

THE WESTMINSTER CONFESSION OF FAITH (PCA)

3rd Edition with Corrections

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Westminster Confession of Faith

Preface

The First General Assembly of the Presbyterian Church in America, meeting at the Briarwood Presbyterian Church, Birmingham, Alabama, December 4-7, 1973, adopted the Confession of Faith, the Larger Catechism and the Shorter Catechism as the doctrinal standards of the Church.

The Presbyterian Church in America received the same Confession and Catechisms as those that were adopted by the first American Presbyterian Assembly of 1789, with two minor exceptions, namely, the deletion of strictures against marrying one's wife's kindred (XXIV,4), and the reference to the Pope as the antichrist (XXV,6).

Other than these changes, and the American amendments of Chapter XXIII on the civil magistrate (adopted in 1789), this is the Confession and Catechisms as agreed upon by the Assembly of Divines at Westminster which met from 1643-1647. The Caruthers edition of the Confession and Catechisms, which is based upon the original manuscript written by Cornelius Burgess is the Edition presented to and adopted by the First General Assembly of the Presbyterian Church in America.

The Scripture proof texts are essentially those of the Westminster Assembly, which have been approved by the Assembly of the Presbyterian Church in America, but which are not a part of the Constitution itself. At the direction of the General Assembly these texts are presented in full. The King James Version has been used, since this is the English text that was in use at the time of the Westminster Assembly, the language of which is at times reflected in the Confession and Catechisms.

The inclusion of the Ten Commandments, the Lord's Prayer, the Apostle's Creed and the footnote regarding them with the Shorter Catechism goes back to the Westminster divines, though these are not a formal part of the Standards themselves.

In addition to the Confession, we have included with permission of the Stated Clerk of the Presbyterian Church in the United States a historical sketch entitled "The Origin and Formation of the Westminster Confession of Faith." This statement was first ordered printed by the 1906 General Assembly of the Presbyterian Church in the United States. It has been revised only in the last two paragraphs as it refers to the Presbyterian Church in America.

The Origin and Formation of the Westminster Confession of Faith

As early as 1540, two great types of the reform of religion in northern Europe had made themselves manifest. Luther had molded the one type. Calvin had molded, or begun the molding of, the other. Luther was for retaining of medieval doctrine, government, worship, many things - whatever seemed to him desirable and not forbidden in the Word of God. Calvin was for bringing the Church into conformity with the pattern shown in the Word. He would have the Church hold the faith taught in the Word, govern itself according to the principles taught in the Word, and conduct its exercises of worship according to maxims derivable from the Word. He believed in the sufficiency of the Scriptures as a rule of faith and practice, and would have had the Church conform in all respects to Scripture teaching. Lutheranism was the great type of moderate reform in northern Europe. Calvinism was the great type of thoroughgoing reform. Owing to the peculiar genius of the German people and to the peculiar favoring providences, Lutheranism prevailed widely throughout north Germany and Scandinavia, but not a few in these regions carved a more thoroughgoing reform. Owing to the peculiar genius of the French, the Dutch, and south Germans, and to favoring providences, Calvinism prevailed in France, in the Netherlands, and in certain south German States and cities; amongst these peoples, however, there were some who had a greater love for features of the medieval Church and would have retained them. There were, thus, on the Continent two great types of reform movement, the one dominant in the one quarter, and other dominant in other quarters. At the same time, in the sphere within which moderate reform prevailed there was more or less demand for thoroughgoing reform; and in the sphere within which thoroughgoing reform prevailed there was more or less desire for merely moderate reform.

In England, also, two types of reform were clearly manifest from the early days of Queen Elizabeth, the one a moderate, the other a type tending to thoroughgoing reform, each type indigenous, but each type strengthened by influences from beyond the Channel. The development of these two types of ecclesiastical reform in England was mightily influenced by the action of the crown, the one type being swerved by attraction, the other stimulated by opposition. In no other country did the throne influence the character of reform so greatly. This was owing to this fact, amongst other forces, that the head of the English State had been made the head of the English Church. Henry VIII had, for personal and, in the main, base reasons, revolted from the Papal rule; and had secured at the hands of Parliament in 1534 the "Act of Supremacy," which ordered

that the King "shall be taken, accepted and reputed the only supreme Head in earth of the Church of England, and shall have and enjoy annexed and united to the Imperial Crown of this realm as well the title and style thereof as all the honors, jurisdictions, authorities, immunities, profits and commodities to the said dignity belonging, with full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts and enormities, which, by any manner of spiritual authority or jurisdiction might or may lawfully be reformed." While Henry vacillated somewhat in his attitude toward the reform movement, owing to political exigencies, and unwittingly furthered Protestantism at times, as in authorizing the publication of the Scriptures in the vernacular, he remained, at heart a Romanist, in revolt against Papal rule, and was hostile to any representative of reform of either type who was bold enough steadily to maintain his convictions. During the reign of his son, Edward, moderate reform was favored. During the reign of Mary, who succeeded Edward, every type of reform was bitterly and relentlessly persecuted. No less than two hundred and eighty persons were burned at the stake, and many hundreds of persons were driven into exile. By the ruthlessness of her opposition Mary did much, however, to fertilize and stimulate the Protestant cause. She was succeeded, in 1558, by her half-sister, Elizabeth. This last representative of the House of Tudor, though at heart holding a religion not very different from the Anglo-Catholicism of her father, so far as she had any religion, was forced by circumstances to favor Protestantism. Naturally, she favored moderate reform and fought thoroughgoing reform. This and her lust for power led her to resist constitutional changes that were proposed in the Church, just where she pleased. An aristocratic hierarchy, though with noble exceptions, naturally also, sided with her in repressing both the civil and the religious liberties of the people. With Elizabeth the Tudor dynasty became extinct. The Stuart dynasty succeeded to the throne in the person of James, VI of Scotland, I of England. Brought up under Presbyterian tutelage, but with the blood of tricksters in his veins, he knew and approved the better, but followed the worse way. The party of moderate reform was regarded by him as more in harmony with civil monarchy. Moreover, that party pleased him by approving his fatal theory of the divine right of kings, and by endless and unseemly flatteries. His son Charles, who followed him to the throne, swung back toward Roman Catholicism - to Anglo-Catholicism. During these two Stuart reigns the party of moderate reform, enjoying the favor of the court, and tending toward Anglo-Catholicism, united with the court in a bitter effort at repression of the party of thoroughgoing reform. This persecution, together with the spread of Arminianism among the moderate reformers, stimulated into large vigor of life the party tending to thoroughgoing reform.

The party tending to thoroughgoing reform in England in the age of Bloody Mary finds its rootlets in Ridley, Hooper, Latimer, and others, and in part of the work of Cranmer. It finds rootlets reaching further back - to Tyndale, who, prior to this death in 1536, had spread widely his translation of the New Testament in Scotland as well as in England. Some of its rootlets reach even further back - to the followers of Wycliffe and to Wycliffe himself. But while thoroughgoing reform was thus indigenous to England, it received a mighty impulse from the Continent, and particularly from Geneva. Many of those driven from England by the Marian persecutions found a congenial exile at Geneva, and became apt and honest pupils of the great Calvin. At the beginning of Elizabeth's reign

they returned thoroughly imbued with those views of Scripture truth which he taught with clarity and force elsewhere unparalleled. The Calvinistic theology became the theology of the great men of the Anglican Church during the first forty years of Elizabeth's reign. The most of these great men would willingly have tolerated a more thoroughgoing reform of the government and worship of the Church. Some of them positively and openly favored further reform in these departments. But Elizabeth stood in the way. In 1563 the formularies of the Anglican Church were completed, containing Protestant doctrines along with a medieval hierarchy and partially medieval cultus. In the following year the queen began the attempt to enforce a rigid uniformity - an attempt resulting in the expulsion from the Established Church of many of the godliest ministers of all England. Further trouble arose over the private meetings for worship in London at which Knox's Book of Common Order was used instead of the Liturgy, and over the more public meetings known as prophesyings - gatherings of ministers and pious laymen for the study and exposition of the Scriptures - very important meetings, as proven in their use in Zurich, Geneva, and Scotland. Elizabeth commanded their suppression. Before Elizabeth had been on the throne a score of years a considerable number of advocates of thoroughgoing reform, "who had been led on to substantially Presbyterian opinions, but discouraged by friends abroad and debarred by the authorities at home from overtly seceding from the national church, began to hold secret private meetings for mutual conference and prayer, and possibly also for the exercise of discipline over those who voluntarily joined their associations and submitted to their guidance. It is even said that a presbytery was formed at Wandsworth in Surrey, wherein eleven lay-elders were associated with the lecturer of that congregation and certain leading Puritan clergymen. But if this was really a formal presbytery, it is probable that it was what was then called the lesser presbytery or session, not the greater presbytery or classis to which the name is now usually restricted. It is more certain that when Cartwright, the redoubted leader of this school of Puritans, was arrested in 1585 and his study searched, a copy was found of a Directory for church-government, which made provision for synods, provincial and national, as well as for presbyteries, greater and lesser. This, according to some authorities, had been subscribed by about five hundred Puritans of this school, and, for some years . . . had, to a certain extent, been carried out, and a church within the church virtually formed." These and all other expressions of thoroughgoing reform Elizabeth did her utmost to stamp out, using the despotic Courts of Star Chamber and High Commission without regard to the feelings and convictions of many of the most patriotic, learned, and Christian of her subjects, but with disastrous failure as the result. Her tyrannical measures called out and developed love for the more biblical form of religion which she persecuted. They multiplied the advocates of thoroughgoing reform, or Puritans, as they came early to be called in England.

It has been said that the chief thing for which the Puritans all along contended was the "principle that the church has no right to burden the consciences of her members in matters of faith and worship with aught that is contrary to or beside (i.e., in addition to) the express or implicit teaching of the Word of God," that they would restrict the authority of the church within narrower limits than their opponents; that they did not at first perceive the full import of the principle for which they contended; that they were

reluctant to extend it rigidly to the constitution and government of the church as well as to her articles of faith and forms of worship; but that, as the contest proceeded, they could not fail to be led on more and more distinctly to assert it with a fuller consciousness of its far-reaching consequences, and a more earnest longing to bring back the church in constitution and government as well as in faith and worship, to what they believed to be the pattern showed in the mount." The demand for a further reformation of religion had grown great in England as early as the death of Elizabeth and the succession of James Stuart of Scotland to the English throne. It had been augmented just at the close of the sixteenth century by the introduction of Arminianism into England. The demand was fanned into a flame by the arbitrary and retroactive measures of James I, of Charles I, and especially by the measures of Charles and his ministers, Laud and Wentworth.

In 1603, James I, son of Mary Stuart, acceded to the English throne. He was learned but wanting in common sense. A tyrant in politics, a bigot in religion, he thought that he had been commissioned of God to re-establish the Davidic Theocracy in England. He attempted the exercise of absolute authority in his kingdom, dispensing largely with the use of Parliaments. Civil rights were trampled under his feet, religious grievances were multiplied. All this had been presaged in his treatment of the Puritan Millenary petitioners - by his haughty, arrogant, and brutal treatment of their representatives, voiced in his maxims set forth at the Hampton Court Conference: "No bishop, no king"; "A Scottish Presbytery agreeth as well with the monarchy as God with the devil. Now Jack and Tom and Will and Dick shall meet and at their pleasure censure me and my council . . . let that alone"; "I will have one doctrine, one discipline, one religion in substance and ceremony." In order to win a Spanish, or French, princess for wife to his son Charles, he flattered Rome and outraged national sentiment. He ordered the publication of the Book of Sports, enjoining games and other festivities after services on the Lord's Day. By such means he arrayed against himself the landed gentry, the merchants, the professional men, and some of the nobility - the classes which stood for Parliamentary government and amongst whom the Puritan movement had its strength. They were indignant at his degradation of the morals of the people, his support of profligates at Court, his development of the Church worship in a Romeward direction.

Charles I inherited the absolutist views of his father in intensified form. He was heir also to the unrest, dissatisfaction, and abhorrence of Stuart arbitrariness which James' measures had created. The conflict went on. Other provocations were given the lovers of liberty and truth. Charles claimed and exercised the authority to levy and collect taxes - an authority which belonged to the Parliament as the representative of the people. He aspired to rule as did Louis XIV of France. The Huguenots of France and the Lutherans of Denmark were going down before Roman Catholics; and King Charles was showing favor to Romanists, had a Romanist wife, and might give them a Roman Catholic king in the next generation. The king and Archbishop Laud were pressing for uniformity of increasing rigidity. A stress was laid on the divine right of Episcopacy which unchurched all non-Episcopal churches. The communion table was turned into an altar. A doctrine of the real presence, hard for the people to distinguish from the Romish, was advocated. Some of the bishops commended the invocations of the saints. Arminius and Arminians

at the time favored the pretensions of the king over against the Parliament, and were beginning the revision of the ceremonial in a Romeward direction. They were becoming numerous and prominent, "so that Bishop Morely being asked what the Arminians hold, replied with truth as well as wit, `They hold the best bishoprics and deaneries in England.'"

The agents of Charles for carrying out his policies in Church and State, William Laud and Wentworth, were men of his spirit, narrow zealots. In enforcing uniformity to his medievalized ritual, Laud used the scourge, the pillory, the prison, the cropping of ears, the slitting of noses, and other such gentle persuasives.

The liberties, civil and religious, of England were at stake. A war in behalf of these liberties was at hand. The war in behalf of a more biblical form of religion began in Scotland. The Reformation in essentially the Genevan form had been established in the northern kingdom between 1560 and 1590. The struggle against popery over, a struggle against prelacy, lasting a hundred years, ensued. Against determined opposition, James and his government had succeeded in the re-establishment of Episcopacy in 1610. About the middle of his reign, Charles and Archbishop Laud attempted to conform the Scottish Church to the Anglican model. They proceeded about the business as if the Scots were mere wooden men. In 1636, on the authority of the king alone, a body of canons for the government and discipline of the Scottish Church was issued. The next year, in the same autocratic way, a new liturgy was assigned to the Scots. It was the old English Prayer Book revised in a way thought to savor of Romanism. Popular resentment flamed. The National Covenant (1638) was brought forth and enthusiastically signed, for the defense of the Reformed religion and resistance to innovations. The new regulations were declared abolished. Episcopacy was swept away, and the nation resorted to arms to maintain their liberties.

To get the sinews of war with which to subjugate the Scots, Charles summoned the English Parliament, without which he had ruled for eleven years. Parliament at once set itself to avenge grievances. Charles dissolved it. Almost immediately he was forced to call another. It was in sympathy with the Scots. It had a large leverage over Charles in the fact that by a treaty into which the king had entered, the Scottish army was to be paid before it was disbanded. Parliament knew the value of this lever. It began the rectification of abuses, impeached, and committed to the Tower, Wentworth (Strafford) and Laud, passed a bill to prevent its own dissolution or prorogation except by its own free consent (May, 1641) put religion to the front, passed an ordinance against Laud's ceremonies and the Sunday sports, expelled the bishops from the House of Lords (January, 1642), decreed the hierarchy out of existence (November, 1642), the bill to take effect November 5, 1643, enacted the Grand Remonstrance, a restatement of all past grievances against the king, followed by a demand for cabinet ministers, and for the references of Church matters to an Assembly of Divines to be nominated by Parliament.

Charles flung his standards to the breeze. The House of Commons accepted the gage of battle. The war began. June 12, 1643, the Parliament passed an act entitled "An

Ordinance of the Lords and Commons in Parliament for the calling of an Assembly of learned and godly divines and others, to be consulted with by the Parliament, for the settlement of the Government and Liturgy of the Church of England, and for the indicating and clearing of the doctrine of the said Church from false aspersions and interpretations." The persons who were to constitute this Assembly were named in the ordinance. They embraced the finest representatives, with two or three possible exceptions, of the Church of the age. Subsequently about twenty-one ministers were added to make up for the absence of others. The original list contained one hundred and fifty-one names - the names of ten lords, twenty commoners, and one hundred and twenty-one divines - and included, in fair proportions, Moderate Episcopalians, Presbyterians, Independents, and Erastians.

In the original ordinance four bishops were named. Of the other Episcopalians called, five afterwards became bishops. But the Episcopalians mostly refused to attend, partly because the Assembly was not a regular convocation called by the king, and partly because he had expressly condemned the Solemn League and Covenant which, after the Assembly was a few weeks old, became a force determining the character of the work of the Assembly.

The Presbyterians formed the great majority of the Assembly and gained in numbers and influence as time passed. Of these there were two parties - one party holding to a *jure humano* theory of Presbyterianism, the other holding to the *jure divino* theory, i.e., that government by Presbytery is "expressly instituted or commanded" in the New Testament as the proper polity of the Church. This latter party was powerfully re-enforced by the Scottish commissioners to the Assembly who became debating, though not voting, members, after the adoption of the Solemn League and Covenant. The party won an essential triumph for the *jure divino* theory, a strong majority of all the Presbyterians coming to believe that the Lord Jesus is the sole King and Head of the Church, and has appointed a spiritual government in the hands of chosen representatives.

There were only five prominent Independents in the Assembly. They maintained that a local church should not be subject to the jurisdiction of presbyteries and synods, and that such a church has a right to ordain its own ministers.

The Erastians maintained the ecclesiastical supremacy of the civil government in all matters of discipline, and made the Church a department of the State - on the ground that clergymen are merely teachers, and that power of rule in the Church belongs to the civil magistrate. They were willing to concede a *jure humano* Presbyterianism, denied a *jure divino* form of Church government of any kind, and claimed for the State the right to give to the Church any form of government it might please to grant. These constituted a small party, but exercised vast influence because their views harmonized with those of Parliament.

It is to be remembered in this connection that the Long Parliament had the opportunity to select a body for the work of creed construction, fitter therefore than could have been

found in any other age in England down to this day, perhaps. Puritanism had been doing its work of making great men in England for a century. It has been aided in that work by all the mental and moral stimulus coming of geographical discovery, of the Great Reformation, of progress along every line of civilization, of advance in national well-being and prestige. The middle of the seventeenth century was, from a moral and spiritual point of view, the greatest age in the history of England to the present. Under the providence of God, the Long Parliament had the noblest age of England to chose the Assembly from; and it chose well as has appeared.

The Westminster Assembly was set to work, at first, on a revision of the Thirty-Nine Articles; but, on October 12, 1643, shortly after the signing of the Solemn League and Covenant, wherein, in order to secure Scottish aid against the king, Parliament had agreed to make the religions of England, Scotland, and Ireland as nearly uniform as possible and to reform religion "according to the Word of God, and the example of the best Reformed churches," Parliament directed the Assembly to "consider among themselves of such a discipline and government as may be most agreeable to God's holy word." Thereupon the Assembly entered at once upon the work of preparing a Directory of Government, Worship and Discipline. Delayed by much controversy with the Independent and Erastian members, they did not complete this portion of their work till near the end of 1644. Then they began work upon the Catechisms and Confession of Faith simultaneously. After progress with both, the Assembly resolved to finish the Confession of Faith first and then construct the Catechisms upon its model. December 3, 1646, they, in a body, presented the finished Confession to Parliament. Parliament recommitted the work that Scripture passages might be attached to every part of it. April 29, 1647, they reported it finished with full Scripture proofs of each separate proposition attached thereto.

The Shorter Catechism was completed and reported to Parliament, November 5, 1647, and the larger Catechism, April 14, 1648. March 22, 1648, the two Houses held a conference to compare their opinion about the Confession of Faith. Rushworth stated the result as follows: "The Commons this day, at a conference, presented the Lords with a Confession of Faith passed by them, with some alterations (especially concerning questions of discipline), viz: That they do agree with their Lordships, and so with the Assembly, in the doctrinal part, and desire the same may be made public, that this kingdom and all the Reformed churches of Christendom, may see the Parliament of England differ not in doctrine."

It is plain from the preceding statements that the Westminster Standards were, in form, the standards of the Long Parliament. The Westminster Assembly was appointed by the Parliament. It was supported by that Parliament. Its acts were given validity, so far as political England was concerned, by enactment of that Parliament. The Westminster Assembly was a body called to advise that great Parliament as to the Biblical faith, polity, and worship. It is just as true, however, that the Parliament had taken care to constitute the Assembly of a body of men of uncommon abilities, learning, and godliness; just as true that it framed rules in accord with which the Assembly should do its work. These regulations indicated serious business for the Assembly, and the utmost

freedom of discussion. They provided, amongst other things, "that every member, at his first entrance into the Assembly, shall make serious and solemn protestation not to maintain anything but what he believes to be the truth in sincerity, when discovered unto him"; "that what any man undertakes to prove as necessary, he shall make good out of the Scripture." The rules of procedure were read at the beginning of each week or month. So also was the following vow, framed in accord with one of the regulations: "I do seriously promise and vow in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in the point of doctrine but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what may make most for God's glory and the peace and good will of His Church." The Assembly not only enjoyed, it was encouraged to, the fullest freedom of debate, and to an endeavor to set forth the Bible faith, polity, and worship.

The Assembly had a wide acquaintance with creeds, Greek, Latin, Continental Reformed; but naturally; in accord with the Anglo-Saxon genius, it carried on the line of development begun on English soil in the Thirty-Nine Articles, continued by the framers of the Lambeth Articles (1595), continued further by Archbishop Usher, in the Irish Articles (1615), who was one of the greatest doctrinal Puritans of the time. While the creed of the Westminster Assembly shows striking likeness to the Irish Articles - probably intending thus to make clear its essential agreement with the doctrines of the English and Irish Reformation, it is far abler, fuller, and superior to any of its predecessors, and gives proof that the Assembly was steadily dominated by its aim to state nothing therein which is not expressly taught in the Word of God, or derivable therefrom by good and necessary inference. Working thus it produced not only the most logical and most complete, but the most Biblical and the noblest creed ever yet produced in Christendom.

As soon as completed the Confession of Faith was brought to Scotland, and most favorably received. It was adopted by the Scottish General Assembly, August 27, 1647. The Scottish Parliament endorsed this action, February 7, 1690. In 1729, the old Synod of Philadelphia the first Presbyterian Synod in North America - in its famous "Adopting Act" adopted the Confession of Faith and Larger and Shorter Catechisms "as the Confessions of our Faith."

Although the Westminster Assembly excluded from their Confession everything they regarded as savoring of Erastianism, yet their views as to church establishments led them to concede power to the civil magistrates concerning religious things, which the fathers of American Presbyterianism would not concede. Hence in the "Adopting Act," just referred to, the Synod declared that it did not receive the clauses relating to this subject (some clauses in the twentieth and twenty- third chapters of the Confession) "in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to their exercise of ministerial authority; or power to persecute any for their religion; or, in any sense contrary to the Protestant succession to the throne of Great Britain." And, when the Synod was revising and amending its standards in 1787, preparatory to the organization of the General Assembly of the Presbyterian Church, U.S.A., "it took into consideration the last paragraph of the twentieth chapter of the

Westminster Confession of Faith; the third paragraph of the twenty-third chapter, and the first paragraph of the thirty-first chapter; and, having made some alterations, agreed that the said paragraphs as now altered be printed for consideration." Thus altered and amended, the Confession and the Catechisms were adopted as the doctrinal part of the Constitution of the Presbyterian Church in the United States of America, and so remained till 1861. The Presbyterian Church in the United States in 1861 adopted the Standards of the Presbyterian Church in the United States in America.

During the course of the years from 1861 to 1973 the Presbyterian Church in the United States made a number of amendments to the Confession and Catechisms. Some of these changes were not acceptable to the group that withdrew to form the Presbyterian Church in America. It was felt that the wisest course to be followed was to return to the original American form of the Confession and Catechisms with the two minor deletions mentioned in the Preface for the constitutional documents of the newly formed Church. In the providence of God, this was the identical form of the Confession and Catechisms adopted by the Reformed Presbyterian Church, Evangelical Synod, so that there were no changes in the doctrinal constitution required for that body to join with the Presbyterian Church in America in 1982.

The Westminster Confession of Faith

CHAP. I. - Of the Holy Scripture.

1. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manner, to reveal Himself, and to declare that His will unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary; those former ways of God's revealing His will unto His people being now ceased.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these,

Of the Old Testament

Genesis	Ecclesiastes
Exodus	The Song of Songs
Leviticus	Isaiah
Numbers	Jeremiah
Deuteronomy	Lamentations
Joshua	Ezekiel
Judges	Daniel
Ruth	Hosea
1 Samuel	Joel
2 Samuel	Amos
1 Kings	Obadiah
2 Kings	Jonah
1 Chronicles	Micah
2 Chronicles	Nahum
Ezra	Habbakkuk
Nehemiah	Zephaniah
Esther	Haggai
Job	Zechariah
Psalms	Malachi
Proverbs	

Of the New Testament

The Gospels according to:	1 Thessalonians
Matthew	2 Thessalonians
Mark	1 Timothy
Luke	2 Timothy
John	Titus
The Acts of the Apostles	Philemon
Paul's Epistles to the Romans	The Epistle to the Hebrews
1 Corinthians	The Epistle of James
2 Corinthians	I and II Epistles of Peter
Galatians	I, II, and III Epistles of John
Ephesians	The Epistle of Jude
Philippians	The Revelation of John
Colossians	

All which are given by inspiration of God to be the rule of faith and life.

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

4. The authority of the Holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the

light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.

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

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

9. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

CHAP. II. - Of God, and of the Holy Trinity.

1. There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal, most just, and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

2. God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and

upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth. In His sight all things are open and manifest, His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent, or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.

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

CHAP. III. - Of God's Eternal Decree.

1. God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.

2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed any thing because He foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death.

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

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen, in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto: and all to the praise of His glorious grace.

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

7. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures, to pass by; and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice.

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

CHAP. IV. - Of Creation.

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

2. After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image, having the law of God written in their hearts, and power to fulfil it: and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil, which while they kept, they were happy in their communion with God, and had dominion over the creatures.

CHAP V. - Of Providence.

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

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

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

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

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

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

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

CHAP. VI. - Of the Fall of Man, of Sin, and of the Punishment thereof.

1. Our first parents, being seduced by the subtilty and temptation of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.

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

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

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

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

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

CHAP. VII. - Of God's Covenant with Man.

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

2. The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience.

3. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved, and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.

4. This covenant of grace is frequently set forth in Scripture by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

5. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come; which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the old Testament.

6. Under the gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the new Testament. There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.

CHAP. VIII. - Of Christ the Mediator.

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King the Head and Saviour of His Church, the Heir of all things, and Judge of the world: unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.
2. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.
3. The Lord Jesus, in His human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a Mediator and Surety. Which office He took not unto Himself, but was thereunto called by His Father, who put all power and judgment into His hand, and gave Him commandment to execute the same.
4. This office the Lord Jesus did most willingly undertake; which that He might discharge, He was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in His soul, and most painful sufferings in His body; was crucified, and died, was buried, and remained under the power of death, yet saw no corruption. On the third day He arose from the dead, with the same body in which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession, and shall return, to judge men and angels, at the end of the world.
5. The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of His Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.
6. Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein He was revealed, and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the beginning of the world; being yesterday and to-day the same, and for ever.

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

8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the word, the mysteries of salvation; effectively persuading them by his Spirit to believe and obey, and governing their hearts by his word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner, and ways, as are most consonant to his wonderful and unsearchable dispensation.

CHAP. IX. - Of Free-Will.

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

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

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

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

5. The will of man is made perfectly and immutably free to do good alone in the state of glory only.

CHAP. X. - Of Effectual Calling.

1. All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call, by His word and Spirit, out of that state of sin and death, in which they are by nature to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and, by His almighty power, determining them to that which is good, and

effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by His grace.

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

3. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit, who worketh when, and where, and how He pleaseth: so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

4. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the laws of that religion they do profess. And to assert and maintain that they may, is very pernicious, and to be detested.

CHAP. XI. - Of Justification.

1. Those whom God effectually calleth, He also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.

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

3. Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to His Father's justice in their behalf. Yet, in as much as He was given by the Father for them; and His obedience and satisfaction accepted in their stead; and both, freely, not for any thing in them; their justification is only of free grace; that both the exact justice, and rich grace of God might be glorified in the justification of sinners.

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

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

6. The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament.

CHAP. XII. - Of Adoption.

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

CHAP. XIII. - Of Sanctification.

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

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

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

CHAP. XIV. - Of Saving Faith.

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the

ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

2. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

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

CHAP. XV. - Of Repentance unto Life.

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

2. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments.

3. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it.

4. As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

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

6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so, he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or publick confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

CHAP. XVI. - Of Good Works.

1. Good works are only such as God hath commanded in His holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.
2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.
3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will, and to do, of His good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.
4. They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.
5. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants: and because, as they are good, they proceed from His Spirit; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.
6. Notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him; not as though they were in this life wholly unblameable and unreproveable in God's sight; but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.
7. Works done by unregenerate men, although for the matter of them they may be things which God commands; and of good use both to themselves and others: yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God: and yet, their neglect of them is more sinful and displeasing unto God.

CHAP. XVII. - Of the Perseverance of the Saints.

1. They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.
2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.
3. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

CHAP. XVIII. - Of Assurance of Grace and Salvation.

1. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and estate of salvation (which hope of theirs shall perish): yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.
2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope; but an infallible assurance of faith founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.
3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation in the right use of ordinary means, attain thereunto. And therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation, by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived; and be the which, in the mean time, they are supported from utter despair.

CHAP. XIX. - Of the Law of God.

1. God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity, to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables: the first four commandments containing our duty towards God; and the other six, our duty to man.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly, holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated, under the new testament.

4. To them also, as a body politic, He gave sundry judicial laws, which expired together with the state of that people; not obliging any other now, further than the general equity thereof may require.

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

6. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the threatenings of it

serve to shew what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof: although not as due to them by the law as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law; and not under grace.

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

CHAP. XX. - Of Christian Liberty, and Liberty of Conscience.

1. The liberty which Christ hath purchased for believers under the Gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also, in their free access to God, and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind. All which were common also to believers under the law. But, under the new testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, if matters of faith, or worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

3. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life.

4. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another, they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity

(whether concerning faith, worship, or conversation), or to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account.

CHAP. XXI. - Of Religious Worship, and the Sabbath Day.

1. The light of nature sheweth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone; not to angels, saints, or any other creature: and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

3. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of His Spirit, according to His will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

4. Prayer is to be made for things lawful; and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith and reverence, singing of psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

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

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment

binding all men in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.

8. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the public and private exercises of His worship, and in the duties of necessity and mercy.

CHAP. XXII. - Of Lawful Oaths and Vows.

1. A lawful oath is part of religious worship, wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence. Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred. Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the new testament as well as under the old; so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.

3. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth: neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.

4. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation. It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt. Nor is it to be violated, although made to heretics, or infidels.

5. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

6. It is not to be made to any creature, but to God alone: and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want, whereby we more strictly bind ourselves to necessary duties: or, to other things, so far and so long as they may fitly conduce thereunto.

7. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God. In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

CHAP. XXIII. - Of the Civil Magistrate.

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the new testament, wage war, upon just and necessary occasion.

3. Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in the matter so faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

4. It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute or other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them: from which ecclesiastical persons are not exempted, much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

CHAP. XXIV. - Of Marriage and Divorce

1. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.
2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed; and for preventing of uncleanness.
3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.
4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word. Nor can such incestuous marriage ever be made by any law of man or consent of parties, so as those persons may live together as man and wife.
5. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce. and, after the divorce, to marry another, as if the offending party were dead.
6. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage: yet, nothing but adultery, or such willful desertion as can no way be remedied by the Church, or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills and discretion in their own case.

CHAP. XXV. - Of the Church.

1. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that filleth all in all.
2. The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

3. Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth, by His own presence and Spirit, according to His promise, make them effectual thereunto.

4. This catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

5. The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth to worship God according to His will.

6. There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof.

CHAP. XXVI. - Of the Communion of Saints.

1. All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.

3. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of His Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous. Nor doth their communion one with another, as saints, take away, or infringe the title or propriety which each man hath in his goods and possessions.

CHAP. XXVII. - Of the Sacraments.

1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and His benefits; and to confirm our interest in Him: as also, to put a visible difference between those that belong unto the Church and the rest of the

world; and solemnly to engage them to the service of God in Christ, according to His Word.

2. There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.

3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it: but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

4. There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.

5. The sacraments of the old testament in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.

CHAP. XXVIII. - Of Baptism.

1. Baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.

2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.

3. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person.

4. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be baptized.

5. Although it be a great sin to condemn or neglect his ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it: or, that all that are baptized are undoubtedly regenerated.

6. The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only

offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.

7. The sacrament of Baptism is but once to be administered unto any person.

CHAP. XXIX. - Of the Lord's Supper.

1. Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and, to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.

2. In this sacrament, Christ is not offered up to His Father; nor any real sacrifice made at all, for remission of sins of the quick or dead; but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God, for the same: so that the popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the only propitiation for all the sins of His elect.

3. The Lord Jesus hath, in this ordinance, appointed His ministers to declare His word of institution to the people; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

4. Private masses, or receiving this sacrament by a priest, or any other alone; as likewise, the denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.

5. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but

even to common sense, and reason; overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions; yea, of gross idolatries.

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

8. Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

CHAP. XXX. - Of Church Censures.

1. The Lord Jesus, as King and Head of His Church, hath therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.

2. To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the ministry of the Gospel; and by absolution from censures, as occasion shall require

3. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from like offenses, for purging out of that leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

4. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the Church, according to the nature of the crime, and demerit of the person.

CHAP. XXXI. - Of Synods and Councils.

1. For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils; and it belongeth to the

overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the church.

2. It belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of His Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word.

3. All synods or councils, since the Apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both.

4. Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

CHAP. XXXII. - Of the State of Men after Death, and of the Resurrection of the Dead.

1. The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the self-same bodies, and none other (although with different qualities), which shall be united again to their souls for ever. 3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just, by His Spirit, unto honour; and be made conformable to His own glorious body.

CHAP. XXXIII. - Of the Last Judgment.

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

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

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

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