in Jesus Christ. His view of religion relied directly on God, trusting Him and relying on His forgiving grace. Luther taught that God justifies human beings. By that he meant that God makes them righteous through His kindness to them. The doctrine of justification by faith in Christ alone was the heart of Luther's belief. It contradicted the (Roman Catholic) church's teaching of grace and good works as a way to salvation. He said "I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God." Luther also translated the New Testament into German, which enraged the Roman Catholic church because they insisted only priests could read and teach the Word of God. They believed knowledge is power and they wanted to keep the rank and file ignorant.

While Luther was a catalyst for the Reformation, there were reformists in Scandinavia, Switzerland, England, France and other parts of Europe in the early to mid-1500's. In Zurich during the 1520's, a group known as the Swiss Brethren... decided that the Scriptures did not teach infant Baptism. *The Swiss Brethren favored adult baptism and were called Anabaptists (rebaptizers – because they baptized adults who had been baptized as infants). The Anabaptists were not satisfied with Protestant efforts to reform Christianity, so they withdrew from religious and secular life and formed their own groups. The Anabaptists were persecuted by both Catholic and Protestant authorities. They believed that the church was a gathering of people united by faith, repentance, obedience, and discipline. The Anabaptists condemned government involvement in religion, which eventually led to the separation of church and state.*

John Calvin established Protestantism in Geneva, Switzerland. He was a leader of the Protestant Reformation. Calvin agreed with other early Reformation leaders on such basic religious teachings as the superiority of faith over good works, the Bible as the basis of all Christian teachings, and the universal priesthood of all believers. Catholic priests were set apart by their powers to perform the sacraments. Calvin also declared that people were saved solely by the grace of God, and that only people called the Elect would be saved.

The use of the term "Baptist" as a denominational designation made the first appearance in 1644 (The New Schaff-Herzog Religious Encyclopedia). Its German equivalent was applied...to the antipedobaptists of their time... "Anabaptists" implying repetition and perversion or destruction of the infant baptism that for many centuries had been practiced. In 1644 seven Particular or "Strict" (closed communion) Baptists (Reformed Baptists or "Calvinistic" Baptists) churches met in London to write a confession of faith called the *First London Baptist Confession of Faith*. It is attached. I read it and then my house carefully reread it. We only found 2 questionable statements and those were regarding their devotion to the king of England and how great he was (and they quote Bible on following the rule of the king) and then they later say we follow God and not the king. It is unmistakably a TULIP theology. It is covered in Bible citations. Comparatively speaking from what we see today, it is well done, A+. I challenge you to read it. It is worth your time. The people that wrote that confession were trying to stay alive among great persecution by the Church of England. Some years later Parliament would pass the 5-mile act, which prevented any preacher not in the Church of England from preaching within 5 miles of a city.

Baptists in America – Roger Williams was born in 1603. He graduated from Cambridge in 1627 and became a chaplain in the household of a wealthy family in England. Roger Williams was a religious nonconformist (he refused to comply with the Church of England). In 1631 he left England and came to the Colonies to get away from the Church of England. He initially ended up at the Massachusetts Bay Colony. He refused to become a minister in a church in Boston because of its ties to the Church of England. He desired to have a church independent from the Church of England and independent of colonial government with ties to England. Williams earned a reputation as a troublesome person. He argued that the royal charter (from England) did not justify taking land that belonged to the Indians, and he declared that people should not be punished for religious differences. Officials of Massachusetts Bay Colony acted to send him back to England, but he fled into the wilderness in 1636. The Narragansett Indians provided him with land beyond the borders of Massachusetts and he founded Providence, which later became the capital of Rhode Island. He established a government for Providence based on the consent of the settlers and on complete freedom of religion. He established the first Baptist church in America in 1639. Williams was at least an Anabaptist.

So why did I tell you all that. Here is why. The "Baptists" started out like us. They believed the core doctrines we refer to as TULIP or the Doctrines of Grace. They come straight from the Bible and when you read the Baptists confessions of faith at the beginning you see that. It is unmistakable. The Southern Baptists apostatized into what they are today. The

inconvenient truth is that the Baptists had a lot of spiritual light. Over time, the Southern Baptists sold out to: God loves everyone, man has a free will, man isn't all that bad, divorce and remarriage is okay and on off the cliff they fell. A few weeks ago, I saw Anderson Cooper, interviewing the newly elected president of the Southern Baptist Convention on 60 minutes regarding the May 22, 2022, 209-page report from Guidepost Solutions, an independent firm contracted by their Executive Committee detailing that SBC leaders had stonewalled and disparaged clergy sex abuse survivors for nearly 20 years. The report found 380 clergy, lay leaders and volunteers had faced allegations regarding sexual misconduct, leaving over 700 victims that they know of, since 1998. One of the biggest bombshells of the investigation report was the complicity of Baptist leadership in cover up the allegations and moving offenders to other communities, all while facing some of their own allegations of indecency. They took a chapter right out of the catholic playbook.

So let us look at TULIP and begin with T – Total Depravity. To start this off, we can look at some of the article of Malcom Yarnel from 2006. (The purple print is his article.)

Assessing the TULIP of Calvinism by Malcom B Yarnel, III

*After the death of John Calvin, Theodore Beza and other Calvinist theologians reformed their doctrine around predestination in the matter of salvation and developed their various "doctrines of grace." **Their major emphasis on Divine Sovereignty** led to theological assertions that caused division in the Reformed theological community. Jacob Arminius, a Dutch student of Beza, countered some Calvinist teaching. In 1610, the "Arminians" (Southern Baptists are "Arminans") **crafted five articles which affirmed the election of believers but disagreed with the Calvinists' interpretation of election.** In 1618, the Calvinists of the Dutch Reformed Church convened the Synod of Dort in order to condemn the Arminians and their five points. Dort's "five heads" of doctrine were later rearranged under the acronym TULIP.*

Total Depravity

*Calvinists at Dort viewed man not simply as sinful, but argued that every aspect of man's being is affected by sin, including his will. [Note: they must save man's will from being depraved or they can't reach FREEWILL.] **Some of Calvin's later followers went so far as to say that God actually decreed humans to become sinners.***

Romans 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that

calleth;) 12 *It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

On the basis of Scripture (Romans 3:23), [Romans 3:23 For all have sinned, and come short of the glory of God] Southern Baptists have consistently affirmed that all humans are sinners by nature and by choice (free will), but have generally rejected extreme views of post-Dort Calvinists that man is incapable of moral action and that God is ultimately responsible for human sin.

A thorough reading of the Bible and 25 years of watching Dateline prove to me that man is incapable of moral action.

Isaiah 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. 2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. 3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. 4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. 5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. 6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. 7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. 8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. 9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. 10 ¶

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

The Baptist [Southern Baptist Convention] *Faith and Message* states, "By his free choice man sinned against God and brought sin into the human race Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation."

2Co 5:10 **For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.**

Rev. 22: 11 *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, **to give every man according as his work shall be.***

Rev. 20:12 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, **according to their works.***

Jer. 17:9 *The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, **even to give every man according to his ways, and according to the fruit of his doings.***

Eccl 11:9 *Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: **but know thou, that for all these things God will bring thee into judgment.***

Eccl. 12:13-14 *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 **For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.***

John 5:28-29 *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 **And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.***

*Rom. 2:5-9 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 **Who will render to every man according to his deeds:** 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

*Mat. 16:25-27 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; **and then he shall reward every man according to his works.***

All people are responsible for their actions and strictly accountable to God. But that does not take away from predestination and the absolute sovereignty of God.

Isaiah 45: 5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. 7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. 8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. 9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? 10 Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth? 11 ¶ Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. 12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

I will finish this next time. But, I am singularly unimpressed with Malcolm B. Yarnell III, or “Dr. Yarnell” as he is often referred to. Shut your mouth John Gill. Shut your mouth John Owen. Shut your mouth Charles Spurgeon. You received those “doctorate” degrees from institutions of man, not God. God did not provide that training. God’s Word does not provide for obtaining doctorate degrees. It is not required. Having men call you “Dr.” doesn’t mean anything to God. Solomon says at Ec 12:12. ... *by these, my son, be admonished: of making*

many books there is no end; and much study is a weariness of the flesh. Mr. Yarnell, I don't care about your degree in philosophy from Oxford, your master's degree in theology from Duke University Divinity School or your degrees from Southwestern Baptist Theological Seminary. I don't care about all your scholarly articles and books you have published. I don't care about the guest lectures you have done overseas, or the academic religious societies you belong to. I don't care and neither does The Most High God. You have made your living by being a professed academic religious expert. You have no scripture for seminaries, or doctors of religion. There is no direction from Christ to pursue such earthly things. You have it all wrong. The opportunity cost of pursuing a doctorate degree is you have no experience leading a church of people.

Mat. 23:15 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

You know who he is by his fruit

Rom 1: 21 *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

1 Thes. 3: 11 *Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. 12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

I love you all Amen.

Lords Supper –

Mat. 26:26 *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, **Take, eat; this is my body.** 27 And he took the cup, and gave thanks, and gave it to them, saying, **Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.***

NEWS ARTICLES

Assessing the 'TULIP' of Calvinism

By [Malcolm B. Yarnell III](#), posted [April 4, 2006](#) in

EDITORS' NOTE: SBC LIFE, journal of the Southern Baptist Convention's Executive Committee, published two articles on Calvinism in its April edition. In this article, Malcolm B. Yarnell III sets forth "The TULIP of Calvinism, In Light of History and the Baptist Faith and Message."

NASHVILLE, Tenn. (BP)—The following is a summary of the "TULIP" of classic Calvinism, set against the backdrop of its origins and compared to the Baptist Faith and Message, with the full recognition that Scripture is the final authority on all beliefs and doctrinal systems.

TULIP's Origins and Emphasis

After the death of John Calvin, Theodore Beza and other Calvinist theologians reformed their doctrine around predestination in the matter of salvation and developed their various "doctrines of grace." Their major emphasis on divine sovereignty led to theological assertions that caused division in the Reformed theological community. Jacob Arminius, a Dutch student of Beza, countered some Calvinist teaching. In 1610, the "Arminians" crafted five articles which affirmed the election of believers but disagreed with the Calvinists' interpretation of election. In 1618, the Calvinists of the Dutch Reformed Church convened the Synod of Dort in order to condemn the Arminians and their five points. Dort's "five heads" of doctrine were later rearranged under the acronym TULIP.

Total Depravity

Calvinists at Dort viewed man not simply as sinful, but argued that every aspect of man's being is affected by sin, including his will. Some of Calvin's later followers went so far as to say that God actually decreed humans to become sinners. On the basis of Scripture (Romans 3:23), Southern Baptists have consistently affirmed that all humans are sinners by nature and by choice, but have generally rejected extreme views of post-Dort Calvinists that man is incapable of moral action and that God is ultimately responsible for human sin. The Baptist Faith and Message states, "By his free choice man sinned against God and brought sin into the human race Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation."

Unconditional Election

Followers of Calvin argued that God decreed from eternity to elect some to salvation. Subsequent followers posited a more extreme view that in conjunction with God's election in eternity past of some to salvation, He also condemned others to damnation, a teaching otherwise known as "double predestination." Most Southern Baptists would counter that it is God's revealed will that all people experience salvation, citing texts such as: The Lord ... is patient with you, not wanting any to perish, but all to come to repentance (emphasis added, 2 Peter 3:9) and God our Savior ... wants everyone to be saved and to come to the knowledge of the truth (emphasis added, 1 Timothy 2:4). In response, Calvinists argue their system is part of God's "secret will," not His "revealed will." but the source of their knowledge of this "secret will" is unclear.

Further, Southern Baptists generally reject as unscriptural the teaching that God arbitrarily chooses individuals to be damned before they are born.

The Baptist Faith and Message, in simple accord with Scripture, states: "Election is the gracious purpose of God" which "is consistent with the free agency of man." Southern Baptists affirm diverse understandings of divine election (cf. Romans 8:29-30; Ephesians 1:5-11), but most would likely reject the view of those Calvinists who narrowly define unconditional election as double predestination. E.Y. Mullins, Herschel Hobbs, and Adrian Rogers were the three pastor-theologians who served as chairmen of the committees which created or revised the Baptist Faith and Message in 1925, 1963, and 2000. All three of these founding Confessors held views contrary to classical Calvinism. Mullins objected to the errors of Calvinists, whose doctrines are based on a "false premise" about God's character, leading them to proceed "by a rigid logic to their false conclusions." Mullins concluded, "God elects men to respond freely." Hobbs decried the "error that election relates to certain individuals, with some destined to salvation and others to damnation." Rogers, a well-known opponent of "wine and cheese" theology, wrote a pamphlet aptly titled, *Predestined for Hell? Absolutely Not!*

Limited Atonement

Arminians correctly concluded that Christ "died for all men." They cited scriptures such as 1 John 2:2: He Himself (Jesus) is the propitiation for our sins; and not for ours only, but also for those of the whole world (emphasis added, cf. John 3:16). Some Calvinists have countered with the assertion that Christ died only for those who were chosen to salvation from eternity past. In this view, the atonement is limited to the elect.

The vast majority of Southern Baptists would disagree with those who claim that Christ's death on the cross was only intended for "the elect." Complying with the Scripture's silence in this regard, Southern Baptists did not use the word elect in the related portion of the Baptist Faith and Message, which simply states: "in His substitutionary death on the cross He made provision for the redemption of men from sin."

Irresistible Grace

Early Arminians affirmed that God begins, continues, and finishes our salvation. However, because Stephen said that unbelieving Jews "resist the Holy Spirit" (Acts 7:51), Arminians concluded that men could resist God's grace. The Calvinists of Dort disagreed, saying that God's grace is ultimately irresistible, that divine election works unfailingly, and that the depraved and fallen human will is not exercised in conversion. When the converted human will is later exercised, it is only because God "powerfully bends" it. Avoiding this

concept of irresistible grace, the Baptist Faith and Message states that salvation is a “change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ,” and adds: “Repentance and faith are inseparable experiences of grace.”

Perseverance of the Saints

The Arminians equivocated with regard to the eternal security of believers. The Calvinists, however, concluded that God “preserves true believers” from apostasy. Based upon texts like John 10:28 — neither shall anyone snatch them out of My hand — our Baptist confession states, “All true believers endure to the end” and “will never fall away.” Consequently, this may be the only doctrine from the Synod of Dort which the overwhelming majority of Southern Baptists support.

The Dort Debate and Baptists

The Synod of Dort condemned the Arminians. Early followers of Calvin also condemned many Baptist beliefs and perversely argued for the covenantal baptism of infants. Although Jacob Arminius tried to revise Calvinism’s extreme predestinarian doctrines, he also rejected Baptist beliefs. It could be successfully argued that the Calvinist-Arminian debate is, at root, a Presbyterian argument, not a Baptist one. Yet early English Baptists were also divided over the debate, with General Baptists identifying more with Arminians and Particular Baptists with Calvinists. These two streams eventually merged and flowed into Southern Baptist life. Consequently, there is a fair amount of diversity on the “doctrines of grace” among Southern Baptists.

Final Admonition

Today, few Southern Baptists would accept all five points of Calvinism’s original TULIP. In fact, the original points of TULIP have been largely redefined, redesigned, and repackaged by some Baptists. It is not unusual to hear the label “modified Calvinist” embraced by some within our Southern Baptist family. These would largely ignore the historical foundations and outright reject some of the original meanings associated with the five points. What is disturbing, however, is the recent tendency to grade one another on how a person lines up with a particular presentation of TULIP and make agreement a test of fellowship. As Dr. Paige Patterson rightly observed, “There’s plenty of room under the [Southern Baptist] umbrella for anyone who is anything from a one- to five-point Calvinist.”

Finally, the greatest tragedy is when adherence to TULIP leads to division in churches and prevents them from cooperation in, and urgency for, a passion toward fulfilling the Great Commission. The greatest safeguard is for Southern Baptists to remain close to the heart of Jesus whose mission was “to seek and save those who are lost” (Luke 19:10) and to draw our doctrines from inerrant Scripture — not from a man-made system. Southern Baptists are first, last, and always followers of Jesus Christ, not John Calvin.

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Dr. Yarnell is the author of several books including, *The Formation of Christian Doctrine* (B&H Academic, 2007), *God the Trinity: Biblical Portraits* (B&H Academic, 2016), *Royal Priesthood in the English Reformation* (OUP, 2013), and *Who is the Holy Spirit? Biblical Insights into His Divine Person* (B&H Academic, 2019). He has also contributed book chapters to numerous publications. Dr. Yarnell recently published a treatise on philosophical theology, *John Locke's 'Letters of Gold'* (Oxford, 2017), and co-authored a book on covenant ecclesiology, *The Fourth Strand of the Reformation* (Oxford, 2018).

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Dr. Yarnell has given invited lectures at Aberdeen University, Elstal Theologisches Seminary in Berlin, New Orleans Baptist Theological Seminary, Oklahoma Baptist University, Oxford University, Southeastern Baptist Theological Seminary, and Southwestern Baptist Theological Seminary. He is a member of several academic societies including, American Academy of Religion, the Evangelical Theological Society, the Ecclesiastical Historical Society, and the Sixteenth Century Society.

London Baptist Confession of 1644

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

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

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

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

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

I.

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

1) 1 Tim. 6:16

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

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

II.

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

1) Isa. 43:11; 46:9

2) John 4:24

- 3) Exod. 3:14
- 4) Rom. 11:36; Acts 17:28
- 5) 1 Cor. 8:6
- 6) Prov. 8:22-23
- 7) John 15:16; Gal. 4:6

III.

That God has⁽¹⁾ decreed in Himself from everlasting touching all things, effectually to work and dispose them⁽²⁾ according to the counsel of His own will, to the glory of His name; in which decree appears His wisdom, constancy, truth, and faithfulness;⁽³⁾ Wisdom is that whereby He contrives all things;⁽⁴⁾ Constancy is that whereby the decree of God remains always immutable;⁽⁵⁾ Truth is that whereby He declares that alone which He has decreed, and though His sayings may seem to sound sometimes another thing, yet the sense of them does always agree with the decree;⁽⁶⁾ Faithfulness is that whereby He effects that He has decreed, as He has decreed. And touching His creature man,⁽⁷⁾ God had in Christ before the foundation of the world, according to the good pleasure of His will, foreordained some men to eternal life through Jesus Christ, to the praise and glory of His grace,⁽⁸⁾ leaving the rest in their sin to their just condemnation, to the praise of His justice.

- 1) Isa. 46:10
- 2) Eph. 1:11
- 3) Col. 2:3
- 4) Num. 23:19-20
- 5) Jer. 10:10; Rom. 3:4
- 6) Isa. 44:10
- 7) Eph. 1:3-7; 2 Tim. 1:9; Acts 13:48; Rom. 8:29-30
- 8) Jude 4,6; Rom. 9:11-13; Prov. 16:4

IV.

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

- 1) Gen. 1; Col. 1:16; Heb. 11:3; Isa. 45:12
- 2) Gen. 1:26; 1 Cor. 15:45-46; Ecc. 7:31
- 3) Psa. 49:20
- 4) Gen. 3:1, 4, 5; 2 Cor. 11:3
- 5) 2 Peter 2:4; Jude 6; John 8:44
- 6) Gen. 3:1, 2, 6; 1 Tim. 2:14; Ecc. 7:31; Gal. 3:32
- 7) Rom. 5:12, 18, 19; 6:23; Eph. 2:3

V.

All mankind being thus fallen, and become altogether dead in sins and trespasses, and subject to the eternal wrath of the great God by transgression; yet the elect, which God has⁽¹⁾ loved with an everlasting love, are⁽²⁾ redeemed, quickened, and saved, not by themselves, neither by their own works, lest any man should boast himself, but wholly and only by God of⁽³⁾ His free grace and mercy

through Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption, that as it is written he that rejoices, let him rejoice in the Lord.

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

VI.

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

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

VII.

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

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

VIII.

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

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

IX.

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

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

X.

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

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

XI.

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

- 1) Prov. 8:23; Isa. 42:6; 49:1,5
- 2) Isa. 11:2-5; 61:1-3 with Luke 4:17, 22; John 1:14,16; 3:34

XII.

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

- 1) Heb. 5:4-6
- 2) Isa. 53:10
- 3) Isa. 42:13
- 4) 1 Peter 1:20
- 5) John 3:17; 9:27; 10:36
- 6) John 8:32

XIII.

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

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

XIV.

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

- 1) Deut. 18:15 with Acts 3:22-23
- 2) Psal. 110:3; Heb. 3:1; 4:14-15; 5:6

- 3) Psal. 2:6
- 4) Acts 26:18; Col. 1:3
- 5) Col. 1:21; Eph. 2:12
- 6) Song of Sol. 1:3; John 6:44

XV.

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

- 1) John 1:18; 12:49-50; 15; 17:8; Deut. 18:15
- 2) Mat. 23:10
- 3) Heb. 3:1
- 4) Mal. 3:1
- 5) 1 Cor. 1:24
- 6) Col. 2:3

XVI.

That He might be such a Prophet as thereby to every way complete, it was necessary that He should be⁽¹⁾ God, and withall also that He should be man; for unless He had been God, He could have never perfectly understood the will of God,⁽²⁾ neither had He have been able to reveal it throughout all ages; and unless He had been man, He could not fitly have unfolded it in His⁽³⁾ own person to man.

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

XVII.

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

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

XVIII.

This Priesthood was not legal, or temporary, but according to the order⁽¹⁾ of Melchisedec⁽²⁾ not by a carnal commandment, but by the power of endless life;⁽³⁾ not by an order that is weak and lame, but stable and perfect, not for a⁽⁴⁾ time, but for ever, admitting no successor, but perpetual and proper to

Christ, and of Him that ever lives. Christ Himself was the Priest, Sacrifice and Alter: He was⁽⁵⁾ Priest, according to both natures, He was a sacrifice most properly according to His human nature:⁽⁶⁾ where in Scripture it is wont to be attributed to His body, to His blood; yet the chief force whereby this sacrifice was made effectual, did depend upon His⁽⁷⁾ divine nature, namely, that the Son of God did offer Himself for us: He was the alter properly according to His divine nature, it belonging to the⁽⁸⁾ Alter to sacrifice that which is offered upon it, and so it ought to be of greater dignity then the Sacrifice itself.

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

XIX.

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

- 1) 1 Cor. 15:4; 1 Peter 3:21-22; Mat. 28:18-20; Luke 24:51; Acts 1:11; 5:30-31; John 19:36; Rom. 14:17
- 2) Mark 1:27; Heb. 1:14; John 16:7,15
- 3) John 5:26-27; Rom. 5:5-7; 14:17; Gal. 5:22,23; John 1:4,13
- 4) John 13:1; 10:28-29; 14:16-17; Rom. 11:29; Psal. 51:10-11; Job 33:29-30; 2 Cor. 12:7, 9
- 5) Job 1, 2; Rom. 1:21; 2:4-6; 9:17-18; 2 Peter 2

XX.

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

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

XXI.

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

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

XXII.

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

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

XXIII.

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

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

XXIV.

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

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

XXV.

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

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

XXVI.

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

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

XXVII.

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

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

XXVIII.

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

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

XXIX.

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

- 1) 1 Cor. 1:1; 1 Peter 2:9
- 2) Eph. 1:4
- 3) 1 John 4:16
- 4) Eph. 4:24

- 5) Phil. 3:15
- 6) Mat. 28:20

XXX.

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

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

XXXI.

That all believers in the time of this life, are in a continual warfare, combat, and opposition against sin, self, the world, and the Devil, and liable to all manner of afflictions, tribulations, and persecutions, and so shall continue until Christ comes in His Kingdom, being predestined and appointed there unto; and whatsoever the saints, any of them do possess or enjoy of God in this life, is only by faith.

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

XXXII.

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

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

XXXIII.

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

- 1) 1 Cor. 1:1; Eph. 1:1
- 2) Rom. 1:1; Acts 26:18; 1 Thes. 1:9; 2 Cor. 6:17; Rev. 18:18
- 3) Acts 2:37 with Acts 10:37
- 4) Rom. 10:10; Acts 2:42; 20:21; Mat. 18:19, 20; 1 Peter 2:5

XXXIV.

To this Church He has⁽¹⁾ made His promises, and given the signs of His Covenant, presence, love, blessing, and protection: here are the fountains and springs of His heavenly grace continually flowing forth;⁽²⁾ thither ought all men to come, of all estates, that acknowledge Him to be their Prophet, Priest, and King, to be enrolled amongst His household servants, to under His heavenly conduct and government, to lead their lives in His walled sheepfold, and watered garden, to have communion here with the saints, that they may be made to be partakers of their inheritance in the Kingdom of God.

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

2) Isa. 8:16; 1 Tim. 3:15; 4:16; 6:3, 5; Acts 2:41,47; Song of Sol. 4:12; Gal. 6:10; Eph. 2:19

XXXV.

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

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

XXXVI.

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

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

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

XXXVII.

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

Heb. 5:4; Acts 4:23; 1 Tim. 4:14; John 10:3, 4; Acts 20:28; Rom. 12:7, 8; Heb. 13:7, 17

XXXVIII.

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

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

XXXIX.

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

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

XL.

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

- 1) Mat. 3:16; John 3:23; Acts 8:38
- 2) Rev. 1:5; 7:14; Heb. 10:22
- 3) Rom. 6:3-5
- 4) 1 Cor. 15:28, 29

XLI.

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

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

XLII.

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

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

XLIII.

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

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

XLIV.

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

- 1) Acts. 20:27, 28; Heb. 13:17, 24; Mat. 24:25; 1 Thes. 5:14
- 2) Mark 13:34, 37; Gal. 6:1; 1 Thes. 5:11; Jude 3, 20; Heb. 10:34-35; 12:15.

XLV.

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

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

XLVI.

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

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

XLVII.

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

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

XLVIII.

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

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

XLIX.

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

L.

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

hope, look at it as a mercy beyond our expectation, and conceive ourselves further engaged for ever to bless God for it.

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

LI.

But if God with hold the magistrates allowance and furtherance herein;⁽¹⁾ yet we must not withstanding proceed together in Christian communion, not daring to give place to suspend our practice, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of all trails and afflictions, not accounting out goods, lands, wives, husbands, children, fathers, mothers, brethren, sisters, yea, and our own lives dear unto us, so we may finish our course with joy: remembering always we ought to⁽²⁾ obey God rather than men, and grounding upon the commandment, commission, and promise of our Lord and Master Jesus Christ, who as He has power in heaven and earth, so also has promised, if we keep His commandments which He has given us, to be with us to the end of the world: and when we have finished our course, and kept the faith, to give us the crown of righteousness, which is laid up for all that love His appearing, and to whom we must give an account of all our actions, no man being able to discharge us of the same.

1) Acts 2:40,41; 4:19; 5:28,29,41; 20:23; 1 Thes. 3:3; Phil. 1:27-29; Dan. 3:16,17; 6:7, 10, 22, 23.
2) Matth. 28:18-20; 1 Tim. 6:13-15; Rom. 12:1,8; 1 Cor. 14:37; 2 Tim. 4:7,8; Rev. 2:10; Gal 2:4,5

LII.

And likewise unto all men is to be given whatsoever is their due; tributes, customs, and all such lawful duties, ought willingly to be by us paid and performed, our lands, goods, and bodies, to submit to the magistrate in the Lord, and the magistrate every way to be acknowledged, revered, and obeyed, according to godliness; not because of wrath only but for conscience sake. And finally, all men so to be esteemed and regarded, as is due and appropriate for their place, age, estate, and condition.

Rom. 13:5-7; Mat. 22:21; Titus 3; 1 Peter 3:13; 5:5; Eph. 5:21, 22; 6:1, 9

LII [sic].

And thus we desire to give God that which is God's, and unto Ceasor that which is Ceasor's, and unto all men that which belongs unto them, endeavoring ourselves to have always a clear conscience void of offense towards God, and towards man. And if they take this that we have said, to be heresy, then do we with the Apostle freely confess, that after the way which they call heresy, worship we the God of our Fathers, believing all things which are written in the Law and in the Prophets and Apostles, desiring from our souls to disclaim all heresies and opinions which are not after Christ, and to be steadfast, unmovable, always abounding in the work of the Lord, as knowing our labor shall not be in vain in the Lord.

Mat. 22:21; Acts 24:14-16; John 5:28; 2 Cor. 4:17; 1 Tim. 6:3-5; 1 Cor. 15:58, 59

Conclusion

Thus we desire to give unto Christ that which is His, and unto all lawful Authority that which is their due, and to owe nothing to any many but love, to live quietly and peaceably, at is becometh saints, endeavoring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us, that as our practice is, so it may prove us to a conscionable, quiet, and harmless people, (no ways dangerous or troublesome to human Society) and to labor and work with our hands, that we may not be chargeable to any, but to give to him that

needeth both friends and enemies, accounting it more excellent to give than to receive. Also we confess that we know but in part, and that we are ignorant of many things which we desire and seek to know: and if any do show us that friendly part to show us from the Word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in His strength, rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the Apostle acknowledge, that after the way they call heresy, worship we the God of our Fathers, disclaiming all heresy (rightly so called) because they are against Christ, and to be steadfast and immovable, always abounding in obedience to Christ, as knowing our labor shall not be in vain in the Lord.

1 Corinthians 1:24

Not that we have dominion over your faith, but are helpers of your joy: for by faith we stand.

Psalm 74:21, 22

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

Come, Lord Jesus, come quickly.