The Scots Confession

The Preface

The Confession of Faith professed and believed by the Protestants within the Realme of Scotland, published by them in Parliament, and by the Estates thereof Ratified and Approved, as wholesome and sound Doctrine, grounded upon the infallible Truth of Gods Word.

MATTH. 24. And this glad Tydings of the Kingdom shall be preached thorowout the whole world for a Witnesse unto all Nations, and then shall the end come.

The States of Scotland, with the Inhabitants of the same professing Christ Jesus his holy Gospel, To their naturall Countrey-men, and unto all other Realmes and Nations professing the same Lord Jesus with them, Wish Grace, Mercy, and Peace, from God the Father of our Lord Jesus Christ, with the Spirit of righteous Judgement, for Salutation.

Long have we thirsted (dear Brethren) to have notified unto the world the sum of that Doctrine which we professe, and for the which we have sustained infamy and danger. But such hath been the rage of Sathan against us, and against Christ Iesus his Eternall Verity lately now again borne amongst us, that to this day no time hath been granted unto us, to clear our consciences, as most gladly we would have done: For how we have been tossed a whole yeer past, the most part of Europe (as we do suppose) doth understand. But seeing that of the infinite goodnesse of our God (who never suffereth his afflicted utterly to be confounded) above expectation, have we obtained some rest and liberty, we could not but set forth this briefe and plain Confession of such Doctrine as is proposed unto us, and as we believe and professe; partly for satisfaction of our Brethren, whose hearts, we doubt not, have been, and yet are, wounded by the despightfull rayling of such as yet have not learned to speak well: And partly for stopping the mouths of impudent blasphemers, who boldly condemne that which they neither heard nor understood: Not that we judge that the cankred malice of such is able to be cured by this simple Confession; No, we know that the sweet savour of the Gospel is and shall be death unto the sons of perdition. But we have chief respect to our weak and infirme Brethren, to whom we would communicate the bottom of our hearts, lest that they be troubled or carried away by diversity of rumours which Sathan spreadeth against us, to the defeating of this our most godly enterprise; Protesting, That if any man will note in this our Confession any Articles or sentence repugning to Gods holy Word, that it would please him of his gentlenesse, and for Christian charities sake, admonish us of the same in writing; and we upon our Honours and fidelity do promise unto him satisfaction from the mouth of God (that is, from his holy Scriptures) or else Reformation of that which he

shall prove to be amisse. For God we take to Record in our consciences, That from our hearts we abhorre all Sects of Heresie, and all teachers of erroneous doctrine; And that with all humility we embrace the purity of Christs Gospel, which is the onely food of our soules; and therefore so precious unto us, that we are determined to suffer the extremest of worldly danger, rather then that we will suffer our selves to be defrauded of the same. For hereof we are most certainly perswaded, That whosoever denieth Christ Iesus, or is ashamed of him in presence of men, shall be denied before the Father, and before his holy Angels. And therefore by the assistance of the mighty Spirit of the same our Lord Iesus, we firmly purpose to abide to the end in the confession of this our Faith, as the Articles followeth.

I - Of GOD

WE confesse and acknowledge one onely God, *Deut. 6.4. 1 Cor. 8.6. Isai 44.4, 5. 1 Tim. 1.17. 1 King 8.17. 2 Chron. 8 18. Psal. 139.7, 8. Gen. 17.1. 1 Tim. 6.15, 16 Exod 3.14, 15. Matt. 28.19. 1 Joh. 5.7. Gen 1.1. Heb. 11.3. Act. 17.28. Prov. 16.4.* to whom onely we must cleave, whom onely we must serve, whom onely we must Worship, and in whom onely we must put our trust; who is Eternall, Infinite, Unmeasurable, Incomprehensible, Omnipotent, Invisible, one in Substance, and yet distinct into three Persons, The Father, The Son, And the holy Ghost; by whom we confesse and believe all things in heaven and earth, as well Visible as Invisible, to have been Created, to be Retained in their being, and to be Ruled and Guided by his inscrutable Providence, to such end as his eternall Wisedom, Goodnesse and Justice hath appointed them, to the manifestation of his own Glory.

II - Of the Creation of Man

WE confesse and acknowledge this our God to have Created man (to wit, *Gen 1.26, 27* . our first Father Adam) of whom also God formed the Woman, &c. *Col. 3.10.* to his own Image and Similitude; To whom he gave Wisedom, Lordship, Justice, free-Will, and clear Knowledge of himself; so that in the whole Nature of man there could be noted no imperfection: From which Honour and Perfection Man and Woman did both fall; the Woman, *Ephes 4 24 Gen. 3.6. Gen. 2.17.* being deceived by the Serpent; and Man, obeying to the voice of the Woman, both conspiring against the Soveraigne Majesty of God, who in expresse words had before threatned death, if they presumed to eat of the forbidden Tree.

III - Of Originall Sin

BY which transgression, commonly called Originall Sin, was the Image of God utterly defaced in Man, *Psal 51.5. Rom. 5 10. Rom. 7.5. 2 Tim. 2.26. Eph. 2.2, 3. Rom. 5.14, 12. Rom. 6.23. John 3 5. Rom. 5.1. Phil. 1.29.* and he and his Posterity of Nature became enemies to God, slaves to Sathan, servants to Sin, insomuch that Death everlasting

hath had, and shall have power and dominion over all that hath not been, are not, or shall not be regenerate from above; which Regeneration is wrought by the power of the holy Ghost, working in the hearts of the Elect of God an assured Faith in the Promises of God revealed to us in his Word; by which Faith they apprehend Christ Jesus, with the Graces and Benefits promised in him.

IV - Of the Revelation of the Promises

For this we constantly believe, That God, after the fearfull and horrible defection of man from his obedience, *Gen. 3.15. Gen. 3.9. Gen. 12 3. Gen. 15 5, 6. 2 Sam. 7.14. Isai 7.14 Isai 9 6 Hag 2.6 John 8.56.* did seek Adam again, call upon him, rebuke his sin, convince him of the same, and in the end made unto him a most joyfull Promise, to wit, That the Seed of the Woman should breake downe the Serpents head; that is, He should destroy the works of the devill: which Promise, as it was repeated and made more cleer from time to time, so was it embraced with joy, and most constantly retained of all the faithfull, from Adam to Noah, from Noah to Abraham, and from Abraham to David, and so forth to the Incarnation of Jesus Christ; who all (we mean the faithfull Fathers) under the Law, did see the joyfull dayes of Christ Jesus, and did rejoyce.

V - The Continuance, Encrease, and Preservation of his Church

Ezek. 6.5, 6.7, 8, 9, &c. WE most constantly believe, That God Preserveth, Instructeth, Multiplieth, Honoureth, Decoreth, and from death called to Life his Church in all Ages, *Gen. 12.1. Gen. 13.1. Exod. 1.1 Exod. 1.20. Josh 1.3. & 23 4 1 Sam. 10.1. 1 Sam 16 13 2 Sam 7 12 2 King. 17.15, 16,* &c. from Adam, till the coming of CHRIST JESUS in the Flesh: For Abraham he called from his fathers Countrey, him he instructed, his Seed he multiplied, the same he marvellously preserved, and more marvellously delivered from the Bondage and Tyranny of Pharaoh; to them he gave his Lawes, Constitutions and Ceremonies. Them he possessed in the Land of Canaan, to them after Judges, and after Saul, he gave David to be King; to whom he made promise, That of the fruit of his Loynes should one sit forever upon his Regall Seat. To this same people from time to time he sent Prophets to reduce them to the right way of their God, from the which oftentimes they declined by Idolatry. And albeit for their stubborne contempt of Justice, he was compelled to give them into the hands of their enemies, *2 King. 24. 3, 4,* &c. as before he threatned by the mouth of Moses: Insomuch that the holy City was destroyed, *Deu. 28.36, 38,* &c. the Temple burnt with fire, *2 Kin. 25.1. Dan. 9 2. Ezr. 1,* &c. *Hag. 1 14. Zach. 3.1.* and the whole land left desolate the space of seventy yeeres; yet of mercy did he reduce them again to Ierusalem, where the Citie and Temple were reedified, and they against all temptations and assaults of Satan, did abide till the Messias came, according to the promise.

VI - Of the Incarnation of Christ Iesus

When the fulnesse of time came, *Gal 4 4. Luke 1.31. Matth. 1.18. Matth. 2.1. Rom. 1.3. Matth. 1.23.* John. 1.2.45. *1 Tim. 2 5.* God sent his Sonne, his eternall Wisdome, the substance of his own Glory into this World, who took the nature of manhood, of the substance of a woman; to wit, of a Virgine, and that by the operation of the holy-Ghost, and so was born, The just seed of David, The Angel of the great councell of God, The very Messias promised, whom we acknowledge, and confesse, Emanuel, very God and very man, two perfect natures united and ioyned in one person. By which our Confession, we condemne the damnable and pestilent Heresies of Arrius, Martion, Eutiches, Nestorius, and such others, as either denie the Eternitie of his God-head, or the Veritie of his humane nature, or confound them, or yet divide them.

VII - Why it behoveth the Mediatour to be very God and very man

WE acknowledge and confesse, *Ephes. 1.3.4, 15, 6.* That this most wondrous conjunction betwixt the God-head and Man-hood of Christ Jesus, did proceed from the eternall and immutable Decree of God, whence also our salvation springeth and dependeth.

VIII - Of Election

For that same eternall God and Father, *Ephes. 1.11. Matth 25 34. Ephes. 1 21, 22. Heb. 2.7, 8. Psal. 22.11. Heb. 13.20. 1 Pet. 2.24.* & 5. who of meere grace elected us in Christ Jesus his Sonne, before the foundation of the world was laid, appointed him to be our Head, our Brother, our Pastour, and great Bishop of our soules: But because that the enmitie betwixt the justice of God and our sinnes, was such, That no flesh by it self, could, or might have attained unto God; It behoved that the Son of God should descend unto us, *Psal. 130.3. Psal. 143.3. 1 Tim. 2.5.* and take himself a body of our body, flesh of our flesh, and bones of our bones, and so become the perfect Mediatour betwixt God and man; giving power to so many as beleeve in him, to be the sons of God, *John 1.12. John 20.17.* as he himself doth witnesse. I passe up to my Father and your Father, to my God and unto your God: By which most holy fraternity, whatsoever we have lost in Adam, is restored to us again. And for this cause are we nothing afraid to call God our Father, not so much in that he hath created us (which we have common with the reprobate) as for that, that he hath given to us his onely Sonne to be our Brother, *Rom. 5.17, 18.19.* and given unto us grace to acknowledge and imbrace him for our onely Mediatour, as before is said. It behoved further the Messias and Redeemer to be very God and very Man, *Rom. 8.15. Gal. 4.6. Act. 17.26. Heb. 2.11, 12. 1 Pet. 3 18. Isa. 53.8. Act. 2.4. 1 John 1 2.* because he was to suffer the punishment due for our transgressions, and to present himself in the presence of his fathers judgement, as in our person to suffer for our transgression and disobedience, by death to overcome him that was Authour of death. But because the onely God-head could not suffer death, neither could onely the Man-hood overcome the same, he joyned both together in one person, *Act. 20 28. 1 Tim 3.16. John 3.16.* that

the imbecilitie of the one should suffer and be subject to death (which we had deserved) and the Infinite and Invincible power of the other; to wit, of the God-head should triumph, and purchase unto us life, libertie, and perpetuall Victory: and so we confesse, and most undoubtedly beleeve.

IX - Christs Death, Passion, Buriall, &c

Heb. 10.1, 12. Isa 53.5. Heb. 1 2.3. John 1.29. Matth. 26.11. Deut. 21.23. Mark 15.1, 2. Gal 3.13. Luke 23.1, 2. Matth. 26.38. 2 Cor 5. Heb 9 12. Heb. 10.5. That our Lord Jesus offered himself a voluntary Sacrifice unto his Father for us; That he suffered contradiction of sinners; That he was wounded and plagued for our transgressions; That he being the clean and innocent Lambe of GOD, was condemned in the presence of an earthly Judge; that we might be absolved before the Tribunall Seat of our God: That he suffered not onely the cruell death of the Crosse (which was accursed by the sentence of God) but also, That he suffered for a season the wrath of his Father, which sinners had deserved. But yet we avow, That he remained the onely welbeloved and blessed Sonne of his Father, even in the midst of his anguish and torment, which he suffered in body and soule, to make the full satisfaction for the sinnes of his people. After the which, we confesse and avow, That there remains no other sacrifice for sinnes; which if any affirme, we nothing doubt to avow, That they are blasphemous against Christs Death, and the everlasting purgation and satisfaction purchased unto us by the same.

X - Resurrection

WE undoubtedly beleeve, That in so much as it was impossible that the paines of death should retain in bondage the Authour of life, *Act. 2.23. Act. 3.26. Rom. 6.5, 11. Act. 2.24 Rom. 4 25. Heb. 2.14, 15. Matth. 28 John 20.27* & 21.7. that our Lord Jesus Crucified, Dead, and Buried, who descended into hell, did rise again for our Justification, and destroying him who was the authour of death, brought life again to us that were subject to death, and to the bondage of the same: We know that his Resurrection was confirmed by the testimony of his very enemies. By the Resurrection of the dead, *Luke 24.41, 42, 43.* whose sepulchres did open, and they did arise and appeared to many within the City of Ierusalem. It was also confirmed by the testimonie of Angels, and by the sences and judgements of his Apostles and others, who had conversation, and did eat and drink with him after his Resurrection. *Joh. 21.12, 13.*

XI - Ascension

WE nothing doubt, *Luke 24.51. Act. 1.9. Matth. 28.6. Matth. 16.9. Luke 24 6. John 20.9. Matth. 28 18. 1 John 2.1. 1 Tim. 2.5. Psal. 110 1. Matth. 22 44. Matth. 12 36. Luke 20.42.43 Acts 1.1. Acts 3.19. 1 Thess. 1.4, 5, 6, 7, 8.* but that the self-same Bodie, which was born of the Virgin, was Crucified, Dead and Buried, and which did rise again, did ascend into the Heavens, for accomplishment of all things: Where, in our names, and for our

comfort, he hath received all power in heaven and in earth: Where he sitteth at the right hand of the Father, enthronized in his Kingdome, Advocate and onely Mediatour for us; which glory, honour, and prerogative, he alone amongst the Brethren shall possesse, till that all his enemies be made his foot stoole, as that we undoubtedly beleeve they shall be in the finall judgement, to the execution whereof, we certainly beleeve that the same our Lord Jesus shall visibly and apparantly returne, as that he was seene to ascend. And then we firmely beleeve that the time of refreshing and restitution of all things shall come, *Matth. 25.34. Revel. 21.27. Esay 66.24 Matth 25.41. Mark 9.44, 46, 48* insomuch that those that from the beginning have suffered violence, injury and wrong for righteousnesse sake, shall inherite the blessed immortality promised from the beginning. But contrary wayes the stubborn, cruell, inobedient, oppressors, filthy persons, adulterers, and all sorts of unfaithfull men, shall be cast into the dungeon of utter darknesse, *Matth. 22.13. 2 Pet. 3 11. 2 Cor. 5.11. Luke 21.28. John 15.4,* &c. *Esay 7.14. Ephes. 1.22. Col. 1.18. Heb. 9.11, 15. Heb. 10.21. 1 John 2.1. 1 Tim. 2.5.* where their worme shall not die, neither yet their fire bee extinguished: the remembrance of the which day, and of the judgement to be executed in the same, is not onely to us a Bridle, whereby our carnall lusts are refrained, but also such inestimable comfort, that neither may the threatning of worldly Princes, neither yet the feare of temporall death and present danger move us to renounce and forsake that blessed societie, which we the members have with our Head and onely Mediatour Christ Jesus; whom we confesse and avow to be the Messias promised, the onely Head of the Church, our just Lawgiver, our onely High Priest, Advocate and Mediator. In whose honours and Offices, if a man or Angell presume to intrude themselves, we utterly detest and abhorre them, as blasphemous to our Soveraigne and Supreame Governour Christ Jesus.

XII - Faith in the Holy Ghost

This our faith, *Matth. 16.17. John 14 26. John. 14.11. Acts 5.4. John 16.13. Col. 2.13. Ephes. 2.1. John 9.39. Revel 3.13.* and the assurance of the same proceedeth not from flesh and blood; that is to say, from no naturall powers within us, but is the inspiration of the Holy Ghost, whom we confesse, God equall with the Father, and with the Sonne, who sanctifieth us, and bringeth us into all veritie by his own operation, without whom we should remaine for ever enemies to God, and ignorant of his Sonne Christ Jesus. For of nature we are so dead, so perverse and blinde, that neither we can feel when we were pricked, see the light when it shineth, nor assent to the will of God when it is revealed, unlesse the Spirit of the Lord Jesus quicken that which is dead, *Matth. 17.17. Matth 9.19. Luke 9 41. John 6 63. Mic 7.8. 1 King. 8.8. Psal. 100.3. Rom. 5.10. John 3.5. Tit. 3.5. Rom. 5 8. Phil. 3.9. Phil. 1.6. 2 Cor. 3.5. Ephes 1 6.* removeth the darknesse from our mindes, and boweth our stubborne hearts to the obedience of his blessed will, and so as we confesse that God the Father created us when we were not, as his Sonne our Lord Jesus redeemed us, when we were enemies to him; So also we confesse that the Holy Ghost doth sanctifie, and regenerate us without all respect of any merit proceeding from us, be it before, or be it after our regeneration. To speak this one thing yet in more plain words, as we willingly spoile our selves of all honour and glory of our own Creation and Redemption, so do we also of our regeneration

and sanctification; for of our selves we are not sufficient to thinke one good thought, but he who hath begun the good work in us, is onely he that continueth us in the same, to the praise and glory of his undeserved grace.

XIII - The cause of good works

Ephes. 2.10. Phil. 2.13. John 15.5. Rom. 8.9. SO that the cause of good Works we confesse to be, not of free Will, but the Spirit of the Lord Iesus, who dwelling in our hearts by true faith, bringeth forth such good works, as God hath prepared for us to walke in; for this we most boldly affirme that blasphemie, it is to say that Christ Jesus abideth in the heart of such, as in whom there is no spirit of sanctification; and therefore we feare not to affirme, that Murderres, Oppressors, cruell Persecutors, Adulterers, Whoremongers, filthy Persons, Idolaters, Drunkards, Theeves, and all workers of iniquitie, have neither true faith, neither any portion of the Spirit of Sanctification, which proceedeth from the Lord Jesus, so long as they obstinately continue in their wickednesse. For how soon so ever the Spirit of the Lord Jesus (which Gods Elect Children receive by true faith) taketh possession in the heart of any man, *Rom. 7.15, 16, 17.* so soon doth he regenerate and renew the same man, so that he begins to hate that which before he loved, and beginneth to love that which before he hated; *Gal. 5.17.* and from thence cometh that continuall battaile, which is betwixt the flesh and the Spirit in Gods Children, while the flesh and naturall man (according to their own corruption) lusteth for things pleasing and delectable to it self, grudgeth in adversitie, is lifted up in prosperitie, and at every moment is prone and ready to offend the Majestie of God; *Rom. 8 16. Rom. 7.24. Rom. 8 22. Ephes 4.17, 18, 19.* but the Spirit of God which giveth witnessing unto our spirit, that we are the sonnes of God, maketh us to resist the Devill to abhorre filthie pleasures, to groane in Gods presence for deliverance from this bondage of corruption, and finally to triumph over sinne, that it reigne not in our mortall bodies. This battaile have not the carnall men, *2 Tim. 2.26.* being destitute of Gods Spirit, but do follow and obey sinne with greedinesse, and without repentance, even as the Devill and their corrupt lusts do prick them. But the Sons of God (as afore is said) do fight against sin, do sob and mourn when they perceive themselves tempted to iniquity, and if they fall, they rise again with earnest and unfained repentance: and these things they do not by their own power, but the power of our Lord Jesus (without whom they were able to do nothing) worketh in them all that is good. *John 15 5.*

XIV - What works are reputed good before God

WE confesse and acknowledge, *Exod. 20.3,* &c. *Deut. 4.7,* &c. That God hath given to man his holy Law, in which not onely are forbidden all such works as displease and offend his godly Majesty, but also are commanded all such as please him, and as he hath promised to reward. And these works be of two sorts; the one are done to the honour of God; the other to the profit of our neighbours: *Luke 1.75. Mica 6.7.* And both have the revealed Will of God for their assurance; To have one God, To worship and

honour him, To call upon him in all our troubles, To reverence his holy Name, To hear his Word, To believe the same, To communicate his holy Sacraments, are the works of the first Table. *Ephes 6.17. Ezech. 22.1,* &c. *1 Cor 6.19, 20 1 The 4.4, 5, 6 Jer. 22.3 9 9,* &c. To honour father and mother, Princes, Rulers, and superiour Powers, To love them, To support them, yea, To obey their Charges (not repugning to the Commandment of God) To save the life of Innocents, To represse tyranny, To defend the oppressed, To keep our bodies clean and holy, *Esay 50.1,* &c. *1 Thess. 4 6. Rom 13.2. Ezek. 22.13. 1 John 3 4.* To live in sobriety and temperance, To deal justly with all men, both in word and deed; and finally, To represse the appetite of our neighbours hurt, are the good works of the second Table, which are most pleasing and acceptable unto God, as those works are commanded by himself. The contrary thereof is sin most odious, which always displeaseth him, and provoketh him to anger; as, Not to call upon him alone when we have need, Not to hear his Word with reverence, To contemne and despise it, To have or to worship Idols, To maintain and defend Idolatry, Lightly to esteem the reverent Name of God, To profane, abuse, or contemne the Sacraments of Christ Jesus, *Rom. 14.23.* To disobey or resist any that God hath placed in Authority (while they passe not over the bounds of their Office) To murther, or consent thereunto, *Heb. 11.6.* To bear hatred, or to suffer Innocent blood to be shed, *1 Sam. 15.22.* if we may gainstand it; and finally, The transgressing of any other Commandment in the first or second Table, we confesse and affirm to be sin, *1 Cor. 10.31.* by the which Gods hot displeasure is kindled against the proud and unthankfull world: *1 John 3.4.* So that good works we affirme to be those onely that are done in Faith, and at Gods Commandment, who in his Law hath expressed what be the things that please him: *Esay 29.13.* And evill works we affirme, not onely those that are expresly done against Gods Commandment, *Matth. 15.9.* but those also that in matters of Religion, and worshipping of God, have no assurance, but the invention and opinion of man, *Mar. 7.7.* which God from the beginning hath ever rejected, as by the Prophet Isaiah, and by our Master Christ Jesus, we are taught in these words; In vaine do they worship me, teaching doctrines which are the Precepts of men.

XV - The perfection of the Law, and the imperfection of man

Levit. 18.5. Gal. 3.12. 1 Tim. 1.8. Rom. 7.12. Psal. 19.7, 8, 9. Deut. 5.29. Rom. 10.3. 1 Kin. 8.46 . 2 Chron. 6.36. Eccles. 7.22. Prov. 20.9. 1 Ioh. 1.8. Iohn 1.18. Rom. 10.4. Gal. 3 13. Deut. 27.26. Phil. 2.15. Isai. 64.6. Luk. 17.10. The Law of God we confesse and acknowledge most just, most equall, most holy and most perfect, commanding those things, which being wrought in perfection, were able to give life, and to bring man to eternall felicity. But our Nature is so corrupt, so weak and imperfect, that we are never able to fulfill the works of the Law in perfection; yea, if we say we have no sin (even after we are regenerate) we deceive our selves, and the Verity of God is not in us. And therefore it behoveth us to apprehend Christ Jesus with his Justice and Satisfaction, who is the End and Accomplishment of the Law to all that believe, by whom we are set at this liberty, that the curse and malediction of God fall not upon us, albeit we fulfill not the same in all points: For God the Father beholding us in the Body of his Son Christ Jesus, accepteth our unperfect obedience, as it were perfect, and covereth

our works which are defiled with many spots, with the Justice of his Son. We do not mean that we are set so at liberty, that we owe no obedience to the Law (for that before we have plainly confessed) but this we affirm, That no man in earth (Christ Jesus onely excepted) hath given, giveth, or shall give in work, that obedience to the Law, which the Law requireth; But when we have done all things, we must fall down and unfainedly confesse, That we are unprofitable servants. And therefore whosoever boast themselves of the merits of their own works, or put their trust in the works of Supererogation, they boast themselves of that which is not, and put their trust in damnable Idolatry.

XVI - Of the Church

AS we believe in one God, the Father, Son, and holy Ghost, so do we most earnestly believe, *Mat. 28.20.* That from the beginning there hath beene, now is, *Ephes. 1.4. Col. 1.18.* and to the end of the world shall be, A Church; that is to say, A Company and Multitude of men chosen of God, who rightly worship and embrace him by true faith in Christ Jesus, *Ephes. 5.23, 24, 25, 26.* who is the onely Head of the same Church, which also is the Body & Spouse of Christ Jesus, which Church is catholike, that is, Universal, because it containeth the elect of all Ages, all Realms, Nations and Tongues, be they of the Jews, or be they of the Gentiles, who have Communion or Society with God the Father, and with his Son Christ Jesus, *Apoc. 7.8.* through the Sanctification of his holy Spirit; and therefore it is called, Communion (not of profane persons) but of Saints, *Ephes. 2.19.* who as Citizens of the heavenly Ierusalem, have the fruition of the most inestimable benefits; to wit, of one God, one Lord Jesus, one Faith, and one Baptisme; without the which Church there is neither life nor eternall felicity: And therefore we utterly abhorre the blasphemy of those that affirm, That men that live according to equity and justice shall be saved, what Religion soever they have professed: For as without Christ Jesus there is neither life nor salvation: so shall there none bee participant thereof, but such as the Father hath given unto his Sonne Christ Jesus, and those that in time come to him, avow his doctrine, *Iohn 5.24. Iohn 17.6. 2 Tim. 2.19 Iohn 13.14. Ephes. 1.10. Col. 1.10. Heb. 12.4.* and beleeve in him (we comprehend the Children, with the faithfull Parents) This Church is invisible, known onely to God, who alone knoweth whom hee hath chosen, and comprehendeth as well (as is said) the Elect that be departed (commonly called the Church triumphant) as those that yet live, and fight against sin and Sathan, as shall live hereafter.

XVII - The immortalitie of the Soules

The Elect departed are in peace, *Apoc. 14.13. Isai. 25. 8. Apoc 7.16, 17. Apoc. 21.4. Apoc. 16.10, 11 Isai. 66.24. Mark 9.44, 46, 48.* and rest from their labours, not that they sleep, and come to a certain oblivion (as some fantastick heads do affirme) but that they are delivered from all fear, all torment, and all temptation, the which we and all Gods Elect are subject unto in this life, and therefore doe bear the name of the Church

militant. As contrary wayes the reprobate and unfaithfull departed, have anguish, *Luke 23.43. Luke 16.24, 25.* torment and paine, that cannot be expressed, so that neither are the one nor the other in such sleepe, that they feele not joy or torment, as the Parable of Christ Jesus in the sixteenth of Luke, his words to the Theefe. *Apoc. 6.9, 10.* and these words of the souls crying under the Altar: O Lord, thou that art righteous and just, how long shalt thou not revenge our blood upon them that dwell upon the earth, doth plainly testifie.

XVIII - Of the Notes by the which the true Church is discerned from the false, and who shall be Iudge of the Doctrine

Because that Sathan from the beginning hath laboured to deck his pestilent Synagogue with the Title of the Church of God, *Gen. 4.8. Gen. 21.9. Gen. 27.41. Mat. 23.34. Ioh. 15.18, 19.* and hath inflamed the hearts of cruell murtherers to persecute, trouble and molest the true Church and Members thereof, as Cain did Abel, Ishmael, Isaac, Esau, Iacob, and the whole Priesthood of the Iewes, Jesus Christ himself, *Iohn 11 35. Ioh. 15.20, 24.* and his Apostles after him. It is a thing most requisite, that the true Church be discerned from the filthy Synagogue, by cleere and perfect Notes, *Act. 4.1,* &c. *Act 5.17,* &c. *Gen. 4 1. Psal. 48.1, 2.* lest we being deceived, receive and embrace to our own condemnation the one for the other. The Notes, Signes, and assured Tokens whereby the Immaculate Spouse of Christ Jesus is knowne from the horrible Harlot the Church malignant, *Mat 5.35. Iohn 12.42. Ephes. 2.20. Act. 2.42.* we affirm, are neither antiquity, title usurped, lineall descents, place appointed, nor multitude of men approving any errour; For Cain in age and title was preferred to Abel and Seth. Ierusalem had prerogative above all places of the earth, *Iohn 10, 27.* where also were the Priests lineally descended from Aaron, and greater multitude followed the Scribes, *Iohn 18.37.* Pharisees, and Priests, then unfainedly believed and approved Christ Jesus and his Doctrine; *1 Cor. 1 13.* and yet (as we suppose) no man of whole judgement will grant that any of the forenamed were the Church of God: The Notes therefore of the true Church of God, we beleeve, confesse, and avow, to be first the true preaching of the Word of God; *1 Cor. 11.20, 23.* in which God hath revealed himself to us, as the writings of the Prophets and Apostles doe declare. *Mat. 28 19 20 Mark 16.15. Rom 4 11. Matth 18 20. 1 Cor 1.2. 2 Cor. 1.1. Gal. 1 2. Ephes. 1 1. Acts 16.9, 10.18.* Secondly, the right administration of the Sacraments of Christ Jesus, which must be annexed to the word and promise of God, to seale and confirme the same in our hearts. Lastly, Ecclesiasticall discipline uprightly ministred, as Gods Word prescribeth, whereby vice is repressed, and vertue nourished, wheresoever then these former Notes are seen, and of any time continuall (be the number never so few above two or three) there without all doubt is the true Church of Christ, who according to his promise is in the midst of them; *1 Cor. 1.* &c. *Act. 20.17,* &c. *John 20.31. 2 Tim 3 16 17 2 Pet. 1 20, 21.* not of that universall (of which we have before spoken) but particular, such as was in Corinthus, Galatia, Ephesus, and other places in which the Ministerie was planted by Paul, and were of himselfe named the Churches of God: and such Churches we the Inhabitants of the Realme of Scotland, professours of Christ Jesus, confesse us to have in our Cities, Townes, and places reformed: For the Doctrine taught in our Churches, is contained in the written Word of God, to wit, in the Books

of the New and Old Testaments; in those Books we meane, which of ancient have been reputed Canonicall, in the which we affirme that all things necessary to be beleeved for the salvation of mankinde is sufficiently expressed. *John 5 29.* The interpretation whereof, we confesse, neither appertaineth unto any private nor publike person; neither yet to any Church for any preheminence or prerogative personall or locall, which one hath above another, but appertaineth to the Spirit of God, *Ephes 4 4* by the which also the Scripture was written. When controversie then hapneth for the right understanding of any place or sentence of Scripture, or for the reformation of any abuse within the Church of God, we ought not so much to looke what men before us have said and done, as unto that which the Holy Ghost uniformly speaketh within the body of the Scriptures, and unto that which Christ Jesus himself did, and commanded to be done. For this is a thing universally granted, That the Spirit of God, which is the Spirit of unitie, is in nothing contrary to himselfe. If then the interpretation, determination or sentence of any Doctor, Church or Councell, repugne to the plain Word of God, written in any other place of Scripture, it is a thing most certain that there is not the true understanding and meaning of the Holy Ghost; supposing that Counsels, Realms, and Nations have approved and received the same. For we dare not receive and admit any Interpretation, which oppugneth to any principall point of our faith, or to any other plain text of Scripture, or yet to the rule of charitie.

XIX - The Authoritie of the Scriptures

AS we beleeve and confesse the Scriptures of God sufficient to instruct, and make the man of God perfect, *2 Tim. 3.16, 17* so do we affirm and avow the Authoritie of the same to be of God, and neither to depend on men nor Angels: We affirme therefore, That such as alleadge the Scriptures to have no authority, but that which is received from the Church, to be blasphemous against God, and injurious to the true Church, which alwayes heareth and obeyeth the voice of her own Spouse and Pastour, *Iohn 10.27.* but taketh not upon her to be Mistresse over the same.

XX - Of the Generall Councells, of their Power, Authoritie, and Cause of their Convention

AS we not rashly condemne that which godly men assembled together in Generall Councells, lawfully gathered, have proponed unto us: *Gal 2.11, 12, 13, 14.* So without just examination dare we not receive whatsoever is obtruded unto men, *1 Tim. 4.1, 2, 3 . Col. 2.18, 19, 20, 21, 22, 23.* under the name of Generall Councells, for plain it is, that as they were men, so have some of them manifestly erred, and that in matters of great weight and importance. So far then as the Councell proveth the Determination and Commandment, that it giveth by the plain Word of God, so far do we reverence and imbrace the same. But if men under the name of a Councell pretend to forge unto us new Articles of our Faith, or to make Constitutions repugning to the Word of God, *Act. 15.1,* &c. then utterly we must refuse the same, as the Doctrine of Devils, which

draweth our souls from the voice of our onely God, to follow the Doctrines and Constitutions of men. The cause then why Generall Councells convened, *1 Tim. 3.15. Heb. 3.2. 1 Cor. 14.40.* was neither to make any perpetuall Law (which God before had not made) neither yet to forge new Articles of our beliefe, neither to give the Word of God authority, much lesse to make that to be his Word, or yet the true interpretation of the same, which was not before by his holy Will expressed in his Word. But the cause of Councells (we mean of such as merited the name of Councels) was partly for Confutation of Heresies, and for giving publike Confession of their Faith to the posterities following, which both they did by the authority of Gods written Word, and not by any opinion or prerogative that they could not erre, by reason of their generall assembly. And this we judge to have been the chiefe cause of Generall Councells. The other was for good policie and Order to be constituted and observed in the Church, in which (as in the house of God) it becometh all things to be done decently, and in order: not that we think that one Policie, and one Order in Ceremonies can be appointed for all ages, times, and places; for as Ceremonies (such as men have devised) are but temporall, so may, and ought they to be changed, when they rather foster superstition, then that they edifie the Church using the same.

XXI - Of the Sacraments

AS the Fathers under the Law, *Gen. 17.10. Exod. 12.32. Gen. 17.4. Num. 9.13.* besides the verity of the Sacrifices had two chief Sacraments; to wit, Circumcision and the Passeover, the despisers and contemners whereof were not reputed for Gods people: so we acknowledge and confesse, That we now in time of the Gospel, have two chief Sacraments onely, instituted by the Lord Jesus, and commanded to be used by all those that will be reputed to be Members of his Body; to wit, *Mat. 28.19. Mar. 16.17. Mat. 26.26. Mar. 14.22. Luke 22.19. 1 Cor. 11.24.* & 10.16. Baptisme; and, The Supper, or Table of the Lord Jesus, called, The Communion of his Body and Blood. And these Sacraments (as well of the Old as of the New Testament) were instituted of God, not onely to make a visible difference betwixt his people, and those that were without his league; but also to exercise the Faith of his children, and by participation of the same Sacraments, to seale in their hearts the assurance of his promise, and of that most blessed Conjunction, Union, and Societie, which the Elect have with their Head, Christ Jesus. And thus we utterly condemne the vanity of those, that affirme Sacraments to be nothing else but naked and bare signes: *Rom. 6.3, 4, 5. Gal. 3.27.* No, we assuredly beleeve, That by Baptisme we are ingrafted into Jesus Christ, to be made partakers of his Justice, by the which our sinnes are covered and remitted. And also, That in the Supper rightly used, Christ Jesus is so joyned with us, that he becometh the very nourishment and food of our soules. Not that we imagine any Transubstantiation of Bread into Christs naturall Body; and of Wine into his naturall Blood (as the Papists have perniciously taught, and damnably beleeved) but this Union and Communion which we have with the Body and Blood of Christ Jesus in the right use of the Sacraments, is wrought by operation of the holy Ghost, who by true Faith carrieth us above all things that are visible, *Mar. 16.19. Luke 24.51. Act. 1.11. Act. 3.21. 1 Cor. 10,* &c. carnall, and earthly, and maketh us to feed upon the Body and Blood of Christ Jesus, which was once broken and shed for us, which now is in the

heaven, and appeareth in the presence of his Father for us. And yet notwithstanding the far distance of place which is betwixt his Body now glorified in the heaven, and us now mortall in this earth: Yet we most assuredly beleeve, That the Bread that we break is the Communion of Christs Body; and, The Cup which we blesse, is The Communion of his Blood. So that we confesse and undoubtedly beleeve, That the faithfull in the right use of the Lords Table, *Ephes. 5.30. Matth. 27.50. Mar. 15.37. Luke 23.46. John 19.30.* & 6.51, 53, 54, 55, 56, 57, 58. so do eat the Body and drink the Blood of the Lord Jesus, That he remaineth in them, and they in him: Yea, That they are so made flesh of his flesh, and bones of his bones, That as the eternall God-head hath given to the flesh of Christ Jesus (which of the owne condition and nature was mortall, and corruptible) life and immortalitie, so doth Christ Jesus Flesh and Blood eaten and drunken by us, give to us the same prerogatives; which albeit we confesse, are neither given unto us at that onely time, neither yet by the proper power and vertue of the Sacraments onely; yet we affirme, That the faithfull in the right use of the Lords Table hath such conjunction with Christ Jesus, as the naturall man cannot comprehend: yea, and further we affirme, That albeit the faithfull oppressed by negligence, and manly infirmity, doth not profit so much as they would at the very instant action of the Supper, yet shall it after bring forth fruit; as lively seed sowne in good ground; for the holy Spirit which can never be divided from the right institution of the Lord Jesus, wil not frustrate the faithfull, of the fruit of that mysticall action; but all this we say cometh by true Faith, which apprehendeth Christ Jesus, who onely maketh his Sacraments effectuall unto us, and therefore whosoever slandereth us, as though we affirmed or beleeved Sacraments to be onely naked and bare signes, do injurie unto us, and speak against a manifest truth. But this liberally and frankly we must confesse, That we make a distinction betwixt Christ Jesus in his eternall substance, and betwixt the elements in the Sacramentall signes. *1 Cor. 11.28, 29.* So that we will neither worship the signes, in place of that which is signified by them, neither yet do we despise and interpret them, as unprofitable and vain, but do use them with all reverence, examining our selves diligently before that so we do, because we are assured by the mouth of the Apostle, that such as eat of that Bread, and drink of that Cup unworthily, are guilty of the Body and Blood of the Lord Jesus.

XXII - Of the right administration of the Sacraments

That Sacraments be rightly ministred, we judge two things requisite: The one, that they be ministred by lawfull Ministers, whom we affirme to be onely they that are appointed to the Preaching of the Word, into whose mouthes God hath put some Sermon of Exhortation, they being men of lawfull choosing thereto by some Church. The other, That they be ministred in such elements, and in such sort as God hath appointed. Else we affirme, That they cease to be right Sacraments of Christ Jesus. And therefore it is, that we flee the societie with the Papisticall Church, in participation of their Sacraments; First, because their Ministers are no Ministers of Jesus Christ (yea, *Mat. 26.26,* &c *Mar. 14.22,* &c *Luk. 22.19,* &c *1 Cor. 11.24.* which is more horrible) they suffer women, whom the holy Ghost will not suffer to teach in the Congregation, to Baptize. And secondly, because they have so adulterate, both the one Sacrament and the other, with their own inventions, that no part of Christs

action abideth in the originall purity, for Oyl, Salt, Spittle, and such like in Baptisme, are but mens inventions, Adoration, Veneration, bearing through Streets and Townes, and keeping of bread in Boxes, are prophanation of Christs Sacraments, and no use of the same: For Christ Jesus said, Take and eat, &c. Do ye this in remembrance of me. By which words and charge he sanctified Bread and Wine to be the Sacrament of his Body and Blood; to the end, that one should be eaten, and that all should drink of the other, and not that they should be kept to be worshipped and honoured as God, as the blinde Papists have done heretofore, who also have committed Sacriledge, stealing from the people one part of the Sacrament; to wit, The blessed Cup. Moreover, that the Sacraments be rightly used, it is required, That the end and cause why the Sacraments were instituted, be understood and observed, as well of the Minister as the Receivers: for if the opinion be changed in the Receiver, the right use ceaseth: which is most evident by the rejection of the sacrifices (as also if the teacher teach false Doctrine) which were odious and abhominable unto God (albeit they were his own ordinances) because that wicked men used them to another end then God hath ordained. The same affirm we of the Sacraments in the Papisticall Church, in which we affirm the whole action of the Lord Jesus to be adulterate, as well in the externall form, as in the end and opinion; What Christ Jesus did, Note. and commanded to be done, is evident by the three Evangelists who speak of the Sacrament, & by S. Paul; what the Priest doth at his Altar, we need not to rehearse. The end and cause of Christs institution, and why the self-same should be used, is expressed in these words, Do ye this in remembrance of me, *1 Cor. 11.25, 26* as oft as ye shall eat of this Bread, and drink of this Cup, ye shall shew forth (that is, extoll, Preach, magnifie and praise) the Lords death till he come. But to what end, and in what opinion the Priests say their Masses, let the words of the same their own Doctours and Writings witnesse; to wit, That they are Mediatours betwixt Christ and his Church, *Heb. 9.27, 28* to offer unto God the Father, a Sacrifice propitiatorie for the sinnes of the quick and the dead: Which Doctrine, as blasphemous to Christ Jesus, and making derogation to the sufficiencie of his onely Sacrifice once offered for purgation of all those that shall be sanctified, we utterly abhorre, detest, and renounce.

XXIII - To whom Sacraments appertaine

Col. 2.11, 12 WE confesse and acknowledge, That Baptisme appertaineth as well to the infants of the faithfull, as unto those that be of age and discretion; *Rom. 4.11. Gen. 17.10. Mat. 28.19.* And so we condemne the errour of the Anabaptists, who deny Baptisme to appertaine to children, before that they have Faith and understanding. But the Supper of the Lord we confesse to appertaine onely to such as be of the houshold of Faith, and can try and examine themselves, as well in their Faith, as in their duties towards their neighbours. Such as eat at that holy Table without Faith, *1 Cor. 11.28, 29.* or being at dissension and division with their brethren do eat unworthily. And therefore it is, that in our Churches Ministers take publike and particular examination of the knowledge and conversation of such as are to be admitted to the Table of the Lord Jesus.

XXIV - Of the Civill Magistrate

Rom. 13.1. Titus 3.1. 1 Peter 2.13. WE confesse and acknowledge Empires, Kingdomes, Dominions and Cities, to be distincted and Ordained by God, the powers and authorities in the same (be it of Emperours in their Empires, of Kings in their Realms, Dukes and Princes in their Dominions, or of other Magistrates in free Cities) to be Gods holy Ordinance, ordained for manifestation of his owne glory, and for the singular profit and commoditie of mankinde. *Rom. 13.2.* So that whosoever goeth about to take away, or to confound the whole state of Civill Policies, now long established; We affirm the same men not onely to be enemies to mankinde, but also wickedly to fight against Gods expresse will. *Rom. 13.7.* We further confesse and acknowledge, That such persons as are placed in authority, are to be loved, honoured, feared, and holden in most reverent estimation, because they are the Lieutenants of God, in whose Session God himself doth sit and judge (yea, *1 Pet 2.17. Psal 82.1.* even the Judges and Princes themselves) to whom by God is given the sword, to the praise and defence of good men, and to revenge and punish all open malefactours. To Kings, moreover Princes, Rulers, and Magistrates, we affirme, that chiefly and most principally the conservation and purgation of Religion appertaineth, so that not only they are appointed for civill policie but also for maintenance of the true Religion, and for suppressing of Idolatry and Superstition whatsoever, 1 Chron. 22, 23, 24, 25, 26. Chap. 2 Chron. 29, 30, 31. chap. *2 Chron. 34,* & 35. chap. as in David, Iosaphat, Ezekias, Iosias, and others highly commended for their zeal in the cause, may be espied. And therefore we confesse and avow, that such as resist the supreme Powers (doing that which appertaineth to their charge) do resist Gods Ordinance, and therefore cannot be guiltlesse: And further we affirme, that whosoever deny unto them their aide, counsell, and comfort, while the Princes and Rulers vigilantly travell in the executing of their Office, that the same men denie their help, support and counsell to God, who by the presence of his Lieutenant craveth it of them.

XXV - The gifts freely given to the Church

Albeit that the word of God truly preached the Sacraments rightly ministred, and discipline executed according to the Word of God, be the certain and infallible signes of the true Church, *Mat. 13.24, 25, 26,* &c. yet doe we not so meane, that every particular person joyned with such a company, be an Elect Member of Christ Jesus, for we acknowledge and confesse that Darnell, Cockle, and Chaffe may be sowne, grow in great abundance, lie in the middest of the Wheate, *Mat. 13 20, 21* that is, the Reprobate may be joyned in the societie of the Elect, and may externally use with them the benefits of the Word and Sacraments. *Rom. 10.9, 13.* But such being but temporall professors in mouth, but not in heart, doe fall backe and continue not to the end. And therefore have they no fruit of Christs death, resurrection and ascension. But such as with heart unfained beleeve, and with mouth boldly confesse the Lord Jesus (as before we have said) shall most assuredly receive these gifts, *Rom. 7,* &c. *2 Cor. 5.21.* first in this life remission of sinnes, and by faith onely in Christs blood, in

so much, that albeit sinne remain and continually abide in these mortall bodies, *John 5.28, 29. Apoc 20.13.* Iob 19.25, 26, 27. yet it is not imputed unto us, but is remitted and covered with Christs justice. Secondly, in the generall judgement there shall be given to every man and woman resurrection of the flesh For the Sea shall give her dead, the earth those that therein be inclosed; yea, the Eternall our God shall stretch out his hand upon the dust, *Mat 25 31. Apoc. 14.10.* and the dead shall arise incorruptible, and that in the substance of the same flesh that every man now bears, to receive according to their works glory or punishment, for such as now delight in vanitie, *Rom. 2.7, 8, 9, 10.* crueltie, filthinesse, superstition, or idolatry shall be adjudged to the fire inextinguible, *Phil. 3 21. 1 Cor. 15.28.* in the which they shall be tormented for ever, as well in their bodie, as in their soules; which now give to serve the devill in all abomination. But such as continue in well doing to the end, boldly professing the Lord Jesus, we constantly beleeve, that they shall receive glory, honour, and immortality, to reigne for ever in life everlasting with Christ Jesus, to whose glorified Body all his Elect shall be made like, when he shall appear againe to Judgment, and shall render up the Kingdom to God his Father, who then shall be, and ever shall remain All in All things God blessed for ever: To whom, with the Son, and with the holy Ghost, be all Honour and Glory, now and for ever. Amen.

Arise, O Lord, and let thine enemies be confounded; let them flie from thy presence that hate thy holy Name: Give thy servants strength to speake thy Word in boldnesse, and let all Nations attain to thy true knowledge.

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