

The Westminster Assembly Project

The proceedings of the Assembly of Divines upon the Thirty nine Articles of the Church of England

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Thomason E.516[3*].

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e Mat. 25. 31.
to the end.
Rom. 2. 5, 6.
Rom. 9. 22, 23.
Mat. 25. 21
Acts 3. 19.
2 Thes. 1. 7, 8,
9, 10.

f 2 Pet. 3. 11, 14.
2 Cor. 5. 10, 11
2 Thes. 1. 5,
6, 7.
Luke 21. 27,
28.
Rom. 8. 23,
24, 25.
g Mat. 24. 36,
42, 43, 44.
Mark 13. 35,
36, 37.
Luk. 12. 35, 36
Rev. 22. 20.

II. The End of Gods appointing this Day, is, for the manifestation of the Glory, of his Mercy, in the eternal salvation of the Elect; and, of his Justice, in the damnation of the Reprobate, who are wicked, and disobedient. For, then, shall the Righteous go into everlasting life, and receive that fulness of Joy and Refreshing, which shall come from the presence of the Lord: but, the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal Torments, and be punished with everlasting destruction from the presence of the Lord, and from the Glory of his Power (e).

III. As Christ would have us to be certainly persuaded, That there shall be a Day of Judgement, both to deter all men from sin, and for the greater consolation of the Godly in their Adversity (f); so, will he have that Day unknown to men, that they may shake off all carnal Security, and be always watchful, because they know not at what hour the Lord will come; and, may be ever prepared to say, Come Lord Jesus, come quickly, Amen (g).

Charles Herle, Prolocutor.

Cornelius Burges, Assessor.

Herbert Palmer, Assessor.

Henry Robroughe, Scriba.

Adoniram Byfield, Scriba.

FINIS.



The Proceedings of the Assembly of Divines upon the Thirty nine Articles of the Church of ENGLAND.

To the honourable house of COMMONS
assembled in Parliament.



He Assembly at their first sitting received an Order from both the honourable Houses of Parliament, bearing date July 5. 1643, requiring them to take into their consideration the ten first Articles of the 39 Articles of the Church of England, to free and vindicate the Doctrine of them from all aspersions and false interpretations. In obedience whereunto, they forthwith took the said ten first Articles into consideration. Afterward they received another Order for the nine next following; and accordingly took the same into consideration. But being limited by both the said Orders onely to the clearing and vindicating of them; though we found our selves necessitated for that
A end

(2)
 end to make some, yet we made fewer alterations in them
 and additions to them, then otherwise we should have
 thought fit to have done, if the whole matter had been left
 to us without such limitation, conceiving many things yet
 remaining to be defective, and other expressions also fit
 to be changed. And herein we proceeded onely to the finish-
 ing of fifteen Articles, because it pleased both Houses by an
 Order bearing date Octob. 12. 1643, to require us to lay
 aside the remainder, and enter upon the work of Church-
 Government: And afterward by another Order to employ
 us in framing a Confession of Faith for the three King-
 doms, according to the Solemn League and Covenant:
 In which Confession, we have not left out any thing that
 was in the former Articles material, necessary to be re-
 tained. Which having finished, and presented to both
 Houses, we should have forbore the tendering of these
 fifteen Articles (both as a Piece several ways imperfect,
 and the whole as relating onely to the Church of Eng-
 land) but that we were commanded otherwise by an Order
 of the honourable House of Commons bearing date Dec. 7.
 1646. According whereunto, we present them as fol-
 loweth.



The



(3)
 ARTICLE I. Of Faith in the holy
 Trinity.

There is but one *a* living and true God *b*, e-
 verlasting *c*, without body, parts *d*, or passi-
 on *e*; of infinite power *f*, wisdom *g*, and
 goodnesse *h*; the maker and preserver of all
 things both visible and invisible *i*. And in unity of
 this Godhead there be three Persons, of one sub-
 stance, power, and eternity; the Father, the Son,
 and the holy Ghost *k*.

a Isai. 46. 9. *b* Jer. 10. 10. *c* Psal. 90. 2. *d* Deut. 4. 15. *e* Rom. 16. 26. *f* Jer. 32. 17, 27. *g* Psal. 147. 5. *h* Rom. 11. 33. *i* Jer. 10. 10. *j* Jer. 32. 17, 27. *k* Jer. 32. 17, 27. *l* Jer. 32. 17, 27.

ART. 2. Of the Word, or Son of God,
 which was made very Man.

The Son, which is the Word of the Father, be-
 gotten from everlasting of the Father *a*, the very
 and eternal God *b*, of one substance with the Fa-
 ther *d*, took mans nature in the womb of the blef-
 sed Virgin, of her substance *e*: So that two whole
 and perfect natures, that is to say, the Godhead and
 the Manhood, were joyned together in one person,

Heb. 1. 3. *e* Joh. 1. 14. Isa. 7. 14. Luk. 1. 35. Gal. 4. 4.

A 2

never

f Isa. 7. 14. with
Matth. 1. 23.
Rom. 1. 3, 4.
Heb. 13. 8.
g Isa. 53. 10,
11. Mark 14.
33, 34.
h 1 Pet. 2. 24.
Phil. 2. 8.
i Cor. 15. 3, 4.
j Ezek. 16. 63.

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never to be divided, whereof is one Christ very
God and very Man *f*, who for our sakes truly suf-
fered most grievous torments in his soul from
God *g*, was crucified, dead, and buried *h*, to re-
concile his Father to us *i*, and to be a Sacrifice,
not onely for original guilt, but also for all actual
sins of men *k*.

Rom 3. 25. 2 Cor. 5. 19. k Isa. 53. 10. Eph. 5. 2. 1 Joh. 1. 7. Heb. 9. 26.

ART. 3.

As Christ died for us, and was buried; so it is to
be believed, that he continued in the state of the
dead, and under the power and dominion of death *a*,
from the time of his death and burial, until his re-
surrection *b*: which hath been otherwise expressed
thus, *He went down into Hell.*

ART. 4. Of the Resurrection of Christ.

Christ did truly rise again from death *a*, and
took again his body, with flesh, bones, and all things
appertaining to the perfection of mans nature *b*,
wherewith he ascended into heaven, and there sit-
teth *c*, until he return to judge *d* all men *e* at the
general resurrection of the body at the last day *f*.

a 1 Cor. 15. 4. Rom. 8. 34. Psal. 16. 10.
with Aet. 2. 31. Luke 24. 34.
b Luke 24. 39. with Joh. 20.
25, 27. c Psal. 68. 18.
with Ephes. 4. 8. Psal. 110. 1. with Aet. 2. 34, 35. Mar. 16. 19. Rom. 8. 34. d Aet. 3. 21. Psal.
110. 1. with 1 Cor. 15. 25, 26. Aet. 1. 11. e 2 Cor. 5. 10. Aet. 17. 31. f Exod. 3. 6. with
Luke 20. 37, 38. Aet. 24. 14, 15. 1 Cor. 15. 12, to the end. Joh. 5. 28, 29.

ART.

(5)

ART. 5. Of the holy Ghost.

The holy Ghost is very and eternal God, of one
substance *a*, majestic *b*, and glory with the Father
and the Son *c*, proceeding from the Father and the
Son *d*.

1 Cor. 6. 19. b Job 26. 13. Job 33. 4. 1 Cor. 12. chap. Matth. 28. 19. 2 Cor. 13. 14. c 1 Cor.
12. 11. Eph. 1. 17, and 1 Cor. 2. 8. with 1 Pet. 4. 14. d Job. 15. 26. Matth. 10. 20, and
1 Cor. 2. 11, 12. with Gal. 4. 6, and Rom. 8. 9, and Phil. 1. 19. Joh. 16. 14. Isai. 11. 2. Isai. 61. 1.
Gen. 1. 2. 2 Chron. 15. 1.

ART. 6. Of the sufficiency of the holy Scriptures for salvation.

Holy Scripture *a* containeth all things necessary
to salvation *b*; so that whatsoever is not read
therein, nor may be proved thereby, is not to be
believed as an Article of Faith, or necessary to sal-
vation *c*.

By the name of holy Scripture, we understand
all the Canonical Books of the Old and New Testa-
ment; which follow.

Of the Old
Testament,

Genesis,
Exodus,
&c.

Of the New
Testament,

The Gospel ac-
cording to
Matthew, &c.

All which Books, as they are commonly recei-
ved,

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ved, we do receive, and acknowledge them to be
given by the inspiration of God, and in that re-
gard to be of most certain credit, and highest au-
thority.

ART. 7. Of the Old Testament.

The Old Testament is not contrary to the New;
in the doctrine contained in them ^a; for both in
the Old and New Testament everlasting life is of-
fered to mankind by Christ ^b, who is the only
Mediatour between God and man ^c, being both
God and Man ^d. Wherefore they are not to be
heard, which feign, that the old fathers did look
onely for temporary promises ^e.

Although the Law given from God by Moses, as
touching Ceremonies and Rites, do not binde
Christians ^f, nor the Civil precepts given by Mo-
ses, such as were peculiarly fitted to the Common-
wealth of the Jews, are of necessity to be received
in any Common-wealth ^g: yet notwithstanding no
Christian man whatsoever is free from the obedi-
ence of the Commandments which are called Mo-
ral ^h. By the Moral Law we understand all the
ten Commandments taken in their full extent.

^a Acts 26. 22,
23. 2 Pet. 3. 2.
Luke 24. 44.
Rom. 3. 31.
Gal. 3. 21,
23, 24.
^b Gen. 3. 15.
Gen 22. 18.
with Gal. 3. 8,
14. 1 Cor. 10.
2, 3, 4. Luke 1.
69, 70. Acts
3. 24. Isai.
53 chap.
^c Dan 9. 17.
Rom. 8. 34.
1 Joh. 2. 1.
Heb. 7. 25.
1 Tim. 2. 5.
Joh. 14. 6.
^d Gal. 4. 4, 5.
Acts 20. 28.
Phil. 2. 7, 8.
^e Acts 26. 6, 7.
Rom. 4. 11.
Gal. 3. 9. Heb.
11. 10, 16, 35.
Deut. 17. 8, to 13.
Rom. 13. 8, 9, 10.
Ephes. 6. 1, 2, 3.
Jam. 2. 8, 9, 10, 11, 12.
Rom. 7. 25. Rom. 3. 31. Matthe.
7. 12.

^f Gal. 4. 9, 10. Col. 2. 14, 16, 17. Heb. 9. 9, 10. ^g Acts 25. 9, 10, 25. with
Tit. 3. 1. 1 Pet. 2. 13, 14. ^h Matth. 5. 17, to the end.

ART.

ART. 8. Of the three Creeds.

The Creeds that go under the names of the Ni-
cene Creed, Athanasius Creed, and that which is
commonly called The Apostles Creed, are thorow-
ly to be received and believed, for that they
may be proved by most certain warrant of holy
Scripture.

ART. 9. Of Original, or Birth-sin.

Original sin ^a standeth not in the following of
Adam, as the Pelagians do vainly talk ^b: But, together with his first sin imputed ^c, it is the fault
and corruption of the nature of every man, that
naturally is propagated from Adam; whereby
man is wholly deprived of Original righteou-
nesse ^d, and is of his own nature inclined onely
to evile ^e. So that the lust of the flesh, called in
Greek *φρόνημα σαρκός*, which some do expound
the Wisdom, some Sensuality, some the Affe-
ction, some the Desire of the flesh, is not sub-
ject to the Law of God ^f, and therefore in every
person born into this world, it deserveth Gods
wrath and damnation ^g. And this infection of
nature doth remain, yea in them that are rege-
nerate ^h, whereby the flesh lusteth always con-
trary to the Spirit ⁱ. And although there is no
condemnation for them that are regenerate and
do

^a Psal. 51. 5.
Joh. 3. 5, 6.
^b Job 14. 4.
Job 15. 14.
Rom. 6. 6.
Joh. 3. 3, 5, 7.
^c Rom. 5. 12,
to 19. Gen.
2. 17. with
1 Cor. 15. 22.
^d Col. 2. 13.
Rom. 7. 18.
Eccles. 7. 29.
^e Gen. 6. 5.
Gen. 8. 21.
Jer. 17. 9.
Rom. 7. 8.
Jam. 1. 14.
^f Rom. 8. 7.
1 Cor. 2. 14.
Col. 1. 21.
^g Ephes. 2. 3.
Rom. 8. 6, 7.
^h Prov. 20. 9.
Rom. 7. 17, 20,
23, 25.
ⁱ Gal. 5. 17.

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do believe *k*; yet the Apostle doth confesse that
concupiscence and lust is truly and properly
sin *l*.

ART. 10. Of Free-will.

The condition of man after the fall of Adam
is such, that he cannot turn or prepare himself,
by his own natural strength and good works, to
faith and calling upon God *a*; wherefore we
have no power to do good works pleasing and
acceptable to God *b*, without the grace of God
by Christ, both preventing us, that we may
have a good Will, and working so effectually in
us, as that it determineth our Will to that which
is good *c*, and also working with us when we
have that will unto good *d*.

a Eph. 2. 1, 5. *1* Cor. 2. 14. Eph. 2. 8, 9, 10. Joh. 6. 44, 65. *b* Rom. 8. 8. Heb. 11. 6. *c* Ezek. 11. 19, 20. Ezek. 36. 26, 27. Jer. 31. 32, 33. with Heb. 8. 10, 11. Phil. 2. 12, 13. Joh. 6. 45. Eph. 1. 19, 20. *1* Cor. 4. 7. *d* Heb. 13. 21. Phil. 1. 6. Heb. 12. 2. *1* Pet. 5. 10. *1* Thess. 5. 23, 24. *1* Kings 8. 57, 58.

ART. 11. Of the Justification of man before God.

We are justified, that is, we are accounted right-
eous before God, and have remission of sins *a*,
not for nor by our own works or deservings *b*,
but freely by his grace *c*, onely for our Lord and
Saviour Jesus Christs sake *d*, his whole obedience
and satisfaction being by God imputed unto use *e*.

a Rom. 4. 5, 6, 7. Psal. 32. 1, 2. *b* Rom. 3. 20. Gal. 2. 16. Gal. 3. 10, 11. Phil. 3. 9. *c* Rom. 3. 24. Tit. 3. 7. *d* Rom. 3. 24, 25. Rom. 5. 1. *2* Cor. 5. 18, 19. *e* Rom. 5. 9, 17, 18, 19. Rom. 3. 25, 26. Rom. 4. 6, 24. *2* Cor. 5. 21.

and

(9)
and Christ with his righteousness, being appre-
hended and rested on by faith onely *f*. The Do-
ctrine of Justification by Faith onely, is an whol-
som Doctrine, and very full of comfort *g*: not-
withstanding God doth not forgive them that are
impenitent, and go on still in their trespasses *h*.

f Rom. 3. 22, 25, 26, 28. Gal. 2. 16. Isa. 28. 16. with Rom. 9. 33. and *1* Pet. 2. 6. Phil. 3. 9. *g* *2* Tim. 1. 13. Rom. 5. 1, 2, 8. *h* Rom. 15. 13. *1* Pet. 1. 8. *b* Psal. 68. 20, 21. Exod. 34. 6, 7. Luke 13. 3, 5.

ART. 12. Of good works.

Good works, which are the Fruits of Faith *a*,
and follow after Justification *b*, cannot put away
our sins *c*, and endure the severity of Gods
Judgement; yet are they, notwithstanding
their imperfections *e*, in the sight of God plea-
sing and acceptable unto him in and for Christ *f*,
and do spring out necessarily of a true and lively
Faith *g*, insomuch that by them a lively Faith may
be evidently known, as a tree discerned by the
fruits *h*.

a Gal. 5. 6. *b* Jam. 2. 17, 18, 22. *c* Tit. 2. 14. Tit. 3. 7, 8. *d* Eph. 2. 8, 9, 10. *e* Rom. 3. 20, 21. Rom. 4. 4, 5. *f* Dan. 9. 18, 19. *g* Neh. 13. 22. Psal. 143. 2. Job 9. 14, 15, 19, 20. *h* Exod. 28. 38. Rev. 8. 3, 4. *f* *1* Pet. 2. 5. Heb. 13. 16, 20, 21. Col. 1. 10. Phil. 4. 18. *g* Jam. 2. 26. *1* Joh. 1. 4. *b* Jam. 2. 18, 22. Joh. 15. 4, 5. *1* Joh. 2. 3, 5. Matth. 12. 33.

ART. 13. Of Works before Justification.

Works done before Justification by Christ,
and Regeneration by his Spirit, are not pleasing
unto God *a*, forasmuch as they spring not of Faith
Rom. 8. 8. Prov. 15. 8, 26. Prov. 21. 27. Rom. 3. 12.

B

in

^b Heb. 11. 5, 6. in Jesus Christ ^b; neither do they make men meet
^{Gal. 5. 6.} to receive grace, or (as the School-Authours
^{e 2 Tim. 1. 9.} say) deserve grace of congruity ^c; yea rather,
^{Joh. 1. 13.} for that they are not done as God hath willed
^{d Rom. 8. 7, 8.} and commanded them to be done, they are sin-
^{Hag. 2. 14. Isa.} ful ^d.
^{58. 1, to 5. Isa.}
^{66. 2, 3.}

ART. 14. Of Works of Supererogation.

Voluntary Works besides, over and above
 Gods Commandments, which they call *Works of*
^{a Matth. 5. 48.} *Supererogation*, cannot be taught ^a without arro-
^{Mar. 12. 30, 31.} gancy and impiety ^b: for by them men do de-
^{Phil. 4. 8, 9.} clare that they do not onely render unto God
^{b Job 9. 2, 3,} as much as they are bound to do; but that they
^{20, 21. Psal.} do more for his sake then of bounden duty is re-
^{143. 2. Prov.} quired: whereas Christ saith plainly, *When you*
^{20. 9. Phil. 3.} *have done all those things that are commanded you, say, We*
^{8, to 15.} *are unprofitable servants, we have done that which was our*
^{c Luke 17. 10.} *duty to do.* ^c

ART. 15. Of Christ alone without sin.

Christ in the truth of our nature, was made
 like unto us in all things, sin onely excepted ^a,
^{a Isa. 53. 3, 4, 5.} from which he was clearly void both in his flesh
^{Heb. 2. 17. with} and in his spirit ^b: he came to be the Lamb
^{Heb. 4. 15.} without
^{b Luke 1. 35.}
^{with A& 3. 14.}
^{Joh. 14. 30. 2 Cor. 5. 21. Heb. 7. 26.}

without

without spot ^c, who by sacrifice of himself ^d once ^c ^{1 Pet. 1. 19.}
 made ^e, should take away the sins of the world ^f; ^{d Eph. 5. 2.}
 and sin (as Saint *John* saith) was not in him ^g. ^{e Heb. 9. 26, 28.}
 But all we the rest, although baptized and re- ^{f Joh. 1. 29.}
 generate, yet offend in many things; and if we say ^{g 1 Joh. 3. 5.}
we have no sin, we deceive our selves, and the truth is
not in us ^h. ^{h Jam. 3. 2.}
^{1 Joh. 1. 8, 10.}

CHARLES HERLE Prolocutor.
 HENRY ROBROUGH Scriba.
 ADONIRAM BYFIELD Scriba.

FINIS.

...who by ... of himself once
... take away the life of the world;
... (as Saint John faith) was not in him;
... although baptized and ...
... yet offend in many things; and if we say
... we deceive our selves, and the truth is
... not in us.

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At a ... of Christ ...