

The
Westminster
Confession of Faith
and
Catechisms

with
Proof Texts

THE
WESTMINSTER
CONFESSION OF FAITH
AND CATECHISMS

as adopted by
The Presbyterian Church in America

WITH PROOF TEXTS

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Preface

In 1643, during a period of civil war, the English "Long Parliament" (under the control of Presbyterian Puritans) convened an Assembly of Divines (mostly Puritan ministers, including a few influential Scottish commissioners) at Westminster Abbey in London. Their task was to advise Parliament on how to bring the Church of England into greater conformity with the Church of Scotland and the Continental Reformed churches. The Westminster Assembly produced documents on doctrine, church government, and worship that have largely defined Presbyterianism down to this day. These documents included a Confession of Faith (1646), a Larger Catechism (1647), and a Shorter Catechism (1647), often collectively called "the Westminster standards." Parliamentary efforts to reconstitute the established Church of England along Presbyterian lines were soon thwarted by the rise to power of Cromwell (who favored Independence) and the expulsion of Presbyterians from Parliament in 1648, and then the restoration of the monarchy in 1660, which quickly led to the reinstitution of Episcopacy and the suppression of Puritanism.

But things were different in Scotland. The General Assembly of the Church of Scotland adopted the Confession of Faith in 1647 and the Catechisms in 1648. The Scottish Parliament ratified them in 1649 and again (after a time of political and religious strife) in 1690. The Presbyterian character of the Church of Scotland was safeguarded when Scotland and England were united under one crown in 1707. Numerous Presbyterian bodies have been formed since then, both in the United Kingdom and around the world, and they have always been constituted on the basis of the Westminster standards (although declension from them has sometimes followed).

When the Presbyterian Church in the United States of America was formed in 1788, it adopted the Westminster standards, as containing the system of doctrine taught in the Holy Scriptures. However, it revised chapters 20.4, 23.3, and 31.2 of the Confession, basi-

cally removing the civil magistrate (i.e., the state) from involvement in ecclesiastical matters. It also removed the phrase “tolerating a false religion” from the list of sins forbidden in Answer 109 of the Larger Catechism, and replaced “depopulations” in Answer 142 with “depredation.” The Confession was amended again in 1887, when the final sentence of chapter 24.4, which forbade the marrying of the close kindred of one’s deceased spouse, was removed.

The Presbyterian Church in the U.S.A. adopted more sweeping revisions of its Confession in 1903. Chapter 16.7, on the works of unregenerate men, was rewritten. The last sentence of chapter 22.3, which forbade the refusing of a proper oath when imposed by lawful authority, was removed. Chapter 25.6, on the head of the church, was rewritten, and the identification of the Roman Catholic pope as the Antichrist was removed. Chapter 34 (“Of the Holy Spirit”) was added. Chapter 35 (“Of the Love of God and Missions”) was also added. A “Declaratory Statement” explaining chapters 3 and 10.3 (on election and salvation) was appended. The general effect of these additions was to soften the Calvinism of the Confession.

In June 1936, the First General Assembly of the Orthodox Presbyterian Church (called the Presbyterian Church of America until 1939) met to constitute a new denomination as the spiritual heir of the old Presbyterian Church in the U.S.A., which had fallen under modernist control. It elected a Committee on the Constitution and charged it to “present for adoption to the General Assembly meeting in the autumn of 1936 the Westminster Confession of Faith and Catechisms as the confession of the faith of this church.” The Committee was instructed to “take as the basis of its consideration the particular form of the Westminster Confession of Faith and Catechisms which appears in the Constitution of the Presbyterian Church in the U.S.A., 1934 edition.” The Committee was empowered to recommend the elimination (or retention) of changes to the Confession made in 1903, but to recommend no other changes to “that form of these Standards.”

Accordingly, the Committee on the Constitution (consisting of Ned B. Stonehouse [chairman], J. Gresham Machen [*ex officio*], and Murray Forst Thompson) recommended to the Second General Assembly, meeting in November 1936, that the Confession of Faith and

Catechisms be adopted “in the form which they possessed” before the revisions of 1903 (including the Declaratory Statement) were introduced, with two exceptions. The Committee recommended that the change in chapter 22.3 and the removal of the reference to the pope as the Antichrist (but not the other changes) in chapter 25.6 be retained. The Assembly adopted these recommendations. It also rejected a proposal to append a declaratory statement to the Confession that would have declared premillennialism to be consistent with the church standards.

As a preliminary step toward the printing of the doctrinal standards of the Orthodox Presbyterian Church, the Seventh General Assembly (1940) established a Committee on Texts and Proof Texts (consisting of John Murray [chairman], E. J. Young, and Ned B. Stonehouse, who was replaced in 1941 by John H. Skilton) to study the texts and proof texts of those documents.

That Committee submitted to the Eighteenth General Assembly (1951) “the text of the Confession of Faith, together with the proof texts as revised by the Committee.” The text, except for the revisions that had been adopted by the Second General Assembly in 1936, was “derived from the original manuscript written by Cornelius Burges in 1646, edited by S. W. Carruthers [in 1937] and published by the Presbyterian Church of England in 1946.” That text of the Confession, with a few corrections, was adopted by the Twenty-second General Assembly (1955), approved by nearly all the presbyteries, and adopted again by the Twenty-third General Assembly (1956). The proof texts prepared by the Committee were accepted for publication. The Confession was then published with these proof texts (as citations, not full texts) by the Committee on Christian Education and reprinted by Great Commission Publications.

The Thirty-fourth General Assembly (1967) elected a Committee on Proof Texts for the Catechisms (consisting of E. J. Young [chairman], who died in 1968 and was replaced by John Murray [who died in 1975] and Norman Shepherd, John H. Skilton [the new chairman], George W. Marston, and Richard B. Gaffin, Jr. [beginning in 1971]) to prepare a revised list of proof texts for the Larger and Shorter Catechisms. The Committee presented a list of proof texts for the Shorter Catechism to the Forty-fourth General Assembly

(1977), and the Forty-fifth General Assembly (1978) approved them for publication in an edition of the Shorter Catechism. Great Commission Publications then printed the Shorter Catechism with these proof texts (as citations, not full texts).

The Sixty-sixth General Assembly (1999) elected a Committee on Proof Texts for the Larger Catechism (consisting of Stephen A. Pribble [chairman], George W. Knight III, Steven F. Miller, and Peter J. Wallace). It presented a list of proof texts to the Sixty-seventh General Assembly (2000), and the Sixty-eighth General Assembly (2001) approved the proof texts (with corrections) for publication. One additional change was made by the Seventy-first General Assembly (2004).

The Assembly in 2001 also authorized the Committee on Christian Education to publish the doctrinal standards of the Orthodox Presbyterian Church, with the proof texts prepared by the various Committees over the years. Accordingly, this volume presents to the church the text of the Confession of Faith, as settled upon in 1956, and the text of the Larger and Shorter Catechisms, as received in 1936. It also includes a Scripture index to the proof texts. It is a companion volume to *The Book of Church Order*, which contains the other constitutional documents of the Orthodox Presbyterian Church, namely, the Form of Government, the Book of Discipline, and the Directory for the Public Worship of God.

The Scripture proof texts were originally prepared by the Westminster divines, revised over the years by a succession of committees, and approved for publication by various general assemblies of the OPC, but are not a part of the constitution itself. At the direction of the Sixty-eighth General Assembly, these proof texts are presented largely in full. The King James Version has been used, without prejudice to other translations, 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 Committee on Christian Education has endeavored to publish the texts and proof texts of the Confession and Catechisms as accurately as possible, that is, in accordance with the intention of the general assemblies which adopted them. In ascertaining the approved texts and proof texts, it has been assumed that the general assemblies

desired errors, either in the manuscripts with which they were presented, or in the documents as printed, to be corrected. Spelling and capitalization has been regularized and modernized, but the original punctuation and verb forms have been retained. Chapters and sections of the Confession are now enumerated with Arabic numerals, not Roman numerals.

The footnotes to the Confession and Catechisms, containing the proof texts, are enumerated in the traditional manner, that is, by letters of the alphabet (omitting *j* and *v*, as alternative forms for *i* and *u* in the Latin alphabet). In the Confession, the footnotes for each chapter begin with *a*; if *z* is reached, another series of letters begins with *a*. For each of the Catechisms, one series of letters follows another without interruption. The footnote references in the text of the Confession follow the pattern of the original Westminster Confession (except where the text has been amended), but the references in the Catechisms are placed somewhat differently than they were in the past. Where individual answers (or sections of answers) in the Larger Catechism require more than one series of letters (i.e., LC 105, 109, 113, 135, 142, 145, and 151.3), the letters in the second series are distinguished by the prime symbol. Thus, for example, in LC 145, the references begin with *n*, and, after *m* is reached, they continue with *n'*. This will make the Scripture index easier to use.

As a rule, the entire text of the cited proof text is presented, but in a few cases part of an indicated verse has been elided because it is not relevant. Lengthy proof texts (sometimes amounting to one or more full chapters) have been shortened, but enough Scripture is quoted in these instances to establish the doctrine in view. In such cases, the omitted material is marked by an ellipsis. An ellipsis also separates verses when the proof text is not a continuous text.

Sometimes a verse does not form a complete sentence. (Our chapter and verse divisions were not part of the original text of Scripture, but were added, sometimes in unhelpful places, by later editors.) To alert the reader to the fact that a quoted verse begins in the middle of a sentence, an ellipsis has been placed at the beginning of it. And when a verse ends without forming a sentence, an ellipsis has been placed at the end of it. (If the verse forms a grammatical sentence, no ellipsis is added, even though it does not form a complete sen-

tence in the biblical text.)

In the King James Version, each verse begins a new paragraph, and the first word of each verse is capitalized, regardless of its place in the sentence. Also, the first word of each chapter is set entirely in capital letters. In our proof texts, however, these conventions have not been followed. Rather, the biblical text of each proof text runs continuously and is capitalized according to the rules of ordinary prose. However, the KJV's practice of capitalizing the first word of quotations (in lieu of quotation marks) has been retained.

THE CONFESSION OF FAITH

Chapter 1 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 unexcusable;^a yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation.^b Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his

a. **Rom. 2:14–15.** For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

Rom. 1:19–20. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. **Ps. 19:1–4.** The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

See Rom. 1:32–2:1.

b. **John 17:3.** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. **1 Cor. 1:21.** For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. **1 Cor. 2:13–14.** ... which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

church;^c 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;^d which maketh the Holy Scripture to be most necessary;^e those former ways of God's revealing his will unto his people being now ceased.^f

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

c. **Heb. 1:1–2.** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

d. **Luke 1:3–4.** It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. **Rom. 15:4.** For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. **Matt. 4:4, 7, 10.** But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.... Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.... Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. **Isa. 8:20.** To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

e. **2 Tim. 3:15.** ... and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. **2 Pet. 1:19.** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

f. **John 20:31.** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. **1 Cor. 14:37.** If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. **1 John 5:13.** These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. **1 Cor. 10:11.** Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. **Heb. 1:1–2.** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. **Heb. 2:2–4.** For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Of the Old Testament:

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

Of the New Testament:

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

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

^g **Luke 16:29, 31.** Abraham saith unto him, They have Moses and the prophets; let them hear them.... And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. **Luke 24:27, 44.** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.... And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. **2 Tim. 3:15-16.** ... and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine,

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.^h

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.ⁱ

5. We may be moved and induced by the testimony of the church to an high and reverent esteem of the Holy Scripture.^k And the heaviness 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

for reproof, for correction, for instruction in righteousness. **John 5:46–47.** For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

h. **Rev. 22:18–19.** For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. **Rom. 3:2.** Much every way: chiefly, because that unto them were committed the oracles of God. **2 Pet. 1:21.** For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

i. **2 Pet. 1:19–20.** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. **2 Tim. 3:16.** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **1 John 5:9.** If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. **1 Thess. 2:13.** For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. **Rev. 1:1–2.** The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

k. **1 Tim. 3:15.** ... but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.¹

6. 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.^m Nevertheless, we acknowledge the inward illumination of the Spirit

1. **1 Cor. 2:9-10.** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **Heb. 4:12.** For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. **John 10:35.** If he called them gods, unto whom the word of God came, and the scripture cannot be broken ... **Isa. 55:11.** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. **See Rom. 11:36. Ps. 19:7-11.** The law of the Lord is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. **See 2 Tim. 3:15. 1 Cor. 2:4-5.** And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. **1 Thess. 1:5.** For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. **1 John 2:20, 27.** But ye have an unction from the Holy One, and ye know all things.... But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. **See Isa. 59:21.**

m. **2 Tim. 3:16-17.** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. **Gal. 1:8-9.** But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. **2 Thess. 2:2.** ... that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

of God to be necessary for the saving understanding of such things as are revealed in the Word:ⁿ 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.^o

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all:^p 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.^q

n. **John 6:45.** It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. **1 Cor. 2:12, 14–15.** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.... But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. **Eph. 1:18.** ... the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. **See 2 Cor. 4:6.**

o. **1 Cor. 11:13–14.** Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? **1 Cor. 14:26, 40.** How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.... Let all things be done decently and in order.

p. **2 Pet. 3:16.** ... as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

q. **Ps. 119:105, 130.** Thy word is a lamp unto my feet, and a light unto my path.... The entrance of thy words giveth light; it giveth understanding unto the simple. **Deut. 29:29.** The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. **Deut. 30:10–14.** If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. **Acts 17:11.** These were more noble than those

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;^r so as, in all controversies of religion, the church is finally to appeal unto them.^s 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,^t therefore they are to be translated into the vulgar language of every nation unto which they come,^u that, the Word of God dwelling plentifully in all, they may worship him in an acceptable manner;^w and, through patience and comfort of the Scriptures, may have hope.^x

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

in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

r. **Matt. 5:18.** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. **Ps. 119:89.** For ever, O LORD, thy word is settled in heaven.

s. **Isa. 8:20.** To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. **Matt. 15:3, 6.** But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?... and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. **Acts 15:15.** And to this agree the words of the prophets; as it is written ... **See Luke 16:31.**

t. **John 5:39.** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **Acts 17:11.** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. **Rev. 1:3.** Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. **See 2 Tim. 3:14-15.**

u. **Matt. 28:19-20.** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. **See 1 Cor. 14:6; Mark 15:34.**

w. **Col. 3:16.** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. **See Ex. 20:4-6; Matt. 15:7-9.**

x. **Rom. 15:4.** For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

searched and known by other places that speak more clearly.^y

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.^z

Chapter 2 Of God, and of the Holy Trinity

1. There is but one only;^a living, and true God,^b who is infinite in being and perfection,^c a most pure spirit,^d invisible,^e without body,

y. **Acts 15:15.** And to this agree the words of the prophets; as it is written ... **John 5:46.** For had ye believed Moses, ye would have believed me: for he wrote of me. **See 2 Pet. 1:20–21.**

z. **Matt. 22:29, 31.** Jesus answered and said unto them, Ye do err; not knowing the scriptures, nor the power of God.... But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying ... **Acts 28:25.** And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers ... **See 1 John 4:1–6.**

a. **Deut. 6:4.** Hear, O Israel: The LORD our God is one LORD. **1 Cor. 8:4, 6.** As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.... But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. **See Gal. 3:20.**

b. **1 Thess. 1:9.** For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. **Jer. 10:10.** But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

c. **Job 11:7–9.** Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. **Job 26:14.** Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand? **See Ps. 139:6.**

d. **John 4:24.** God is a Spirit: and they that worship him must worship him in spirit and in truth.

e. **1 Tim. 1:17.** Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. **See John 1:18.**

parts,^f or passions;^g immutable,^h immense,ⁱ eternal,^k incomprehensible,^l almighty,^m most wise,ⁿ most holy,^o most free,^p most absolute;^q working all things according to the counsel of his own immutable and most righteous will,^r for his own glory;^s most

f. **Deut. 4:15–16.** Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. **Cf. John 4:24 with Luke 24:39.**

g. **Acts 14:11, 15.** And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.... and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

h. **James 1:17.** Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. **Mal. 3:6.** For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

i. **1 Kings 8:27.** But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? **Jer. 23:23–24.** Am I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

k. **Ps. 90:2.** Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. **See 1 Tim. 1:17.**

l. **Ps. 145:3.** Great is the LORD, and greatly to be praised; and his greatness is unsearchable. **See Rom. 11:34.**

m. **Gen. 17:1.** And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. **Rev. 4:8.** And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

n. **Rom. 16:27.** To God only wise, be glory through Jesus Christ for ever. Amen.

o. **Isa. 6:3.** And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. **See Rev. 4:8.**

p. **Ps. 115:3.** But our God is in the heavens: he hath done whatsoever he hath pleased. **See Isa. 14:24.**

q. **Isa. 45:5–6.** I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. **See Ex. 3:14.**

r. **Eph. 1:11.** ... in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

s. **Prov. 16:4.** The LORD hath made all things for himself: yea, even the wicked

loving,^t gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;^u the rewarder of them that diligently seek him;^w and withal, most just, and terrible in his judgments,^x hating all sin,^y and who will by no means clear the guilty.^z

2. God hath all life,^a glory,^b goodness,^c blessedness,^d in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,^e nor deriving any glory

for the day of evil. **Rom. 11:36.** For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. **See Rev. 4:11.**

t. **1 John 4:8.** He that loveth not knoweth not God; for God is love. **See 1 John 4:16; John 3:16.**

u. **Ex. 34:6-7.** And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

w. **Heb. 11:6.** But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

x. **Neh. 9:32-33.** Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day: Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. **See Heb. 10:28-31.**

y. **Rom. 1:18.** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. **Ps. 5:5-6.** The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. **See Ps. 11:5.**

z. **Ex. 34:7a.** ... keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. **See Nah. 1:2-3, 6.**

a. **Jer. 10:10.** But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. **See John 5:26.**

b. **Acts 7:2.** And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

c. **Ps. 119:68.** Thou art good, and doest good; teach me thy statutes.

d. **1 Tim. 6:15.** ... which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. **See Rom. 9:5.**

e. **Acts 17:24-25.** God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all

from them,^f 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;^g and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth.^h In his sight all things are open and manifest,ⁱ his knowledge is infinite, infallible, and independent upon the creature,^k so as nothing is to him contingent, or uncertain.^l He is most holy in all his counsels, in all his works, and in all his commands.^m To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.ⁿ

life, and breath, and all things.

f. **Luke 17:10.** So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

g. **Rom. 11:36.** For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

h. **Rev. 4:11.** Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. **Dan. 4:25, 35.** That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.... and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? **See 1 Tim. 6:15.**

i. **Heb. 4:13.** Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

k. **Rom. 11:33-34.** O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? **Ps. 147:5.** Great is our Lord, and of great power: his understanding is infinite.

l. **Acts 15:18.** Known unto God are all his works from the beginning of the world. **Ezek. 11:5.** And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

m. **Ps. 145:17.** The LORD is righteous in all his ways, and holy in all his works. **Rom. 7:12.** Wherefore the law is holy, and the commandment holy, and just, and good.

n. **Rev. 5:12-14.** Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

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:^o the Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father;^p the Holy Ghost eternally proceeding from the Father and the Son.^q

Chapter 3

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:^a yet so, as thereby neither is God the author of sin,^b nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.^c

o. **Matt. 3:16–17.** And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. **Matt. 28:19.** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. **2 Cor. 13:14.** The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. **See Eph. 2:18.**

p. **John 1:14, 18.** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.... No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. **See Heb. 1:2–3; Col. 1:15.**

q. **John 15:26.** But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. **Gal. 4:6.** And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

a. **Ps. 33:11.** The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. **Eph. 1:11.** ... in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. **Heb. 6:17.** Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

b. **Ps. 5:4.** For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. **James 1:13–14.** Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. **1 John 1:5.** This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. **See Hab. 1:13.**

c. **Acts 2:23.** Him, being delivered by the determinate counsel and foreknowl-

2. Although God knows whatsoever may or can come to pass upon all supposed conditions,^d yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.^e

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

edge of God, ye have taken, and by wicked hands have crucified and slain. **Matt. 17:12.** But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. **Acts 4:27–28.** For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. **John 19:11.** Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. **Prov. 16:33.** The lot is cast into the lap; but the whole disposing thereof is of the LORD.

d. **1 Sam. 23:11–12.** Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up. **Matt. 11:21, 23.** Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.... And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

e. **Rom. 9:11, 13, 16, 18.** ... (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ... As it is written, Jacob have I loved, but Esau have I hated.... So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.... Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

f. **1 Tim. 5:21.** I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. **Jude 6.** And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. **Matt. 25:31, 41.** When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

g. **Eph. 1:5–6.** ... having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. **Rom. 9:22–23.** What if God, willing to shew his wrath, and to make his power known, endured with

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.^h

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;ⁱ 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;^k and all to the praise of his glorious grace.^l

much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. **Prov. 16:4.** The LORD hath made all things for himself: yea, even the wicked for the day of evil.

h. **John 13:18.** I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. **2 Tim. 2:19.** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. **See John 10:14–16, 27–28; 17:2, 6, 9–12.**

i. **Eph. 1:4, 9, 11.** ... according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.... having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself ... in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. **Rom. 8:28–30.** And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. **2 Tim. 1:9.** ... who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. **1 Thess. 5:9.** For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

k. **Rom. 9:11, 13, 15–16.** ... (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ... As it is written, Jacob have I loved, but Esau have I hated.... For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. **Eph. 2:8–9.** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. **See Eph. 1:5, 9, 11.**

l. **Eph. 1:6, 12.** ... to the praise of the glory of his grace, wherein he hath made

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.^m Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ,ⁿ are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified,^o and kept by his power, through faith, unto salvation.^p Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.^q

us accepted in the beloved.... that we should be to the praise of his glory, who first trusted in Christ.

m. **1 Pet. 1:2.** ... elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. **Eph. 2:10.** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. **2 Thess. 2:13.** But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

n. **1 Thess. 5:9–10.** For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. **Titus 2:14.** ... who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

o. **Rom. 8:30.** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. **See Eph. 1:5; 2 Thess. 2:13.**

p. **1 Pet. 1:5.** ... who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

q. **John 10:14–15, 26.** I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.... But ye believe not, because ye are not of my sheep, as I said unto you. **John 6:64–65.** But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. **Rom. 8:28–39.** And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or

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 dishonor and wrath for their sin, to the praise of his glorious justice.^r

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care,^s 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.^t So shall this doctrine afford matter of praise, rever-

nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. **See John 8:47; 17:9; 1 John 2:19.**

r. **Matt. 11:25–26.** At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. **Rom. 9:17–18, 21–22.** For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.... Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. **Jude 4.** For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. **1 Pet. 2:8.** ... and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. **2 Tim. 2:19–20.** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

s. **Rom. 9:20.** Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? **Rom. 11:33.** O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! **Deut. 29:29.** The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

t. **2 Pet. 1:10.** Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. **1 Thess. 1:4–5.**

ence, and admiration of God;^u and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.^w

Chapter 4 Of Creation

1. It pleased God the Father, Son, and Holy Ghost,^a for the manifestation of the glory of his eternal power, wisdom, and goodness,^b 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.^c

... knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

u. **Eph. 1:6.** ... to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. **See Rom. 11:33.**

w. **Rom. 11:5–6, 20.** Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.... Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. **Rom. 8:33.** Who shall lay any thing to the charge of God's elect? It is God that justifieth. **Luke 10:20.** Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. **See 2 Pet. 1:10.**

a. **Rom. 11:36.** For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. **1 Cor. 8:6.** But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. **Heb. 1:2.** [God] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. **John 1:2–3.** The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. **Gen. 1:2.** And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. **Job 33:4.** The Spirit of God hath made me, and the breath of the Almighty hath given me life.

b. **Rom. 1:20.** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. **Jer. 10:12.** He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. **Ps. 104:24.** O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. **Ps. 33:5.** He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

c. **Gen. 1:1–31.** In the beginning God created the heaven and the earth. And

2. After God had made all other creatures, he created man, male and female,^d with reasonable and immortal souls,^e endued with knowledge, righteousness, and true holiness, after his own image;^f having the law of God written in their hearts,^g and power to fulfill it:^h and yet under a possibility of transgressing, being left to the liberty of

the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.... And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. **Ps. 33:6.** By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. **Heb. 11:3.** Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. **Col. 1:16.** For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. **Acts 17:24.** God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. **Ex. 20:11.** For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

d. **Gen. 1:27.** So God created man in his own image, in the image of God created he him; male and female created he them.

e. **Gen. 2:7.** And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. **Eccl. 12:7.** Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. **Luke 23:43.** And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. **Matt. 10:28.** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

f. **Gen. 1:26.** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. **Col. 3:10.** And [ye] have put on the new man, which is renewed in knowledge after the image of him that created him. **Eph. 4:24.** ... and that ye put on the new man, which after God is created in righteousness and true holiness.

g. **Rom. 2:14–15.** For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

h. **Gen. 2:17.** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. **Eccl. 7:29.** Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

their own will, which was subject unto change.ⁱ 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,^k and had dominion over the creatures.^l

Chapter 5 Of Providence

1. God the great Creator of all things doth uphold,^a direct, dis-

i. **Gen. 3:6, 17.** And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.... And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

k. **Gen. 2:17.** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. **Gen. 2:15–3:24.** And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.... And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.... And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.... And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.... Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken....

l. **Gen. 1:28.** And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. **See Gen. 1:29–30; Ps. 8:6–8.**

a. **Neh. 9:6.** Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. **Ps. 145:14–16.** The LORD upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them

pose, and govern all creatures, actions, and things,^b from the greatest even to the least,^c by his most wise and holy providence,^d according to his infallible foreknowledge,^e and the free and immutable counsel

their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. **Heb. 1:3.** ... who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

b. **Dan. 4:34–35.** And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? **Ps. 135:6.** Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places. **Acts 17:25–28.** Neither is [God] worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. **Job 38–41.** Then the LORD answered Job out of the whirlwind, and said, ... Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. ... Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb. ... Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death. ... Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion. ... Hast thou given the horse strength? hast thou clothed his neck with thunder. ... Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. ... Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? ...

c. **Matt. 10:29–31.** Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. **See Matt. 6:26–32.**

d. **Prov. 15:3.** The eyes of the LORD are in every place, beholding the evil and the good. **2 Chron. 16:9.** For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. **Ps. 104:24.** O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. **Ps. 145:17.** The LORD is righteous in all his ways, and holy in all his works.

e. **Acts 15:18.** Known unto God are all his works from the beginning of the world. **Isa. 42:9.** Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. **Ezek. 11:5.** And the Spirit of the

