

A Critical Text of the Westminster Larger Catechism: Q. 1–50.

By Chris Coldwell

INTRODUCTION

It is true what a recent study has noted: “Despite playing such a prominent role in the Assembly’s proceedings, the text and textual history of the Larger Catechism has received surprisingly little attention.”¹ This article presents the first part of a critical text of the Westminster Larger Catechism beginning with the first fifty questions and answers, tracing the textual errors and variants as precisely as possible to the source that brought them into the traditional text. The editions that make up the lineage of the traditional text, those popular editions which subsequent printers relied upon to set their own printings which in turn were relied upon by others, were traced in a previous article.² For this present work, the different American versions and editions of the standards have also been collated, and notes made on the different scripture proof texts adopted by those denominations which altered the originals. Following the critical text is a table of the American proof sets for easy comparison, with some remarks appropriately repeated or expanded upon regarding textual errors.

This work was originally undertaken as part of a publication project to produce a new edition of the Confession and Catechisms based upon the early printed texts. In the process of working up and completing a new critical text of the Confession of Faith, it became clear that Dr. Carruthers’ original critical work with that text could be improved upon and a more accurate tracing made as to the origins of the variant readings and changes in the text. This took the project in a significantly more ambitious direction, and well over a hundred volumes were collected for collation. As noted above, the resulting corrected lineage of the traditional text was presented in “Examining the Work of S. W. Carruthers.”

Providentially, there were others who were doing work at the same time which proved very beneficial to

this research. In gathering editions to use in the collation, and in searching for any possible surviving manuscripts for the larger catechism, the author came into contact with Chad Van Dixhoorn who was completing his dissertation on the Westminster Assembly and was also in the process of forming The Westminster Assembly Project. He had not discovered any surviving manuscripts, but some months later he reported the significant news that he had found two surviving originals amongst the collections of the Bodleian Library. Dr. Van Dixhoorn arranged for a microfilm to be made of these two manuscripts and kindly passed along the information needed to obtain copies. Subsequently, at his request, a first draft transcription of the two texts was undertaken. Except for some later corrections made during the collation, these were completed in January 2004.³

Later in 2004, John Bower began working on a critical text of the catechism for a Master’s thesis, which he completed in 2006. That work is a thorough critical text, collating multiple examples of the two authoritative editions as well as the two surviving manuscripts. Bower’s collation has served as a useful check for the current work with those particular texts.

THE AUTHOR: Chris Coldwell is the editor of *The Confessional Presbyterian*. For several years he has been working on critical texts for the Westminster Confession of Faith and Catechisms. Previous research appeared in the 2005 volume of this journal.

1. John R. Bower, “The Westminster Assembly’s Larger Catechism. A Critical Edition. A Thesis Submitted to the Faculty of Westminster Theological Seminary in Partial Fulfillment of the Requirements for the Degree Master of Theology” (2006) 1.

2. Chris Coldwell, “Examining the Work of S. W. Carruthers: Justifying a Critical Approach to the Text of the Westminster Standards & Correcting the 18th Century Lineage of the Traditional Scottish Text,” *The Confessional Presbyterian* 1 (2005) 43–64.

3. Chris Coldwell, [Unpublished] Draft Transcription of The Larger Catechism MSS (The Westminster Assembly Project, 2004).

Mr. Bower correctly notes that one of the evidences for proof reading during the printing process, not covered in the Carruthers article, was the stop press variant. Tracing these requires checking multiple printings

4. "When looking for evidence that a sixteenth or seventeenth century text was actually proof read, one of the most useful measures is the book itself. One such internal marker for proof-reading, not specifically addressed by Coldwell, is the presence of stop-press variants. These variants arose when an error was recognized after an impression was already underway. Correction required removal of the forme to reset the erroneous portion of type. Afterwards, the forme was replaced and the printing continued. Sheets already printed were still utilized unless the error was particularly egregious. Stop-press variants not only reflect evidence of active proofing, but they also represent variant readings that need to be considered when compiling a critical edition. Hence, identification of these variants requires collation of multiple copies of the same edition." Bower, 40–41.

5. Mr. Bower, in his collation of five examples of the first edition produced for the Assembly's use, noted only the addition of an extra title page in one example, and the dropping of an italicized *Adam* in Question 92 (Bower, 54–55). This latter variant is interesting as it indicates the convention desired for the Catechism was not to italicize names throughout, which was a common style at the time, and this figures in some notes in this critical text where the italic face was later introduced. Mr. Bower's collation of Edition Four, the Assembly's private edition with the Scripture proofs added, also yielded only some minor variants in the text, and an explanation for a textual error in the answer to Question 185. However, his collation did reveal "numerous errors and ambiguities among the proof-texts and reference letter apparatus." "For many of the minor errors that occur in the proof-texts, the meaning is clearly discernable. However, there are at least two dozen errors where the meaning is obscured ..." (Bower, 59). Mr. Bower provides an appendix illustrating these errors, and the subsequent dissatisfaction over the proofs lead to attempts in later editions to correct them, such as the attempted corrections made in the 1656 Latin edition, which he calls the best attempt, and the attempts by the editor of the Rothwell editions (Bowers, 136–137). Examples in the first fifty questions occur at Q45 (396), though it was corrected in at least one early edition, Q7 (5) and Q18 (152).

6. See "Examining the Work of S. W. Carruthers," 44–50. "The conclusion of all the forgoing is that the coupling of what is generally known about the printing practices of the period, with what is known about the Westminster Assembly's manuscripts and their printing, and the suppositions which can be drawn from this, all support taking a critical approach toward the texts. The existing manuscripts do not necessarily represent the final texts intended by the Assembly, but may be useful in possibly clarifying or correcting any actual incidental or substantial errors that could have survived the proofing process. But even with the few substantial differences, a critical approach is appropriate, since, with no printer's proofs, and so few surviving manuscripts of those likely to have existed, it cannot be verified whether a change was a mistake in printing, a mistake in the surviving manuscript, a correction to an error discovered in the proofing process, or at exactly what point and for what reason the change occurred." While the MSS have been collated for this text, text or text portions of the catechism in the Minutes of the Assembly have not been consulted, as they are considered preliminary to the MSS. A study of the Minutes does offer "unique insight into the deliberative and editorial activities of the Assembly and its committee" as it worked on the catechism, for which see Bower's thesis (21–37).

of the same edition.⁴ As this collation was a lengthy one across three hundred and sixty years of printing and between 130 and 150 editions, it was simply not feasible to attempt to collate multiple examples, and this has been done only in rare instances. Doing so might show that some textual changes may be more precisely traced to a variant of an edition prior to the edition assigned in this study, or it may explain some singular variants not reproduced later if corrected in subsequent examples of the same edition. As it is, the stop press variants Mr. Bower discovered in the text of the early authoritative editions are not many, the preponderance of them occurring in the Scripture proofs of Edition Four, which very soon received attempts at correction.⁵

The discovery of the manuscripts, and subsequent work with them in creating transcriptions, did raise the question of whether the manuscripts or the earliest editions should be treated as the authoritative text. The research on this question was presented in part one of the article on Carruthers' work, and the conclusion was that both were important to collate for a critical text.⁶

THE AUTHORITATIVE EDITIONS

The Larger Catechism was first published by itself, and Bower lists eight early printings between 1647 and 1649. Only two of these are to be considered authoritative, because they are the only ones to have likely allowed involvement of the Assembly scribes in the proofing process. The two authoritative editions printed privately for the use of the Westminster Assembly and Parliament are

AMa. *The humble Advice of the Assembly of Divines ... concerning a Larger catechisme* (London: Printed by A. M., [1647]). Bower's Edition One.

AMb. *The Humble Advice*, etc. With the Proofs thereof out of the Scriptures (London: Printed by A.M, 1648). Not in Wing. Bower's Edition Four.

In this article Bower's Edition One is denoted as AMa, and Edition Four as AMb. The example consulted for AMa is the copy available through Early English Books. The base text from which work was begun for this collation was compiled from the example of AMb available from Old Paths Publications. However, Bower does note some problems with the Old Paths edition. He compared the text to the original at Princeton from which it was made and discovered the digitizing process created changes in the text. "The changes

involve actual word changes, number changes and the loss of scripture reference markings. One curious word change was the result of a hole in one page which allowed the text from the page beneath to appear. Most of the changes were probably due to digital manipulation which was designed to enhance the appearance of the text” (Bower, 52 n11). The text presented here has been collated against Bower’s text as a check against the inclusion of these defects in the text, which he numbered to be “at least twenty-five.”

While initially the Larger Catechism was published singly, it quickly began to be paired with the Shorter Catechism and the Confession of Faith. Subsequently the lineage for the traditional text of the catechism tracks exactly with the editions given for the Confession of Faith traced in “Examining the Work of S. W. Carruthers.”

In addition to the early texts that were consulted, the primary popular editions collated for the Scottish text were the following:

1. MAX (A. Maxey: 1658)
2. RTHb (London: Printed by S. Griffin, 1658)
3. THIRD (London: Parkhurst and Newman, 1688)
4. Watson (Edinburgh: Watson, 1708)
5. Cox (London: Cruttendun & Cox, 1717)
6. DNLP (Edinburgh: Watson, 1719–21)
7. L&Ra (Edinburgh: Lumisden & Robertson, 1728)
8. L&Rb (Edinburgh: Lumisden & Robertson, 1736)
9. L&Rc (Edinburgh: Lumisden & Robertson, 1744)
8. E.Rob (Edinburgh: E. Robertson, 1756)
9. 1771np ([n.p.], 1771)
10. KNCDa (Edinburgh: Kincaid, 1773)
11. KNCDb (Edinburgh: Kincaid, 1781)
12. KNCDc (Edinburgh: Kincaid, 1788)
12. Kerr (Edinburgh: Kerr, 1793)
13. Blair (Edinburgh: Blair and Bruce, 1803–41)
14. Orr (Glasgow: Orr, 1842)
15. J&Ha (Edinburgh: Johnstone & Hunter, 1851)
16. J&Hb (Edinburgh: Johnstone & Hunter, 1855)
17. J&Hc (Edinburgh: Johnstone & Hunter, 1867)
18. Mair (Edinburgh and London: Blackwood, 1914)

Important editions which fall outside the lineage of the traditional text may have had some influence, and these are mainly if not exclusively the Reformed Presbyterian editions. Other editions outside the lineage have also been occasionally consulted. For more information on all of these, and the many American editions, see Endnote A. Endnote B presents some remarks on the origin of the different scripture proof sets and the

first editions in which they appear. Endnote C presents some more detailed notes on variants in the American Scripture proofs presented in the Table.

CRITICAL REMARKS

Bower’s work on the early authoritative editions presents a critical text following current practices in the discipline of textual studies, giving the text of the first edition followed by a critical apparatus noting every variation. The goal in the collation presented here, is to present an accurate text, noting mainly variants in wording and punctuation, without descending to the detail of tracing all changes in spelling or capitalization.⁷ Also, while some original punctuation will be noticed in the variants, unhelpful punctuation has been dropped or changed from the final text itself. Most of these have been dropped over time already, and are largely the unnecessary commas which Carruthers similarly dropped in his text of the Confession of Faith. In some instances, some punctuation may be changed in the text if helpful to the modern reader, but this will always be noted and a reason given. The author is indebted to Drs. Frank J. Smith and David C. Lachman for their review and assessment in these cases.

The vast majority of the variants in the text concern punctuation. Those in the first fifty questions of the catechism which involve actual changes in the text, occur at: Q. 2 (11); Q. 4 (33); Q. 6 (44); Q. 9 (66); Q. 10 (75); Q. 16 (127); Q. 17 (138, 147); Q. 19 (174); Q. 20 (193, 194); Q. 21 (201); Q. 25 (222); Q. 29 (253); Q. 30 (257); Q. 32 (286); Q. 34 (299); Q. 35 (306); Q. 37 (325); Q. 38 (341, 344). These notes are set in semi-bold type.

The following notations are used. An “em dash” (—) is used to indicate that a variant occurs in all the editions between the two noted (e.g., an occurrence in all editions from Maxey’s to Mair’s would be noted as MAX—Mair), or in all editions since the first noted (e.g., all editions since Maxey’s would be note as MAX—). Variants occurring within multiple editions in the same “family” will use lower case letters, such as L&Rabc for the three editions of Lumisden & Robertson, or PCUSAA–UP, for all the PCUSA editions up through those of the UPCUSA. A superscript dagger or similar figure († ‡ §) following an edition or series of editions denotes a variation from the series and that variant or a note about a variant will be marked with the same

7. The original overuse of capitalization and some use of the italic face added in later editions were uniformly stripped out in the E. Robertson edition of 1756, which was followed in all the subsequent editions of the traditional text.

figure (e.g., “sufficiently, and”: MAX—DNLP; L&Rab;† RPCNA. †The added comma was dropped by L&Rc forward in the traditional text.). When a variant has persisted over a large number of editions or even until today, the introduction point or first found occurrence may be noted as follows: “end, is, to” (MAX): MAX—Cox; RPa. Abbreviations used to identify editions are in all capital letters unless the edition is simply named for the printer or editor (e.g., Cox, Aitken, etc).

A draft transcription of the catechism manuscripts prepared for The Westminster Assembly project was primarily used in the collation. If any doubts were raised regarding the transcription, photocopies of the originals owned by the Bodleian library were consulted. As a final check, the work with the manuscripts was compared with John Bower’s text, and remarks given where there is a disagreement or some doubt on the reading. In notes regarding the MSS any reference to “the copy” if not explicitly clear, means the photocopy obtained from the Bodleian.

SCRIPTURE PROOFS

In the Scripture proofs, the early editions would list all the verses separated by commas, or, in the case where a section extended to the end of a chapter, would give the first verse and then add “to the end.” These and other matters of form are changed to modern notation without notice, except in a case where the exact text is given to illustrate a problem in the citation. Notes regarding changes in the various American scripture proofs will be placed in the final note for each Q&A. In these remarks, (+) means “added”, (–) means “dropped”, and (→) means “changed to” (e.g., Q. 2, Note 17: American proofs. PCUSA(1797): In “c”: (–) Acts 17:28. In “d”: (–) 1 Cor. 2:9; Isa. 59:21. PCUSA(1894): In “d”: (+) 1 Cor. 2:9. PCUS(1910): In “c”: (–) Acts 17:28; (+) Ps. 19:4. In “d”: (–) Isa. 59:21; 2 Tim. 3:15–17; (+) 1 Cor. 1:21. OPC(2001): In “d”: (+) 1 Cor. 1:20–21.

In the earliest editions through Cox, the Scripture proofs are numbered alphabetically, repeating the series “a” to “z” till the end, except that the “j” and the “v” are not used (in Latin these are alternative forms for “i” and “u”). Dunlop introduced a “u” for the “v” in the traditional text. For this critical text, the original scheme is used to denote the location of the scripture proof in the text of the answer. To view all the proofs compared side by side with their original numbering, the reader is directed to the table following the critical text.

A CRITICAL TEXT OF THE WESTMINSTER LARGER CATECHISM QUESTIONS 1–50

Q. 1. *What is the chief and highest end of man?*

A. Man’s chief and highest end is to glorify God,^a and fully to enjoy him forever.^b

- a. Rom. 11:36; 1 Cor. 10:31.
- b. Ps. 73:24–28; John 17:21–23.

VARIANTS:

1. In Q. “What is the chief, and”: MSb.
2. “Man’s”: The use of the apostrophe throughout generally becomes standard from DNLP forward in the traditional text, with some exceptions.
3. (1) “end, is, to” (MAX): MAX—Cox; RPa. (2) “end, is to”: RPa. The original comma after “is” is present in the authoritative texts and the MSS. The additional one introduced by MAX is unnecessary, as is the original which is an example of the type of punctuation Carruthers dropped from his critical text of the Confession of Faith. Both commas were dropped from the traditional text from DNLP forward.
4. In “b”: Ps. 72 for Ps. 73: UPCa (UPCb is correct).
5. “him, forever”: MSb.
6. American proofs: PCUSA(1797)/PCUS(1910): In “b”: → Ps. 73:24–26 and John 17:22, 24. PCUS(1910): (+) “General Note: At several points the Larger Catechism is more specific in its statements than the Scriptures. These statements are inferences from the Scriptures, or from statements based on the Scriptures, or from the experience and observation of the Church. In such cases no texts are cited; but reference is made to this general note.” OPC(2001): In “a”: (+) 1 Cor. 6:20; Ps. 86:9, 12. In “b”: (+) Ps. 16:5–11; Rev. 21:3–4.

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God:^c but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.^d

- c. Rom. 1:19–20; Ps. 19:1–3; Acts 17:28.
- d. 1 Cor. 2:9–10; 2 Tim. 3:15–17; Isa. 59:21.

VARIANTS:

7. In Q. “appear, that” (MAX): MSa?;† MAX—Cox. †There is a smudge in the copy; Bower assigns a comma (Bower, 139).
8. “plainly, that”: MSb.
9. “nature in man and”: Towar
10. “of God declare” (DNLP; L&Rc†): PCUSAab; Woodward; Finley. PCUSAc restored the comma. †The comma was restored by E.Rob from whence it came back into

the traditional text. This variant mostly occurs only in L&Rc forms, including Duncan which generally follows E.Rob, but sometimes reverts to the L&Rc reading.

11. “declare that” (MAX): MAX—Cox. The word “plainly” is missing. Corrected by DNLP. The earlier forms and those following them are correct, such as BSTK, LTHGW, STNRSab, ANDSN, SWTNa.

12. (1) “God; but” (RP; E.Rob): MSb; RP; E.Rob—Mair;† FPLC; and all American texts except UPCA. †Normally the American editions of the Scottish text, Towar and Young, track with the Scottish text from Blair forward and are included in the ranges, such as here, unless otherwise noted. (2) “God, but”: MAX—Cox; UPCA. The colon is in: MSa; AMab; TYLRab; W1438; DNLP; L&Rbc.

13. In “c”: Rom. 1:19, 23; UPCA.

14. “Word, and”: MSa. Bower notes MSb has a comma, but I cannot discern anything in the copy.

15. (1) “Spirit, only”: PCUSAA. (2) “do, sufficiently”: PCUSAA. (3) “only, do” (MAX; PCUSAA): MAX—Cox; PCUSA; PCUS; BP. PCUSAA reintroduced the comma. (4) “sufficiently, and”: MAX—DNLP; L&Rab;† RPCNA. †The added comma was dropped by L&Rc and forward in the traditional text.

16. In “d”: 2 Tim. 12–17; UPCA.

17. American proofs. PCUSA(1797): In “c”: (–) Acts 17:28. In “d”: (–) 1 Cor. 2:9; Isa. 59:21. PCUSA(1894): In “d”: (+) 1 Cor. 2:9. PCUS(1910): In “c”: (–) Acts 17:28; (+) Ps. 19:4. In “d”: (–) Isa. 59:21; 2 Tim. 3:15–17; (+) 1 Cor. 1:21. OPC(2001): In “d”: (+) 1 Cor. 1:20–21.

Q. 3. What is the Word of God?

A. The Holy Scriptures of the Old and New Testament are the Word of God,^e the only rule of faith and obedience.^f

e. 2 Tim. 3:16; 2 Pet. 1:19–21.

f. Eph. 2:20; Rev. 22:18–19; Isa. 8:20; Luke 16:29, 31; Gal. 1:8–9; 2 Tim. 3:15–17.

VARIANTS:

18. (1) “New Testament, are”: MSb; RPa. The notation in Bower appears to place the comma after the “are” instead of after “Testament”, which is not correct. This may be simply a “tabbing” error as Bower’s method is to arrange the variants in tabular form under the original reading (the text of AMA). (2) “New Testaments”: ARPg?;† RPCNA; PCUSc–BofC;‡ GCP; FPLC;§ Vos.¶ †The online text at the ARP website has this reading, but ARP does not. ‡The change by PCUS was one of many punctuation and a few wording changes approved in 1944. §Young and J&Hb do not have this change.

19. “God; the”: MSb. Bower assigns a semi-colon. The copy does show a faint speck above the comma.

20. In “e”: 2 Tim. 12–16; UPCA.

21. In “f”: 2 Tim. 3:15–16. Verse 17 is dropped in all editions since MAX. W1438 and Amb have 3.15, 16, 17. Beginning with BSTK, and those following, such as STNRSab, ANDSN and 1655, there is either a blank where the Isa. 8, Luke 16, Gal. 1, and 2 Tim. references should be, or the blank is removed but only the Eph. and Rev. references are given. SWTNa, one of the earliest editions to number the questions, though with mistakes, tends to drop or shorten references. Here it only has the Eph. reference. UPCA merges the Isa. and Luke references into Isa. 8:20, 31.

22. American proofs. PCUSA(1797): In “f”: (–) Eph. 2:20; Rev. 22:18–19. PCUS(1910): 1797 changes and “e” deleted in full. OPC(2001): In “e”: (+) 2 Pet. 3:2, 15–16; Matt. 19:4–5; With Gen. 2:24. In “f”: (–) 2 Tim. 3:17; (+) Deut. 4:2.

Q. 4. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty^g and purity,^h by the consent of all the parts,ⁱ and the scope of the whole, which is to give all glory to God;^k by their light and power to convince and convert sinners, to comfort and build up believers unto salvation;^l but the Spirit of God, bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it, that they are the very Word of God.^m

g. Hos. 8:12; 1 Cor. 2:6–7, 13; Ps. 119:18, 129.

h. Ps. 12:6; Ps. 119:140.

i. Acts 10:43; Acts 26:22.

k. Rom. 3:19, 27.

l. Acts 18:28; Heb. 4:12; James 1:18; Ps. 19:7–9; Rom. 15:4; Acts 20:32.

m. John 16:13–14; 1 John 2:20, 27; John 20:31.

VARIANTS:

23. “appear, that”: MSb.

24. (1) “of God by their majesty”: MAX—DNLP; Kerr; ARPb2. (2) “majesty, and purity”: MSS; MAX—DNLP;† RP; L&R—Kerr; ARPa–d; PCUSAA. †THIRD and Watson did not have the comma, which has dropped out of the text since Kerr. ARP retained it through the 1850 edition, but it dropped out from PCUSA after the first edition. A comma may tend to indicate a slight separation of the two concepts of the majesty and the purity of God’s Word, but while it was in the MSS, the comma was dropped in the two authoritative editions prepared for the Assembly, and only came into the traditional text via MAX. (3) “purity, by”: MSS; RP; UPCA; BPb. The semi-colon is in BPa.

25. “all parts”: E.Rob; Duncan. The 1771np restored the word “the.”

26. “whole; which”: MSb. Bower assigns a semi-colon (see note 19 under Q. 3).

27. “which is, to give”: MSa; TYLRab; W_{1438A}; RP.† Bower places the comma in MSa between “which” and “is” (see note 18 (1) above at Q. 3). W₁₄₃₅, Tyler’s private edition of both the Larger and Shorter Catechisms without proofs for the use of the Scottish Church, does not have a comma (this is Bower’s Edition Two of the Larger Catechism, Bower, 55–56). †Boštock’s edition of the catechism (W_{1438A}), follows Tyler closely, and probably was printed in Scotland from the same type as TYLRab (Bower, 61; Carruthers, 33–44).

28. “glory to God, by”: MSb; UPCA.

29. In “k”: verse 27 is dropped in MAX—Cox; restored in DNLP; RP; L&R—.

30. “convince, and convert”: MSa

31. “to salvation”: MAX—Cox.

32. (1) “salvation; but”: PCUSAj—UP; Vos. (2) “salvation. But”: PCUSAef; PCUS; Perkins; BP; GCP; PCA. The colon is in OPC.

33. (1) “But, the Spirit of God”: MSa. (2) “but the Spirit of bearing” (“God” missing): MAX—THIRD; Cox. Watson had this corrected but it dropped out again in Cox. This is corrected in the traditional text since DNLP; L&R; and RPa. (3) “of God bearing witness” (DNLP): DNLP; RPa; L&R—Mair; FPLC; UPC; ARP; RPCNA; PCUSAA—j; PCUSab; †Perkins; BP; GCP; OPC; PCA; Vos. †PCUSc—BofC restore the comma after “God”.

34. (1) “witness by, and”: MSa; †TYLRab; W_{1438A}; RP. (2) “and with, the”: TYLRab. W₁₄₃₅ has neither comma; W_{1438A} only the first. †Bower does not note any punctuation here in MSa, but there is clearly a comma in the copy. (3) “the Scriptures, in”: RP.

35. “man is alone”: KNCDbc; Kerr. The comma was restored in Blair1.

36. “persuade it that they” (MAX): MAX—. The comma drops out from Maxey onward in the traditional text.

37. American proofs. PCUSA(1797): In “g”: (–) all; (+) Isa. 66:1; Amos 9:2–4; Ps. 77. In “i”: Acts 10:42, but the text is still that of 10:43; PCUSAB—Finley. Originally correct in Aitken; corrected in PCUSAc forward. In “l”: (–) Rom. 15:4; Acts 20:32. In “m”: (–) John 20:31; (+) to “n” in next question. PCUSA(1894): In “g”: References deleted in 1797 restored, except for 1 Cor. 2:13; (–) 1797 additions. In “i”: (+) Luke 24:27. In “k”: (–) Rom. 3:19, 27; (+) Rom. 16:25, 27; 2 Cor. 3:6–11. In “l”: (+) 1797 deletions. In “m”: (–) John 20:31. PCUS(1910): References “g” thru “l” deleted. At “l”: (+) “See General Note”. In “m”: (–) 1 John 2:20, 27; John 20:31; (+) 1 Cor. 2:6–9. OPC(2001): In “i”: (+) Luke 24:27. In “k”: (+) Rom. 16:25–27; See 2 Cor. 3:6–11.

Q. 5. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.ⁿ

n. 2 Tim. 1:13.

VARIANTS:

38. “teach what”: MSa; PCUSAk—UP.

39. “God; and, what”: MSS. Bower does not note a semi-colon in MSa, but it has one as well as MSb.

40. “God, and”: AMab; TYLRab; W₁₄₃₈; MAX—. The traditional text. TYLR and AMa use the ampersand for “and”. Throughout this text this usage will not be noted as a variant as it is a common equivalent for “and”.

41. American proofs. PCUSA(1797): (+) John 20:31; Ps. 19:105. PCUSA(1894): (–) Ps. 19:105; (+) 2 Tim. 3:15–17. PCUS(1910): (–) all; (+) “See General Note”. OPC(2001): Note added after “concerning God”: Gen. 1:1; Exod. 34:5–7; Ps. 48:1; John 20:31; See 2 Tim. 3:15. In “n”: (–) 2 Tim. 1:13; (+) Deut. 10:12–13; 2 Tim. 3:15–17; Acts 16:30–31.

What Man ought to believe concerning God

42. DNLP inserts this heading break here, which is also in L&R, and is retained in subsequent Scottish and American editions, except for the RP series of editions.

Q. 6. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is,^o the persons in the Godhead,^p his decrees,^q and the execution of his decrees.^r

o. Heb. 11:6.

p. 1 John 5:7.

q. Acts 15:14–15, 18.

r. Acts 4:27–28.

VARIANTS:

43. (1) known, what: MSb.

44. “the decrees, and” (“the” for “his”): MAX—Cox.

Corrected by DNLP.

45. In “p”: 1 John 5:17, but text of 5:7: PCA.

46. American proofs. PCUSA(1797): In “o”: (–) Heb. 11:6; (+) John 4:24; Exod. 3:14; Exod. 34:6, 7. In “q”: Aitken and PCUSAB set as Acts 14, 15, 18. Woodward and Finley set as Acts xiv 15, 18. PCUSAc, the 1821 first stereotype edition corrected to Acts 15:14, 15, 18. PCUSA(1894): In “o” (–) Exod. 3:14; 34:7; Heb. 11:6. In “p” (–) 1 John 5:7; (+) Matt. 3:16–17; Matt. 28:19; 2 Cor. 13:24. In “q” (–) Acts 15:14–15, 18; (+) Isa. 46:9–10. PCUS(1910): In “o”: (–) Heb. 11:6; (+) John 4:24; Exod. 34:6–7. In “p”: (–) 1 John 5:7; (+) Matt. 28:19; 2 Cor. 13:14. In “q”: (–) Acts 15:14–15, 18; (+) Eph. 1:11; “See the context.” In “r”: (+) Isa. 42:9. OPC(2001): In “o”: (+)

John 4:24; Exod. 34:6–7; Isa. 40:18, 21–23, 25, 28. In “p”: (–) 1 John 5:7; (+) Matt. 3:16–17; Deut. 6:4–6 Cmp with 1 Cor. 8:4, 6; See Matt. 28:19–20; 2 Cor. 13:14. In “q”: (+) Isa. 46:9–10.

Q. 7. *What is God?*

A. God is a Spirit,^s in and of himself infinite in being,^t glory,^u blessedness,^w and perfection;^x all-sufficient,^y eternal,^z unchangeable,^a incomprehensible,^b every where present,^c almighty,^d knowing all things,^e most wise,^f most holy,^g most just,^h most merciful and gracious, long-suffering, and abundant in goodness and truth.ⁱ

- s. John 4:24.
- t. Exod. 3:14; Job 11:7–9.
- u. Acts 7:2.
- w. 1 Tim. 6:15.
- x. Matt. 5:48.
- y. Gen. 17:1.
- z. Ps. 90:2.
- a. Mal. 3:6; James 1:17.
- b. 1 Kings 8:27.
- c. Ps. 139:1–13.
- d. Rev. 4:8.
- e. Heb. 4:13; Ps. 147:5.
- f. Rom. 16:27.
- g. Isa. 6:3; Rev. 15:4.
- h. Deut. 32:4.
- i. Exod. 34:6.

VARIANTS:

- 47. “Spirit: in”: Watson.
- 48. “in, and of himself”: MSA; TYLRab; W1438A. There is no comma in W1435.
- 49. “infinite, in”:MSb.
- 50. In “u”: Acts 7:21; Amb; W1438; BSTK; LTHGW; STNRSab; ANDSN; 1655. This was corrected by DLL and MAX, and in those which followed the Rothwell form. Of those following the earlier form set by STNRS, SWTNa has the reference correct.
- 51. “blessedness and”: TYLRab; W1438A. W1435 has the comma.
- 52. Instead of “w”, an “*”: MAX—Watson. Unless it was for lack of enough of the letters “w”, it is not clear why MAX adopted this convention, which was simply followed in subsequent editions until Cox.
- 53. (1) “perfection, all-sufficient”: MAX—Cox; RP. (2) “perfection: all”: Young; Vos. The Vos seems to spring mostly from the Young text. (3) “perfection, all”: UPCA.
- 54. In “c”: Beginning with MAX of the Rothwell editions, there is a truncated rendering of the passage which persists from DNLP and L&R in the traditional text, which

has come over to American editions. ARPC–d have Ps. 139: 1, 13 but the same truncated text. AMb has either Ps. 139:1, 10, 13 or 1, TO 13. It is “TO” in W1438. See Carruthers, p. 91 note 8 and p. 100 note 30.

55. “almighty; knowing”: PCUSb–BofC.

56. “things, most”: Bower notes the comma in MSA, though it is in both MSS and also standard in the early authoritative editions and the traditional text.

57. American proofs. PCUSA(1797): In “c” → Ps. 139:1, 2, 7, retaining the traditional abbreviated text. PCUSA(1894): In “y”: (–) Gen. 17:1; (+) Rom. 11:35, 36. In “b”: (–) 1 Kings 8:27; (+) Ps. 145:3. In “d”: (+) Gen. 17:1. PCUS(1910): In “t”: (–) all; (+) 1 Kings 8:27; Isa. 40:20. In “u” & “w”: (–) all. In “x”: (–) all; (+) “See General note.” In “y”: (–) all; (+) Acts 17:24–25. In “b”: (–) all; (+) Rom. 11:33. In “c”: (–) all; (+) Ps. 139; Jer. 23:24. OPC(2001): In “t”: (+) Ps. 145:3; 147:5. In “y”: (+) Exod. 3:14; Rom. 11:35–36. In “z”: (+) Deut. 33:27. In “a”: (–) James 1:17. In “b”: (+) Ps. 145:3; See Rom. 11:34. In “d”: (+) Gen. 17:1; Matt. 19:26. In “f”: (+) Rom. 11:33–34. In “g”: (+) 1 Pet. 1:15–16. In “h”: (+) Rom. 3:5, 26. In “i”: (+) Ps. 117:2; Deut. 32:4.

Q. 8. *Are there more Gods than one?*

A. There is but one only, the living and true God,^k

- k. Deut. 6:4; 1 Cor. 8:4, 6; Jer. 10:10.

VARIANTS:

- 58. (1) “but one only the living”: L&Rc. Corrected by E.Rob. (2) “one, only”: PCUSAA—Finley. The extra comma was dropped in PCUSAc forward in the PCUSA editions.
- 59. In “k”: Deut. 9:4; RPa.
- 60. American proofs. PCUSA(1797): In “k”: Jer. 10:19 with text of 10:10: PCUSAb—Woodward—Finley. Corrected by PCUSAc. OPC(2001): Added note after “only”: Deut. 6: 4; 1 Cor. 8:4, 6; Isa. 45:21–22; Isa. 44:6. In “k”: (–) Deut. 6:4; 1 Cor. 8:4, 6 (see in new reference); (+) John 17:3; 1 Thess. 1: 9; 1 John 5:20.

Q. 9. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one, true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.^l

- l. 1 John 5:7; Matt. 3:16–17; Matt. 28:19; 2 Cor. 13: 14; John 10:30.

VARIANTS:

- 61. (1) “There is three”: TYLRab. W1435 and W1435A

are correct. W1438A compounds the problem by changing to: “There are but”. Bower notes that Evan Tyler evidently did not have access to the same forms for TYLRab (Bower Edition Three) as he did for the private printing (Bower Edition Two, W1435), so the editions are distinct and many variants do not track from one to the other (Bower, 56–57). He notes TYLRab was set with a “freer hand” in the accidentals, and notes this textual error at Q. 9 and another at Q. 19 (161). (2) “Godhead: the”: PCUSAk–UP; PCUSc†–BofC. †The change in PCUSc was evidently not an official change of punctuation as it is not among those made in 1944. (3) “There are three”: Vos on the Larger Catechism.

62. (1) “Ghoſt, and”: AMab; TYLRab; W1438. (2) “Ghoſt: and”: RPCNA; PCUSAh–j; BP.† The MSS have the semi-colon, which was reintroduced by the time of Rothwell, and has persisted in the traditional text. Given the comma usage both semi-colons are helpful. (3) “Ghoſt: these” (“and” missing): †BPb

63. “Godhead the Father”: RTHb.

64. (1) “are one, true, eternal”: MSS; AMab; TYLRab; W1438; MAX—Cox; RPA; ARPC. (2) “one true”: DNLP; L&R; and almost all Scottish and American editions descending from them; ARPC is an exception.

65. “substance equal”: UPCA.

66. “equal power” (“in” missing): MSA.

67. (1) in power, and”: MSS. (2) “glory: although”: MSb;† PCUSAc–f; PCUSA–d. PCUSE restored the semi-colon, though it is not clear this was an official correction of the text. †MSb appears to have a colon, but possibly could be a semi-colon, which is the reading Bower gives it. (3) “glory, although”: RPC; ARPb2.

68. American proofs. PCUSA(1894): In “I”: (–) 1 John 5:7. PCUS(1910): In “I” (–) 1 John 5:7; John 10:30. OPC(2001): New reference after “Ghoſt”: containing from “I”: Matt. 3:16–17; Matt. 28:19; 2 Cor. 13:14. In “I”: (–) all but John 10:30; (+) John 1:1; See also Gen. 1:1–3; John 17:5; Ps. 45:6; See also Heb. 1:8–9; Acts 5:3–4; Rom. 9:5; Col. 2:9.

Q. 10. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son,^m and to the Son to be begotten of the Father,ⁿ and to the Holy Ghoſt to proceed from the Father and the Son, from all eternity.^o

m. Heb. 1:5–6, 8.

n. John 1:14, 18.

o. John 15:26; Gal. 4:6.

VARIANTS:

69. In Q. “in Godhead”: UPCA. Space is there for “the” but the type must have dropped out.

70. “Father, to”: MSb.

71. (1) “Son; and”: MSb. (2) “Son: and”: MSA. Bower reads as a semi-colon, but in the copy it is difficult to confirm this.

72. (1) “and, to the Son, “ ... “of the Father; and, to”: MSS. (2) “Father and”: Watson. Faint or missing comma.

73. “Holy Ghoſt, to”: MSS

74. “Son from” (MAX; E.Rob): MAX—Cox; RP; E.Rob—Mair; FPLC; UPC; ARPab, d–g; RPCNA; GCP; OPC; PCA; Vos. The comma was restored in DNLP and L&R, but it dropped out again in E.Rob. In American texts, PCUSAA restored the comma, which remains in that tradition.

75. “Father & Son; from” (missing “the”): MSb. Bower notes the semi-colon but not the missing “the”.

76. American proofs. PCUSA(1797)/PCUS(1910): In “m”: (–) vs 6, 8. In “n”(–) v 18. Aitken merged “m” and “n,” leaving out the “n” denotation. PCUSAB split the reference to correct this, but left the reference at the tail of “m” and the scripture text without any reference in “n”. Woodward and Finley follow PCUSAB. PCUSAC added the reference to “n” but retained it also at end of “m.” PCUSAH finally removed the reference from “m.” PCUSA(1894): In “m”: (+) Ps. 2:6–7.

Q. 11. How doth it appear that the Son and the Holy Ghoſt are God, equal with the Father?

A. The Scriptures manifest that the Son and the Holy Ghoſt are God equal with the Father, ascribing unto them such names,^p attributes,^q works,^r and worship,^s as are proper to God only.

p. Isa. 6:3, 5, 8, with John 12:41, and Acts 28:25; 1 John 5:20; Acts 5:3–4.

q. John 1:1; Isa. 9:6; John 2:24–25; 1 Cor. 2:10–11.

r. Col. 1:16; Gen. 1:2.

s. Matt. 28:19; 2 Cor. 13:14.

VARIANTS:

77. (1) In Q. (1) “How doth it appear, that” (Watson): MSb; Watson; DNLP; L&Rab. The comma drops out from L&Rc forward. (2) “Son, and”: MSS. (3) “Ghoſt, are”: MSb. (4) “God equal” (MAX): MAX—Cox; DNLP; L&R; E.Rob; 1771np; KNCD—Mair; RPC; FPLC; all American.

78. In “p”: Here and throughout the text, in the early texts with scripture proofs, the usage is “with” and “and.” Beginning with MAX the Rothwell editions changed this to “Compared with” and “and with.” Mair simply uses Cf. and RPCNA drops the connecting words altogether. RP reverted back to the original usage, but occasionally and inconsistently returns to Rothwell’s convention.

79. “manifest, that”: MSb; MAX; RTHb; Third; Watson; Cox; RPA; ARPA–d.

80. “Son and” (Watson): Watson—; all American. This is an unnecessary comma.

81. “Ghoſt, are”: MSb.

82. “God, equal”: MSa; W1435; TYLRab; W1438A; W1435A; AMb; RPa; ARPa–d.

83. “Father; ascribing”: THIRD; Watson; Cox.

84. “works and worship”: ARPb,d.

85. “worship as”: MSa.

86. In “s”: W1438 and AMb and editions prior to MAX, have the “s” at the end of the answer inſtead of after “worship,” where MAX appropriately moved it. It has retained this place in the traditional text. The RP editions retained the original placement.

87. American proofs. PCUSA (1797): In “p”: (–) Isa. 6:3, 5, 8; John 12:41; Acts 28:25 (all reſtored in 1894); (+) Jer. 23:6; Ps. 45:6. In “q”: (+) Heb. 9:14 (dropped in 1894). In “r”: (+) John 1:3; (+) “with Job 26:13 and Ps. 104:30” following Gen. 1:2 (but change removed in 1894). PCUS(1910): In “p”: (–) Isa. 6:3, 5, 8; John 12:41; (+) Jer. 23:6; Ps. 45:6. In “q”: (+) Heb. 9:14. In “r”: (+) Ps. 104:30; John 1:3.

Q. 12. What are the decrees of God?

A. God’s decrees are the wiſe, free, and holy acts of the counſel of his will,^t whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatſoever comes to paſs in time;^u eſpecially concerning angels and men.

t. Eph. 1:11; Rom. 11:33; Rom. 9:14–15, 18.

u. Eph. 1:4, 11; Rom. 9:22–23; Ps. 33:11.

VARIANTS:

88. (1) “Decrees, are, the”: MSb. (2) “decrees are, the”: Watson.

89. “free and”: THIRD; Cox; L&Rb; RPa. DNLP and L&Ra have the comma and L&Rc reſtored it to the traditional text.

90. “will; whereby”: THIRD; Cox. The comma is in Watson.

91. In “t”: (1) Eph. 4:11 but the text is correct: MAX—Cox. Corrected by DNLP; RP; L&R—. (2) Rom. 9:15–15, 18: RPC.

92. “whereby from”: MSa;† AMb; W1438; MAX; RTHb; Watson; DNLP; RPC; ARPd; Perkins. †Bower notes a comma in MSa; and there is a faint mark in the copy.

93. “eternity he”: RTHb—DNLP; RPC; UPCA.

94. (1) “he hath for”: AMab; TYLRab; W1438; MAX; RTHb; Watson; DNLP. (2) “hath, for” (THIRD): MSS, THIRD; Cox; RPa; L&R and forward in American and Scottiſh texts. The added comma has been retained as helpful.

95. “unchangeably, foreordained”: AMab; TYLRab; W1438. This is an unnecessary and rather nonſenſical comma.

It is not in the MSS, and was dropped from the traditional text from the Rothwell editions forward.

96. “time, eſpecially”: MSa; MAX—Mair; FPLC; all American texts.

97. “angels, and”: MSb.

98. American proofs. PCUSA(1797): In “t”: Aitken and PCUSAb had Rom. 9.14–and 15, 18, but text only of 15 and 18. Woodward and Finley have Rom. ix. 14–and xv. 18 and text of 9:15, 18. PCUSAc drops v 14 and corrects to 9:15, 18 with only the text of thoſe verſes. PCUSA(1894): In “t”: (–) Rom. 9:15, 18; (+) Isa. 45:6–7. PCUS(1910): (–) “t”. In “u”: (–) Rom. 9:22–23; (+) Acts 4:27–28. OPC(2001): In “t”: (+) Isa. 45:6–7. In “u”: (+) Isa. 14:24; Acts 2:23; Acts 4:27–28.

Q. 13. What hath God eſpecially decreed concerning angels and men?

A. God by an eternal and immutable decree, out of his mere love, for the praife of his glorious grace to be manifeſted in due time, hath elected ſome angels to glory;^w and in Chriſt hath choſen ſome men to eternal life, and the means thereof;^x and alſo according to his ſovereign power, and the unſearchable counſel of his own will (whereby he extendeth or withholdeth favour as he pleaſeth), hath paſſed by and foreordained the reſt to diſhonour and wrath, to be for their ſin inflicted, to the praife of the glory of his juſtice.^y

w. 1 Tim. 5:21.

x. Eph. 1:4–6; 2 Theſs. 2:13–14.

y. Rom. 9:17–18, 21–22; Matt. 11:25–26; 2 Tim. 2:20; Jude 4; 1 Pet. 2:8.

VARIANTS:

99. In “y”: 1 Tim. 2:20, but text correct (L&Rc): RobSR; WDuncan; Duncan. Correct in E.Rob forward.

100. In Q. “angels, and”: MSa.

101. “God, by”: MSS; BSTK, THIRD; Cox; RPa; L&Rac—Mair; FPLC; all American texts. This comma was not in the early printed editions prior to Boſtock. It was preſent in the MSS and in a few editions after Boſtock. RPa has it, but it was not introduced into the traditional text until L&Ra. It dropped out in L&Rb, but was reſtored in L&Rc, and came into the traditional text. The comma is not neceſſary, and while it may appear helpful, and has long been retained, the focus is on God’s decree and the comma tends to leſſen this emphasis.

102. “love for”: MSa. Bower aſſigns no comma; the copy has a “comma-like” mark.

103. “eternal, and”: MSa.

104. “grace, to be” (THIRD; KNCdb): THIRD; Cox; RPC; KNCdb—Mair; FPLC. Only ARPa–d lack the comma in American editions.

105. (1) “glory, and”: MAX—Cox; E.Rob;† UPCa; Vos (but not Young). DNLP restored the semi-colon. †The text was into the gutter in the L&Rc microfilm; but the other L&Rc “types” have the semi-colon (where this occurs, here and hereafter, reference to “other types” of L&Rc implies: RobSR, WDuncan and Duncan and the Glasgow of 1763, n.p.). (2) “glory, and”: PCUSab.

106. In “w”: DNLP left off the 1 in 1 Tim. 5:21.

107. (1) “and, in Christ, hath” (E.Rob; PCUSAb): MSa. E.Rob—Kerr; ARPa—d; PCUSAb—e; PCUS. (2) “and in Christ, hath”: Blair; Orr; Mair; Towar; Young; Perkins; Vos. (3) “and in Christ hath”: MSb; J&H; PCUSAf—UP; GCP; OPC; PCA.

108. “life and”: DNLP—L&R; PCUSAa. The comma was reintroduced to the traditional text by E.Rob.

109. (1) “thereof, and”: TYLRab;† W1438A; THIRD; Cox; E.Rob; UPCa; PCUSAb, i—UP; PCUSb—BofC; BP. (2) “thereof, and”: MAX; RTHb; Watson; PCUSAc—f; PCUSab; Perkins. DNLP restored the colon. It is in several examples of type L&Rc except for E.Rob. The colon comes in again with 1771np and KNCDa. The colon was in †W1435 and W1435A.

110. “and also, according”: MSb; THIRD; Cox; RP; L&R—Mair; FPLC; all American texts. There is no comma in Watson or DNLP. The L&Rc text was into the gutter, but others which follow the L&Rc form have the comma.

111. (1) “will (whereby)”: THIRD; Cox; UPCa; ARPa, d—g; PCUSAg—UP; BP; GCP. The early editions and the MSS have a comma after “will,” which is unnecessary. (2) “pleaseth” hath”: MSa; AMab; TYLRab; W1438; MAX—L&Rab; RPa. (3) Both commas missing: L&Rc; E.Rob; PCUSAA—f; PCUS; Perkins. (4) “pleaseth,)”: MSb; KNCDb. The comma evidently was not moved to the outside of the parentheses until 1771np and KNCDa. Kerr moved it back inside. In this critical text a distinction will generally not be made whether punctuation is inside or outside the closing parentheses, or before or after the Scripture proof reference, or other like accidentals in the text.

112. “extendeth, or ... favour, as”: MAX—Cox; RPa.

113. (1) “passed by, and”: MSS;† TYLRab;‡ W1438A; THIRD—COX; L&R; RP; Kerr; ARPa—d; RPCNA; PCUSA—UP;§ PCUS; PERKINS; BP. The comma is dropped in all the editions of Blair—Mair. ‡W1435 has no comma. (2) “passed, by”: §PCUSAi.

114. “and, fore-ordained”: MSb. Bower assigns a comma, but this appears rather to be an insertion mark (^), a symbol used throughout to indicate an interline insertion. In this case, the “fore” is inserted interline above the mark, and no other mark which may be a comma is discernable in the copy, except possibly a very small extension at the point of the mark.

115. “inflicted to”: †MSS; PCUSAb. †MSa “” possible.

116. American proofs. PCUSA(1797/1894): In “x”: (+)

1 Pet. 1:2. In “y”: (–) 1 Pet. 2:8. PCUSA(1894): In “x”: (+) Eph. 2:10; (–) Eph. 1:4–6. In “y”: (–) 2 Tim. 2:20; (+) Ezek. 18; Matt. 25:41–46. PCUS(1910): In “x”: (+) 1 Pet. 1:2. In “y”: (–) 1 Pet. 2:8. OPC(2001): In “x”: (+) Eph. 2:10; 1 Pet. 1:2.

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.^z

z. Eph. 1:11.

VARIANTS:

117. “decrees, in” ... “creation, and”: MSS

118. “providence, according”: The MSS have a comma, while the authoritative editions have a semi-colon. The comma is more appropriate, at least by modern standards, and there does not seem to be any increased strength or meaning added to the sense by retaining the semi-colon. Apparently, the comma was reintroduced early. It appears in Lithgow’s 1650 edition. The usage is: (1) “providence, according”: MSS; LTHGW; STNRSab; 1655; THIRD; Cox; RPa; E.Rob—; ARP; RPCNA; PCUSAk—UP; PCUSab. (2) “providence; according”: AMab; W1438; TYLRab; ANDSN; SWTN; SNDRS; MAX; RTHb; Watson; DNLP; L&Rab; PCUSAA, Finley; PCUSAc—j; Perkins; BP. (3) “providence: according” Aitken; PCUSAb; Woodward. (4) “providence according”: Vos.

119. “foreknowledge and”: ARP; UPCa; PCUSAk—UP.

120. American proofs. PCUSA(1894): In “z”: (+) Dan. 4:35; Isa. 40:12–31. PCUS(1910): In “z”: (+) 1 Pet. 1:1–2. OPC(2001): New note after “providence”: Rev. 4:11; See Isa. 40:12–31. In “z”: (+) Ps. 148:8; Dan. 4:35 Acts 4:24–28.

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did, in the beginning, by the word of his power, make of nothing, the world and all things therein, for himself, within the space of six days, and all very good.^a

a. Gen. 1; Heb. 11:3; Prov. 16:4.

VARIANTS:

121. (1) “Creation, is”: MSb; AMab; TYLRab; W1435. (2) “that, wherein”: MSb; AMab; TYLRab; W1435; W1438; MAX—Cox; RP; Perkins. Unnecessary commas.

122. (1) “God did in”: TYLRab; MAX—Mair; FPLC; almost all American editions.† (2) “God did, in”: MSS; AMab; W1435; †ARPC.

123. (1) “make, of nothing, the”: MSS; PCUSAb—Finley. (2) “make of nothing, the”: PCUSAc—e. (3) “of nothing the world”: Watson; L&Rc—Mair; FPLC; RPa; UPC; ARP; PCUSAA, g—UP; BP; GCP; OPC; PCA; Vos. (4) “world,

and”: MSa; THIRD; Cox; 1771np—Mair; FPLC; ARP; UPC; RPCNA; GCP; OPC; PCA; Vos.

124. “therein for”: DNLP; L&R;† PCUSA–UP; PCUS; BP. †Comma restored by E.Rob.

125. “days; and all, very”: MSa.

126. American proofs. PCUSA(1797/1894): In “a”: (+) Rev. 4:11. PCUSA(1894): In “a”: (–) Prov. 16:4; (+) Ps. 33:5–6; Rom. 11:36. PCUS(1910): In “a”: (–) Prov. 16:4; (+) Rev. 4:11. OPC(2001): In “a”: (–) Prov. 16:4; (+) Ps. 33:6, 9; Rev. 4:11; See Rom. 11:36.

Q. 16. How did God create the angels?

A. God created all the angels^b spirits,^c immortal,^d holy,^e excelling in knowledge,^f mighty in power,^g to execute his commandments, and to praise his name,^h yet subject to change.ⁱ

b. Col. 1:16.

c. Ps. 104:4.

d. Matt. 22:30.

e. Matt. 25:31.

f. 2 Sam. 14:17; Matt. 24:36.

g. 2 Thess. 1:7.

h. Ps. 103:20–21.

i. 2 Pet. 2:4.

VARIANTS:

127. In Q. “create angels” (missing “the”): All texts since MAX lack “the” except the RP editions.

128. “angels spirits”: SWTN; DNLP; L&R; 1771np; KNCD; Kerr; Blair; Towar; Orr; J&H; Mair; ARPefg; RPCNA; PCUSAc–e; Perkins; OPC; PCA; GCP. While uncommon before DNLP, dropping the comma after Angels is common from it forward in the traditional text. The RP retained it, and E.Rob restored it, but it was dropped again in 1771np. The comma, original to the MSS and AMab, is not necessary to the sense. In modern usage a colon might clarify the structure of the sentence best, but the traditional text has been retained.

129. (1) “power to”: MSa; DNLP. (2) “power; to”: PCUSAb–f; PCUS; Perkins.

130. “name, yet” (MAX): The comma is used from the Rothwell editions forward in the traditional text.

131. “yet, subject”: MSa.

132. American proofs. PCUSA(1894): In “c”: (–) Ps. 104:4; (+) Matt. 22:30. In “d”: (–) Matt. 22:30; (+) Luke 20:36. In “f”: (–) 2 Sam. 14:17; (+) 1 Pet. 1:2. In “h”: (+) Ps. 91:11–12; Matt. 13:39; Isa. 6:1–3. PCUS(1910): (–) “b”. In “c”: (+) Col. 1:16. In “d”: (–) all; (+) Luke 20:36. In “e”: (–) all; (+) Gen. 1:31. In “f”: (–) 2 Sam. 14:17. OPC(2001): In “d”: (+) Luke 20:36. In “h”: (+) Ps. 91:11–12.

Q. 17. How did God create man?

A. After God had made all other creatures, he created man male and female;^k formed the body of the man of the dust of the ground,^l and the woman of a rib of the man;^m endued them with living, reasonable, and immortal souls;ⁿ made them after his own image,^o in knowledge,^p righteousness, and holiness,^q having the law of God written in their hearts,^r and power to fulfill it,^s with dominion over the creatures;^t yet subject to fall.^u

k. Gen. 1:27.

l. Gen. 2:7.

m. Gen. 2:22.

n. Gen. 2:7, with Job 35:11, and Eccles. 12:7, and Matt. 10:28, & Luke 23:43.

o. Gen. 1:27.

p. Col. 3:10.

q. Eph. 4:24.

r. Rom. 2:14–15.

s. Eccles. 7:29.

t. Gen. 1:28.

u. Gen. 3:6; Eccles. 7:29.

VARIANTS:

133. “creatures he”: KNCDb; Kerr. KNCDc restored the comma but Kerr dropped it again. Blair1 restored it from that point forward in the Scottish text.

134. “man, male”: MSS; THIRD; Cox; PCUSAc–UP; PCUS; Perkins; BP.

135. “female, formed”: MSS; MAX—Cox; E.Rob; UPca. The semi-colon was in the early texts (but not the MSS), was dropped by Rothwell, and became standard punctuation again from DNLP and L&R forward, E.Rob being an exception. 1771np restored the semi-colon.

136. (1) “ground; and”: AMab; W1435; W1438. (2) “ground, and”: MSS; TYLRab; W1438A; W1435A; MAX—. While the semi-colon is in the authoritative English editions, the comma is in TYLRab as well as in the MSS. The comma becomes standard from MAX forward. It would seem the acts of creating the man and forming the woman should not be so strongly separated, since all the rest of the list separated by semi-colons hearken back to “created man male and female,” as these two clauses together do.

137. “woman, of”: MSa.

138. (1) “a woman of a rib”: MSb. (2) “the rib of the man” (TYLRab; W1438A): All texts since MAX except for RP have this variant. W1435 and W1435A were correct.

139. “man, endued”: MSb; MAX; RTHb; Blair—Mair; FPLC; UPC; ARPefg; GCP; OPC; PCA; Vos.

140. “reasonable and”: MSa; L&R; UPCb. The comma is in UPca.

141. “souls, made”: MSb; MAX—Cox; UPCb;† ARPEfg; BPb. The semi-colon is in BPa. The comma is not in †UPCa.

142. “own image in”: MSb.

143. “righteousness and”: MSb; THIRD;† Cox; RPa; L&R—KNCDa; ARPa—d; PCUSAA—j; PCUS; Perkins; UPCa; BPa;‡ Vos. § †Watson and DNLP had the comma. KNCDb restored the comma to the traditional Scottish text. ‡BPb has the comma. §Young has the comma.

144. “holiness; having”: DNLP; RP; L&R—Mair; FPLC; UPC; ARP; GCP; OPC; PCA; Vos. The semi-colon is standard punctuation in the traditional text from DNLP forward; but the PCUSA/PCUS texts use the comma, which is the original punctuation, and appropriate to retain.

145. “having, the”: MSa.

146. (1) “hearts and”: RPCNA; PCUSAh—k; BP. (2) “hearts; and power”: MSb?; AMb. (3) “hearts, and”: MSa; MSb; AMa; TYLRab; W1435; W1435A; W1438; W1438A.

147. “fulfill it, and dominion”: J&Hb; ARPg,h; OPC; PCA; GCP; FPLC. While the text source is not noted, this and another variation at Q, 28 indicate the FPLC text was used in the *Reformed Confessions Harmonized*.

148. (1) “creatures: yet”: DNLP. (2) “creatures, yet”: MAX—Cox; RPa.

149. “yet, subject”: MSa.

150. American proofs. PCUSA(1894): In “k”: (+) Matt. 19:4. In “n”: (–) Job 35:11; Luke 23:43. Typo:Eccles. 12:9; PCUSAFg—h; corrected in PCUSAi. In “o”: (–) Gen. 1:27; (+) Gen. 1:26. In “s”: (–) Eccles. 7:29; (+) Gen. 3:6; 2:17. In “t”: (–) all; (+) Gen. 1:29–30. In “u”: (–) Eccles. 7:29; (+) Gen. 3:1–19. PCUS(1910): (–) “s”. In “n”: (–) Job 35:11; Eccles. 12:7. In “p”: (+) Gen. 2:19–20. In “u/v”: (–) Eccles. 7:29; (+) Gen. 2:16–17. OPC(2001): In “k”: (+) Matt. 19:14. In “t”: (+) Ps. 8:6–8. In “u”: (+) Gen. 2:16–17.

Q. 18. *What are God’s works of providence?*

A. God’s works of providence are, his most holy,^w wise,^x and powerful preserving^y and governing all his creatures;^z ordering them, and all their actions,^a to his own glory.^b

w. Ps. 145:17.

x. Ps. 104:24; Isa. 28:29.

y. Heb. 1:3.

z. Ps. 103:19.

a. Matt. 10:29–31; Gen. 45:7.

b. Rom. 11:36; Isa. 63:14.

VARIANTS:

151. The apostrophe at “God’s” is in MAX but not RTHb. It regularly appears from THIRD on in the traditional text.

152. (1) “providence, are, his”: MSb. (2) “are his” (MAX);

MAX—L&R;† 1771np—Mair; FPLC; and all American texts. †E.Rob reinserted the comma, but 1771np dropped it again.

(3) “are most holy”: UPCa.

153. In “x”: Isa. 28:19; AMb; W1438. This was mis-set in the earliest texts with proofs, AMb (the authoritative text for the Assembly and Parliament, Bower’s Edition One) and W1438 (the first publicly sold edition with proofs, Bower’s Six). It is incorrect in subsequent editions such as BSTK, LTHGW, and ANDSN. The STNRSab and 1655 compound the error and have Isa. 18:19. It was corrected in DLL and MAX forward in the traditional text. SWTNa drops the reference altogether, and for the other renders it Ps. “10.4”

154. “powerful, preserving”: AMb; W1438. There is no comma in: AMa; W1435; TYLRab.

155. (1) “preserving, and”: MSS; MAX; RTHb;† Watson—KNCDa; ARPa—d; UPCa; RPCNA; PCUSAA—j; PCUS; Perkins; BP. †THIRD dropped the comma which it occasionally does after reference letters. The comma drops out from KNCDb forward in the traditional Scottish text. It is retained in most American editions, except for PCUSAk—UP and except for those of Towar and Young which contain the Scottish texts, and are based on Blair. (2) “governing, all”: UPCa.

156. In “z”: The “z” is after “governing” instead of “creatures”: Scottish texts since KNCDb. Also ARPf—g; PCA; Towar; Young; UPC. Correct in ARPa—d; PCUSA. This may indicate PCUSAA consulted KNCDa (1773) or earlier editions, rather than the later Kincaids of 1781 and 1788.

157. “creatures; ordering”: THIRD; Cox—Mair;† and American texts. †Watson and RPa have the comma, which is in the MSS and all early texts before THIRD. Though the change in THIRD may or may not have been intentional, the semi-colon conforms to modern usage and is more helpful.

158. “them and”: MSb; AMab; W1435; W1435A; MAX; RTHb; Watson; DNLP; RPa; Vos. The comma is in: MSa; TYLRab; W1438; THIRD; Cox; L&R—.

159. “actions to”: MSS; AMab; TYLRab; W1438. The comma is present in the traditional text from the Rothwell editions forward.

160. American proofs. PCUSA(1797/1894): Typo in Aitken—Finley at “w”: Ps. 144 (or cxliv):17, but text correct. Corrected by PCUSAc. In “a”: (–) Matt. 10:31. PCUSA(1894): In “w”: (–) Ps. 145:17; (+) Lev. 21:18. In “y”: (+) Neh. 9:6; Ps. 145:14–16. PCUS(1910): Moved “z” to after “creatures”. In “z”: (+) Job 38–41. In “a”: (–) Matt. 10:31; (+) Ps. 135:6. OPC(2001): In “w”: (+) Lev. 21:8. In “y”: (+) Ps. 36:6; Neh. 9:6. In “z”: (+) See Job 38–41; Ps. 145:14–16. In “a”: (+) Ps. 135:6.

Q. 19. *What is God’s providence toward the angels?*

A. God by his providence permitted some of the

angels, willfully and irrecoverably to fall into sin and damnation,^c limiting and ordering that, and all their sins to his own glory;^d and established the rest in holiness and happiness;^e employing them all,^f at his pleasure, in the administrations of his power, mercy, and justice.^g

c. Jude 6; 2Pe 2:4; Heb. 2:16; John 8:44.

d. Job 1:12; Matt. 8:31.

e. 1 Tim. 5:21; Mark 8:38; Heb. 12:22.

f. Ps. 104:4.

g. 2 Kings 19:35; Heb. 1:14.

VARIANTS:

161. (1) In Q. (1) “God’s”: The apostrophe is used from THIRD forward in the traditional text. (2) “toward the”: MSb; AMab; TYLRa; W1438; PCUSAc–f; PCUS. (3) “towards the”: MSa; MAX—DNLP, and all editions except those noted above. According to Fowler’s *Modern English Usage*, generally speaking, “toward” is common British usage and “towards” is American; but variance from common usage is not unusual. (4) “toward his”: TYLRb. This is a stop-press variant, where the printer must have stopped the press after some sheets, and then continued after correcting the “his” to “the.” Bower notes the error, but does not specify that the error occurs only in this example of TYLR. He does describe the note Carruthers has written inside the cover of TYLRb, and notes the reproduction does not evidence the particular anomaly described (Bower, 57).

162. “God, by”: MSS; THIRD; Cox; RPC; ARPa–d.

163. “providence, permitted”: MSS; THIRD; Cox; RPC; ARPa–d.

164. “angels willfully”: MSS; THIRD; Cox; RPC.

165. “irrecoverably, to” (L&Rc): L&Rc—Mair; FPLC; all American texts.

166. “sin, and”: MAX; RTHb; Watson.

167. “that and all”: MSa; DNLP; L&R;† RPC; PCUSAA. The comma is dropped by DNLP and L&R, but †E.Rob reintroduced it.

168. “ordering them, and all”: Cox.

169. “sins, to” (THIRD; E.Rob): THIRD; Cox; RPa; E.Rob—Mair; FPLC; and all American except for PCUSAA. The comma was dropped by Watson, DNLP and L&R, but E.Rob reintroduced it. Bower notes the comma is in MSb. The text from “limiting” to “glory,” is inserted interline above “& established y^e rest in holiness.” What he notes as a comma appears to be the ascender of the “h” in holiness” which crosses in a curve between “sins to”.

170. “glory, and”: MAX—Cox; RPC; UPCa.

171. (1) happiness, employing” (MAX; E.Rob): MAX; RTHb; Watson; E.Rob; 1771np; KNCDa; UPCa; RPC; ARPa–d. The semi-colon was restored in DNLP; RPa; L&R; but E.Rob

reinserted the comma. It was restored back to a semi-colon by KNCDbc. (2) “happiness: employing”: TYLRab;† DNLP. †The reproduction of TYLRb consulted has a smudge and it may be either a colon or a semi-colon.

172. (1) “them all; at”: AMb; W1438. (2) “them all at”: TYLRab; DNLP; RPC. (3) The comma is in: MSS; AMA; W1435; MAX; RTHb; RPa; L&R—.

173. (1) “pleasure in”: Watson; DNLP.

174. “administration”: MAX—Cox; KNCDb—Kerr;† PCUSAg—UP; BP. Corrected back to “administrations” by DNLP; L&R; RPa. Changed in later PCUSA editions and BP. Corrected in †Blair1 forward in the Scottish text.

175. “mercy and”: THIRD; Cox.

176. American proofs. PCUSA(1797): In “d”: (+) Luke 10:17. PCUSA(1894): In “c”: (–) Heb. 2:16. In “d”: (–) Job 1:12. In “f”: (–) Ps. 104:4; (+) Ps. 103:20. PCUS(1910): (–) “f”. In “c”: (–) Heb. 2:16; John 8:44. In “d”: (+) Luke 10:17. In “g”: (–) 2 Kings 19:35; (+) Ps. 104:4. OPC(2001): In “d”: (+) Luke 10:17. In “f”: (→) Ps. 103:30 but the text is verse 20. The reference was corrected in the 2005 published edition, which is considered the official text.

Q. 20. What was the providence of God toward man in the estate in which he was created?

A. The providence of God toward man, in the estate in which he was created, was, the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth,^h putting the creatures under his dominion,ⁱ and ordaining marriage for his help;^k affording him communion with himself,^l instituting the Sabbath,^m entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,ⁿ of which the tree of life was a pledge,^o and forbidding to eat of the tree of the knowledge of good and evil, upon pain of death.^p

h. Gen. 2:8, 15–16.

i. Gen. 1:28.

k. Gen. 2:18.

l. Gen. 1:26–29; Gen. 3:8.

m. Gen. 2:3.

n. Gal. 3:12; Rom. 10:5.

o. Gen. 2:9.

p. Gen. 2:17.

VARIANTS:

177. In Q. (1) “towards man”: MSa; E.Rob. (2) “man, in”: MSb. (3) “wherein he”: MAX—Cox. Corrected in DNLP; L&R; RP.

178. In A. “towards man”: MSa; E.Rob.

179. “man in”: MSa?;† Watson; DNLP; L&R—Mair; FPLC; and all American texts. †Bower does not have MSb

dropping the comma here, and there is a faint mark in the copy.

180. “wherein he”: MAX—Cox. Corrected in DNLP; L&R; RP.

181. (1) “created was”: DNLP; Kerr. (2) “created was: the”: PCUSAk—UP; PCUSc—BofC.

182. (1) “was the placing”: TYLRab; W1438A; KNCDB—Mair; FPLC; UPC; ARPefg; GCP; OPC; PCA; Vos. (2) “placing of him”: E.Rob; Duncan.

183. “earth; putting”: MSa?;† E.Rob—Mair; FPLC; UPCb;‡ ARP; RPCNA; GCP; OPC; PCA; Vos. †Bower notes a semi-colon in MSa, and I note this as an alternate reading in my transcription as well. ‡UPCa has the comma.

184. (1) “dominion; and”: RP. (2) dominion, ordaining”: PCUSc—BofC.

185. (1) “help, affording”: MAX—Cox; RP; E.Rob; UPCA. (2) “help: affording”: J&Hc. The semi-colon is in the MSS and the early editions.

186. (1) “himself; instituting” ... “Sabbath; entering”: RP; E.Rob—Mair; FPLC; UPCb;† ARP; RPCNA; GCP; OPC; PCA; BPb;† Vos. †The commas are in UPCA and BPa. (2) “and instituting the Sabbath; entering”: PCUSc—BofC. (3) “himself; instituting ... “Sabbath, entering”: BP.

187. “entring”: Watson; Cox; DNLP; L&R;† RPa; PCUSAA. †E.Rob forward set as “entering”. This is an example of the type of change in spelling that is not collated for this text.

188. “him upon”: DNLP.

189. “personal perfect and”: MSa.

190. “obedience; of”: THIRD; Cox.

191. “which, the”: THIRD; Cox.

192. (1) “pledge; and”: MSa; THIRD; DNLP; RP; L&R—Mair; FPLC; and all American. (2) “and, forbidding”: MSa.

193. “the tree of knowledge”: MAX—Cox. DNLP restored to “of the knowledge.”

194. “upon the pain”: L&R; 1771np; KNCDB—Mair; FPLC; UPC; ARPefg; RPCNA; PCUSA—UP; PCUSab; BP; GCP; OPC; PCA; Vos. Correct in DNLP; RPa. The inserted “the” fell in and out of mid 18th century editions. E.Rob dropped it; but 1771np restored it. KNCDB dopped it again, but KNCDB restored it and it has generally remained in the traditional text. However, it was corrected in Perkins and PCUSc—BofC.

195. “evil upon”: KNCDBc; Kerr. Corrected by Blair1.

196. American proofs. PCUSA(1797): In “I”: (–) all; (+) Gen. 1:27–28. In “n”: (+) Rom. 5:14; 1 Cor. 15:22, 47; Hos. 6:7; Gal. 3:10. PCUSA(1894): In “h”: (–) v. 8. In “k”: (+) Matt. 19:3–9; Eph. 5:31. In “I”: (–) Gen. 1:27–28; (+) Gen. 1:26, 28. In “m”: (+) Exod. 20:11; Exod. 20:8–10. In “n”: dropped all 1797 additions except for Gal. 3:10. In “p”: (+) Gen. 2:16; Gen. 3. PCUS(1910): (–) “o”. In “I”: (–) Gen. 1:26–29; 3:8; (+) Gen. 1:

27–28. In “n”: (–) all; (+) Compare Gen. 2:16–17 with Rom. 5:12–14; 10:5; Luke 10:25–28 and with the covenants made with Noah and Abraham. OPC(2001): In “k”: (+) See Matt. 19:3–9; Eph. 5:31. In “m”: (+) Compared with Exod. 20:11. In “n”: (+) Gen. 2:16–17. In “o”: (+) Gen. 3:22–24. In “p”: (+) Compared with James 2:10.

Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocence, wherein they were created.^q

q. Gen. 3:6–8, 13; Eccles. 7:29; 2 Cor. 11:3.

VARIANTS:

197. “parents, being”: MSa; RP; Kerr; ARPc; PCUSAb–f; PCUS; Perkins.

198. “Satan transgressed”: MSS; AMab; W1435; W1438; W1438A; TYLRab. This comma, which is desirable, appears from at least STNRSa forward in the traditional text.

199. “God in”: MSb; DNLP; KNCDB—Mair; FPLC; UPC; ARPefg; BPb; GCP; OPC; PCA; Vos. The comma was in BPa.

200. (1) “fruit; and”: RP; E.Rob—Mair; FPLC; UPC; ARP; GCP; OPC; PCA; BPb; Vos. The comma was in BPa. (2) “fruit and”: UPCAUSA.

201. “state of innocence”: RTHb—Cox. Corrected by DNLP.

202. “innocence wherein”: MSS; DNLP; L&R—Mair; FPLC; and all American texts.

203. American proofs. PCUSA(1894)/PCUS(1910): In “q”: (–) Eccles. 7:29.

Q. 22. Did all mankind fall in that first transgression?

A. The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation,^r sinned in him, and fell with him in that first transgression.^s

r. Acts 17:26.

s. Gen. 2:16–17, with Rom. 5:12–20 and 1 Cor. 15:21–22.

VARIANTS:

204. (1) “Adam”: Watson; DNLP; L&Rabc; RPa; PCUSAA–e. The MSS do not underline, nor do the early authoritative editions italicize “Adam.” This generally disappears from E.Rob forward. In question 92, Bower notes there is a

probable stop-press variant in editions of AMa, where some examples have “Adam” in italics, and others do not, in conformity with the rest of the text. This suggests the original intent, confirmed from the MSS, was not to italicize proper names, which was a convention at the time. (2) “Adam, as”: RP; L&Rabc; E.Rob; Kerr; RPCNA; PCUSA–UP; PCUS; Perkins; BPa. The 1771np dropped the comma, Kerr restored it, but it was dropped again by Blair. BPb drops the comma.

205. “only but”: DNLP.

206. “posterity; all”: MSb; L&R—KNCDa;† ARPa–d; RPCNA; PCUSAA–j; PCUSab; Perkins; BPa. †The comma was restored to the traditional text in KNCDb. BPb reverts to the comma as well.

207. “mankind, descending”: MSS; RP; Kerr; PCUSAK–UP; PCUSc–BofC. The comma is not in the KNCD editions. Introduced by Kerr, it was not reproduced in Blair forward.

208. “generation sinned”: KNCDb.

209. “in him and fell”: MAX; PCUSAb–f; PCUSab.

210. “with him, in”: MSS; Watson; KNCDbc; Kerr; ARPa–d. The comma is dropped by Blair forward in the Scottish editions.

211. In “s”: (1) Rom. 5:15–19; UPCa. (2) Though the full Romans reference is cited, only abbreviated text is given from verses 12, 18 and 19 in MAX—Cox. Text from vs 15–17 were added by DNLP—. Neither gave text for verse 20.

212. American proofs. PCUSA(1797): In “s”: (–) Gen. 2:16. PCUS(1910): In “r”: (+) “See under figure 6 above”. i.e. reference “n” under Q. 20. In “s”: (–) Gen. 2:16. OPC(2001): In “r”: (+) Rom. 3:23. In “s”: (+) James 2:10.

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.^t

t. Rom. 5:12; Rom. 3:23.

VARIANTS:

213. “sin, and misery”: MSS.

214. American proofs. PCUSA(1797)/PCUS(1910): In “t”: (–) Rom. 3:23; (+) Gal. 3:10. OPC(2001): In “t”: (+) Gen. 3:16–19; Eph. 2:1; Rom. 3:16.

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature.^u

u. 1 John 3:4; Gal. 3:10, 12.

VARIANTS:

215. “transgression of, any”: MSb; E.Rob;† KNCDb—Mair; FPLC; UPC; ARPefg; RPCNA; PCUSAK–UP; PCUSc–BofC; OPC; PCA; GCP. †The comma is not in 1771np or

KNCDa, but KNCDb restored it. The comma is also not in Vos, but is in Young.

216. American proofs. PCUSA(1797): In “u/v” (+) Rom. 3:23; (–) Gal. 3:10, 12; (+) Gal. 3:10–12. PCUS(1910): In “u”: (–) Gal. 3:10, 12; (+) James 4:17; Rom. 3:23. OPC(2001): In “u”: (+) Lev. 5:17; James 4:17.

Q. 25. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam’s first sin,^w the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually,^x which is commonly called Original Sin, and from which do proceed all actual transgressions.^y

w. Rom. 5:12, 19.

x. Rom. 3:10–20; Eph. 2:1–3; Rom. 5:6; Rom. 8:7–8; Gen. 6:5.

y. James 1:14–15; Matt. 15:19.

VARIANTS:

217. In Q. (1) “consists”: PCUSA–UP; PCUS; Perkins; BP. (2) “of, any”: MSb.

218. “Adam’s”: Watson; L&R; RPa; PCUSAA–e. As with Q. 22, the MSS do not underline nor do the early authoritative editions italicize “Adam’s.” This generally disappears from E.Rob forward.

219. “fell consisteth”: MAX; Kerr; PCUSAK–UP. The comma is present in KNCD, 1771np and E.Rob.

220. “disabled, and made”: BPa. BPb drops the comma.

221. (1) “continually; which”: DNLP; L&R—Mair; FPLC; RPC; and all American texts.

222. In “x”: Rom. 3:10–19 (DNLP); L&R—. MAX gives the proof as Rom. 3:10–20, but in the iteration of the words of the proof leaves off the text after verse 19. DNLP reproduces the text but does not give the full citation at the start of the proof, and thus neglected to include verse 20 altogether. The missing verse 20 carries through the traditional Scottish text as well as ARP and PCA. This was corrected to 3:10–20 in the first PCUSA proofs, but the 20th verse was dropped again in the revised proofs of 1894.

223. “Original Sin” or “original sin”: Watson; Cox; DNLP; L&R; RPC; PCUSAA–e, g–j; Perkins; BP; OPC;† GCP. †The italic face was used in the OPC 2001 draft, but was dropped in the published text of 2005. As previously, the italics drop out from E.Rob forward. MSa capitalizes but MSb does not. There is no underlining in the MSS to indicate emphasis. And AMA, which would have been set from one of these MSS or more

likely another MS no longer extant, does not use the italic face. Nor does AMb, which was set with some of the same forms as AMa, but with large modifications to accommodate the addition of the Scripture proofs (Bower, 57–60).

224. American proofs. PCUSA(1797): In “w”: (+) 1 Cor. 15:22. PCUSA(1894): In “x”: (–) Rom. 3:10–20; (+) Rom. 3:10–12 & see vs 13–19; (–) Eph. 2:1–3; (+) Eph. 2:3. PCUS(1910): In “w”: (+) 1 Cor. 15:22. In “x”: (+) Ps. 51:5; 58:3. OPC(2001): In “w”: (+) See 1 Cor. 15:22. In “x”: (–) Rom. 3:10–20; (+) Rom. 3:10–12; see verses 13–19; (+) See Col. 3:10; Eph. 4:24. In “y”: (+) Ps. 53:1–3; See Rom. 3:10–18, 23; Gal. 5:19–21.

Q. 26. How is Original Sin conveyed from our first parents unto their posterity?

A. Original Sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.^z

z. Ps. 51:5; Job 14:4; Job 15:14; John 3:6.

VARIANTS:

225. “posterity, by”: MSS

226. “generation; so as, all”: MSa

227. “way are” (MSb; E.Rob): RPac;† E.Rob—; RPa; Bryce; UPC; ARP; RPCNA; PCUSAk–UP; GCP; OPC; BPa; PCA; Vos. The comma was restored in BPb.

228. American proofs. PCUSA(1894)/PCUS(1910): (–) Job 14:4; Job 15:14. OPC(2001): (–) Job 15:14.

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God,^a his displeasure and curse, so as we are by nature children of wrath,^b bond-slaves to Satan,^c and justly liable to all punishments in this world, and that which is to come.^d

a. Gen. 3:8, 10, 24.

b. Eph. 2:2, 3.

c. 2 Tim. 2:26.

d. Gen. 2:17; Lam. 3:39; Rom. 6:23; Matt. 25:41, 46; Jude 7.

VARIANTS:

229. “displeasure, and”: MSa.

230. (1) “curse; so” (MSa; DNLP): DNLP—. The semicolon is in all texts since Dunlop. It is also in RPa, but the comma is in: RPab; Bryce. (2) “so as, we”: MSa.

231. “are, by nature, children”: MSb. Bower notes the second comma but not the first. The marks in each case are similar in the copy.

232. “world and” (DNLP): DNLP; L&R, RPCNA; PCUSA–UP; Perkins; PCUS; BP. Comma restored in E.Rob.

233. American proofs. PCUSA(1797): In “a”: (–) Gen. 3:10. In “c”: (+) Luke 11:21–22; Heb. 2:14. In “d”: (–) Gen. 2:17; Lam. 3:39; Matt. 25:41, 46; Jude 7; (+) Rom. 5:14. PCUSA(1894): In “d”: restored Lam. 3:39 and Matt. 25:41, 46. PCUS(1910): In “a”: (–) Gen. 3:10. In “c”: (+) Luke 11:21–22; Heb. 2:14. In “d”: (–) Gen. 2:17; Lam. 3:39; Matt. 25:41, 46; Jude 7; (+) Rom. 5:14. OPC(2001): In “a”: (+) John 8:34, 42, 44; Eph. 2:12. New ref. at “curse, “: Gen. 3:16–19; Job 5:7; Eccles. 2:22–23; Rom. 8:18–23. In “b”: (+) John 3:36; Rom. 1:18; Eph. 5:6.

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world are either inward, as blindness of mind,^e a reprobate sense,^f strong delusions,^g hardness of heart,^h horror of conscience,ⁱ and vile affections;^k or outward, as the curse of God upon the creatures for our sakes,^l and all other evils that befall us in our bodies, names, estates, relations, and employments,^m together with death itself.ⁿ

e. Eph. 4:18.

f. Rom. 1:28.

g. 2 Thess. 2:11.

h. Rom. 2:5.

i. Isa. 33:14; Gen. 4:13; Matt. 27:4.

k. Rom. 1:26.

l. Gen. 3:17.

m. Deut. 28:15–68.

n. Rom. 6:21, 23.

VARIANTS:

234. In Q. “sin, in”: MSS.

235. In A. “sin, in”: MSa.

236. “world are” (E.Rob): RPbc; Bryce; E.Rob—. The unnecessary comma was dropped in E.Rob forward in the traditional text. It was retained in RPa, though it was dropped in later RP editions RPbc and Bryce. PCUSAA reintroduced the comma which remained through PCUSAj. It is in PCUS; BofC and BPa. (2) “world are: either”: PCUSAk–UP.

237. “are either” (MSS; MAX): MAX—. The unnecessary comma after “are” is present in the early editions but drops out from the Rothwell editions forward.

238. “inward; as”: PCUSAb–d; Woodward. Finley was correct.

239. In “i”: Matt. 24:4; UPca.

240. (1) “affections, or”: MAX; RTHb; THIRD; Cox; UPca. (2) “affections; or”: MSS; RP; E.Rob—. A colon was used in the early editions, and was restored by DNLP and

L&R. E.Rob introduced the semi-colon into the traditional Scottish text. The colon was only reintroduced and retained in PCUSA, except for Finley which has a semi-colon, as does OPC; BPb; PCA. Functionally there is little difference between the two, and since it was used in the MSS, and more appropriate to modern usage, the change to a semi-colon has been retained in the text.

241. “as, the curse”: MSa.

242. (1) “sakes; and”: DNLP; L&R; Duncan; PCUSAA–d; BPb. E.Rob restored the comma to the traditional Scottish text, and PCUSAE to PCUSA. (2) “sake; and”: RPCNA; PCUSAG–UP. (3) “sake, and”: PCUSAF; PCUS.

243. “employments; together” (DNLP): All texts since Dunlop. The MSS and authoritative printings have a comma. The last clause should not be so strongly separated from the “outward” punishments of which it is a part.

244. In “m”: Deut. 28:15–18: UPCa; FPLC; PCA. The truncated iteration as usual traces back to MAX and the Rothwell editions, which here only iterate the Scripture texts from verses 15 to 18. However, most all editions except for the two noted, retain the full reference at the head of the citation, i.e. Deut. 28:15 to the end, etc.

245. American proofs. PCUSA(1797): In “i”: (+) Gen. 4:14; Heb. 10:27. In “m”: (→) Deut. 28:14 “to the end” in Aitken–Finley, but changed back to “15 to the end” in PCUSAC forward. PCUSA(1894): In “m”: (–) Heb. 10:27. PCUS(1910): In “i”: (+) Heb. 10:27.

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire, for ever.^o

o. 2 Thess. 1:9; Mark 9:44, 46, 48; Luke 16:24.

VARIANTS:

246. In Q. “sin, in”: MSb.

247. In A. “sin, in the world”: MSS.

248. (1) “come are”: DNLP; RPC; KNCDbc; Kerr; PCUSAEfg; Perkins; PCUS;† BP. The comma is present in L&R—KNCDa and restored by Blair to the traditional text. (2) “are, everlasting”: MSS; W1438; Watson; DNLP; L&R; RPC; PCUSAA–j; PCUS;† Perkins; BPa. The comma is dropped in E.Rob forward in the traditional text. (3) “come are: everlasting”: PCUSAK–UP. (4) “come are everlasting”: †BofC.

249. (1) “God and”: PCUSAE, i–UP; BPa. (2) “God; and, most”: MSa.

250. “torments, in”: MSb.

251. “body, without” (MSS; RPa; L&R): RP; L&R—. The comma is in all texts since L&R.

252. “fire for ever” (MAX): MAX—. The comma after “fire” drops out from MAX forward in the traditional text. In his collation Bower notes that some examples of AMa have a comma instead of a period after “forever.” See his Emendations (Bower, 136). The example of AMa reproduced in Early English Books has this terminating comma.

253. In “o”: Mark 9:43 added (Orr?): J&H; Mair; UPC; RPCNA; ARP; OPC; PCA. Apparently verse 43 was added by Orr and retained in the editions noted. It is also in the PCUSA 1797 proofs which must be an independent change as the change does not appear in any of the examples of KNCDbc or Kerr or any of the long series of Blair editions. When Rothwell began putting the scriptures in full, he put part of verse 43 in the text, but not in the citation, which may explain the introductions of the verse into the reference.

254. American proofs. PCUSA(1797): In “o”: (–) Mark 9:46, 48. (+) Mark 9:43–44; Mark 25:41, 46; Rev. 4:11; John 3:36. (+) Luke 16:25, 26, but 25 dropped from PCUSAC forward. PCUSA(1894): In “o”: (–) Mark 9:43–44. Mark 9:46, 48(→) Mark 9:47, 48. PCUS(1910): In “o”: Mark 9:44, 46, 48(→) Mark 9:43–44. (+) Matt. 25:41, 46; Rev. 14:11; John 3:36; Luke 16:26. OPC(2001): (+) Mark 9:43; Luke 16:26; Matt. 25:41, 46; Rev. 14:11; John 3:36.

Q. 30. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all mankind to perish in the estate of sin and misery^p into which they fell by the breach of the first covenant, commonly called the Covenant of Works;^q but, of his mere love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace.^r

p. 1 Thess. 5:9.

q. Gal. 3:10, 12.

r. Titus 3:4–7; Gal. 3:21; Rom. 3:20–22.

VARIANTS:

255. In Q. “Sin, & misery”: MSa. Bower noted a comma, which was confirmed upon rechecking the copy.

256. “God will not leave”: MAX—Cox.

257. “all men” (MAX): MAX—,† RP is correct, and †E.Rob corrected to “mankind” which †Duncan followed, but the 1771np went back to “men” and it is incorrect in all American and Scottish texts since the KNCD editions.

258. (1) “misery, into” (MSS; TYLRab†) MAX—. The comma is in all texts since MAX. The comma is not in †W1435, but is in W1438A.

259. “called, the”: MSb.

260. (1) “Covenant of Works, but” (MAX): MAX—Cox; 1771; KNCDa; ARP; UPCa; BPb. (2) “Covenant of Works:

but”: MSA; DNLP; L&R; PCUSAab, g. The semi-colon was restored by E.Rob, but 1771np went back to the comma. KNCDbc restored the semi-colon.

261. “but of”: MAX—. The comma drops out from Maxey forward.

262. “mercy delivereth” (MSa; DNLP): DNLP—L&R; KNCDb—. The comma was retained in RP, E.Rob—KNCDa, and ARPa—d, but is generally missing in all other texts.

263. “salvation, by”: MSS.

264. “called, the”: MSb.

265. In “r”: Rom. 3:20, 8–9; text given is a mishmash of Rom. 3:20 and 1 Cor. 3:7–9; PCA.

266. American proofs. PCUSA(1797): In “q”: (–) Gal. 3:12. In “r”: (+) Titus 1:2. PCUS(1910): In “q”: reference deleted. In “r”: (+) Titus 1:2. OPC(2001): In “q”: Gen. 3:17; Rom. 5:12, 15. In “r”: (+) 2 Thess. 2:13–14; See Acts 13:48; Eph. 1:4–5.

Q. 31. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second Adam, and, in him, with all the elect, as his seed.^s

s. Gal. 3:16; Rom. 5:15–21; Isa. 53:10–11.

VARIANTS:

267. “Christ as” (DNLP): DNLP—. RP retained the comma.

268. (1) “Adam; and”: MSa. (2) “*Adam*”: This has a similar history as occurrences at Q. 22 and Q. 25.

269. “and in” (TYLRab; † W1438A): MAX—. †W1435 had the original comma.

270. “him with” (DNLP): DNLP—. RPa retained the comma; but generally all texts since Dunlop drop the comma, including RPbc and Bryce.

271. “elect as” (MAX): MAX—. RPa retained the comma; but generally all texts since Maxey drop the comma, including RPbc and Bryce.

272. American proofs. PCUSA(1797): (–) Isa. 53:10–11 (restored in 1894). (+) Isa. 59:21; (dropped in 1894: Zech. 6:13; Luke 22:29; 2 Sam. 23:5). PCUSAb typo: 9 Sam. 23:5. PCUSA(1894): (–) Rom. 5:15–21. PCUS(1910): (–) Gal. 3:16; Rom. 5:15–21. (+) 1 Cor. 15:22, 45; Eph. 1:4; 2 Tim. 1:9; Heb. 2:10–11, 14. OPC(2001): In “s”: (+) Isa. 59:20–21.

Q. 32. *How is the Grace of God manifested in the second covenant?*

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator,^t and life and salvation by him;^u and, requiring faith as the condition to interest them in him,^w promiseth and giveth his holy Spirit^x to all

his elect to work in them that faith,^y with all other saving graces,^z and to enable them unto all holy obedience,^a as the evidence of the truth of their faith^b and thankfulness to God,^c and as the way which he hath appointed them to salvation.^d

t. Gen. 3:15; Isa. 42:6; John 6:27.

u. 1 John 5:11–12.

w. John 3:16; John 1:12.

x. Prov. 1:23.

y. 2 Cor. 4:13.

z. Gal. 5:22, 23.

a. Ezek. 36:27.

b. James 2:18, 22.

c. 2 Cor. 5:14–15.

d. Eph. 2:10.

VARIANTS:

273. “provideth, and” (MSa; MAX): MAX—Cox; RPa.

274. “life, and”: MSa. Bower notes a comma but in the copy it does not look like a comma by the scribe, or to be in the ink of the surrounding text. This may be a stray mark of some kind or a later larger written correction of the text (the mark extends into half of the word “life”).

275. (1) “by him; and”: RP. (2) “by him, and”: ARPa—d; UPca.

276. “and requiring” (TYLRab; W1438A): MAX—. The unnecessary but helpful comma is in: MSS; W1435; W1435A; AMab; W1438; RPbc; Bryce; PCUSAh—UP. Generally all texts since MAX have dropped it.

277. “faith, as” (E.Rob): E.Rob—KNCDa; ARP. Comma dropped in KNCDbc.

278. (1) “him; promiseth, and”: MSa. (2) “him, promiseth”: PCUSAi.

279. “Spirit, to”: MAX—Cox; RPa; UPC.

280. “his elect, to work” (MSS; DNLP): DNLP—. All texts since Dunlop have the added comma.

281. (1) “graces; and” (MSa; DNLP): DNLP; RP; L&R; KNCDb—Mair; FPLC; ARPefg and generally all American texts. The comma was restored in E.Rob—KNCDa. The comma is also in ARPa—d. KNCDb reverted back to the semi-colon.

282. “and, to enable”: MSa.

283. “obedience as”: MSb.

284. “faith, and” (RP; L&R): RP; L&R—KNCDa; Kerr; ARPa—d; UPca; PCUSA—UP; Perkins; PCUSab; BP. The comma drops out with KNCDbc, comes back in Kerr, but is out again in Blair—Mair. Later PCUS editions omit it, as do OPC and PCA.

285. “and of their thankfulness”: PCUSc—BofC.

286. “hath appointed to salvation” (“them” missing): MAX—Cox. Corrected since Dunlop.

287. “them unto salvation”: 1771. KNCDa restored the word “to”.

288. In “d”: Eph. 2:18 but text is 2:10; J&Hb; PCA; FPLC.

289. PCUSA(1797): In “t”: (+) 1 Tim. 2:5. In “w”: (+) John 3:36. In “x”: (+) Isa. 59:21. (+) Zech. 12:10 (dropped in 1894). In “d”: (+) Titus 2:14. (+) Titus 3:8 (dropped in 1894). PCUSA(1894): In “t”: (+) John 3:16. In “w”: (-) John 3:16. In “x”: (+) Luke 11:13. In “y”: (-) 2 Cor. 4:13. (+) 2 Cor. 13:3, 9. PCUS(1910): Deleted “x” and “y”. In “t”: (-) all. (+) 1 Tim. 2:5. In “w”: (+) John 3:36. In “z”: (+) John 1:12–13; John 3:5–6, 8. In “d”: (+) Titus 2:14; 3:8. OPC(2001): In “t”: (+) John 3:16; 1 Tim. 2:5. In “w”: (+) John 3:36. In “x”: (-) Prov. 1:23. (+) Isa. 59:21; Luke 11:13; John 14:16–20; 1 Cor. 12:13; Rom. 8:9; See Rom. 8:4, 11, 14–16. In “y”: (+) 1 Cor. 12:3, 9; Eph. 2:8–10; Acts 16:14; 2 Pet. 1:1. In “a”: (+) Eph. 2:10. In “d”: (+) Titus 2:14. BofC: In “d”: typo Titus 2:24 for 2:14. In “z”: typo Gal. 5:22, 28 for 5:22, 23.

Q. 33. Was the Covenant of Grace always administered after one and the same manner?

A. The Covenant of Grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.^e

e. 2 Cor. 3:6–9.

VARIANTS:

290. “manner; but”: MSb.

291. “Testament, were”: MAX—Cox; RPa.

292. In “e”: 2 Cor. 3:6–7, 21–22; PCA. The PCA edition should have “essentially” the original Westminster proofs (see PCA, Preface).

293. American proofs. PCUSA(1797): In “e”: (→) 2 Cor. 3:6, 9; but 9 dropped in PCUSAc (2 Cor. 3:6–9 restored in 1894). (+) Heb. 1:1–2 (dropped in 1894); (+) Heb. 8:7–8 etc. PCUSA(1894): References “x” and “y” deleted in full. In “e”: Heb. 8:7–8 etc. (→) Heb. 8:7–13. PCUS(1910): In “e”: 2 Cor. 3:6–9(→) 2 Cor. 3:6. (+) Heb. 1:1–2; Heb. 8:7–8, etc. OPC(2001): (+) See Heb. 8:7–13.

Q. 34. How was the Covenant of Grace administered under the Old Testament?

A. The Covenant of Grace was administered under the Old Testament, by promises,^f prophecies,^g sacrifices,^h circumcision,ⁱ the Passover,^k and other types and ordinances, which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,^l by whom they then had full remission of sin, and eternal salvation.^m

f. Rom. 15:8.

g. Acts 3:20, 24.

h. Heb. 10:1.

i. Rom. 4:11.

k. 1 Cor. 5:7.

l. Heb. 8–10; Heb. 11:13.

m. Gal. 3:7–9, 14.

VARIANTS:

294. “Testament by”: Kerr; ARPa–d.

295. (1) “ordinances; which”: DNLP; RP; L&R; PCUSAA–h; Perkins; PCUS; BPb. The comma was restored in E.Rob forward in the traditional text, except as noted. (2) “ordinances; which”: PCUSAi–UP; BPa.

296. “were, for that time, sufficient”: MSa; E.Rob.

297. “sin and”: DNLP; L&R; PCUSA–UP; Perkins; PCUS; BP. The comma was restored in E.Rob forward except as noted.

298. “they, then, had”: MSb.

299. “of sins”: MSb.

300. American proofs. PCUSA: In “f”: (+) Acts 3:20. In “k”: (+) Exod. 12:14, 17, 24 (1894: (→) Exod. 12:1–36). PCUSA(1894): In “g”: (-) Acts 3:20. PCUS(1910): In “f”: (+) Acts 3:20. In “k”: (+) Exod. 12:14, 17, 24. In “l”: (-) Heb. 8–10. In “m”: (-) Gal. 3:14; (+) Heb. 11. OPC(2001): In “f” (+) See for example Gen. 3:15; 12:1–3; 15:5. In “g”: (+) See for example Isa. 52:13–53:12. In “h”: (+) See Lev. 1–7. In “i”: (+) See Gen. 17:1–14. In “k”: (+) Exod. 12:14, 17, 24 “See entire chapter.” In “l”: (+) Heb. 8:1–2.

Q. 35. How is the Covenant of Grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is to be administered in the preaching of the Word,ⁿ and the administration of the Sacraments of Baptism^o and the Lord’s Supper;^p in which, grace and salvation is held forth in more fullness, evidence, and efficacy, to all nations.^q

n. Mark 16:15.

o. Matt. 28:19–20.

p. 1 Cor. 11:23–25.

q. 2 Cor. 3:6–18; Heb. 8:6, 10–11; Matt. 28:19.

VARIANTS:

301. In Q. “administered, under”: MSb.

302. (1) “Grace was, and”: MSS; RP; ARPa–d; PCUSb–f; PCUS. (2) “to be, administered”: MSS; PCUSAb–f; Perkins; PCUS. (3) “is, to”: RPC. (4) “administered, in”: MSb.

303. “Baptism, and” (MSS; W1438; MAX): MAX—Cox; RP; † 1771—Kerr; ARPa–d; UPCa; PCUSAc–j; Perkins; PCUS;

BPa. The comma was dropped in DNLP—E.Rob, and again in Blair—Mair; Towar; Young; and is also missing in †RPa.

304. (1) “Supper, in”: MAX—Cox; UPCA. (2) “Supper: in”: MSa. Bower assigns a colon, and I note this as a possible reading as well though it could be a semi-colon as the text is “Supper:, in” with what appears to be a colon followed by a comma.

305. “which grace” (MSb; MAX): MAX—. The comma is dropped in all texts since Maxey.

306. “grace and salvation are held forth” (DNLP): DNLP—. The plural verb is present in all texts since Dunlop except the RP texts. In the context grace and salvation are held forth together and form a compound subject, and the singular verb has been restored.

307. “evidence and”: RobSR; Duncan; PCUSAa-j; Perkins; PCUSab; BPa.

308. “efficacy to”: MSa; † DNLP; L&R; PCUSA-UP; Perkins; PCUS; BP. The comma was restored by E.Rob. †Bower notes the comma as lacking, which is probably correct; though in the copy the “y” in efficacy has a rather long descender and another stray mark which I note as a possible comma based upon its presence in MSb.

309. In “q”: *Heb. 8:6, 10–11: DNLP—. Dunlop flagged proofs with an asterisk which he believed to be problematic. MAX and RTHb read: Heb. 8:6–10, 11. The dash was dropped in THIRD. AMb reads: Heb. 8. 6, 10, 11.

310. American proofs. PCUSA(1797): In “p”: (+) 1 Cor. 11:26. (+) after words of scripture, “till he come”: “{Till he come to judgment: for he had come in the spirit long before this time.} See the gospels.” All dropped in 1894. In “q”: (–) all, except v. 6 of 2 Cor. 3. PCUSA(1894): In “n”: (–) Mark 16:15; (+) Luke 24:47–48. In “q”: (+) Rom. 1:16. PCUS(1910): In “n”: (–) all. (+) Matt. 28:19–20. In “o”: (–) Matt. 28:20. In “p”: (+) 1 Cor. 11:26. In “q”: (–) 2 Cor. 3:6–18; Matt. 28:19. Heb. 8:6, 10–11(→) Heb. 8:6–7. OPC(2001): In “n”: (–) Mark 16:15. (+) Luke 24:47–48; See Matt. 28:19–20. In “p”: (+) Matt. 26:28. In “q”: (–) 2 Cor. 3:10–18. (+) Rom. 1:16; See Eph. 3:1–12.

Q. 36. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace is the Lord Jesus Christ,^r who being the eternal Son of God, of one substance and equal with the Father,^s in the fullness of time became man,^t and so was and continues to be God and man in two entire distinct natures, and one person, for ever.^u

r. 1 Tim. 2:5.

s. John 1:1, 14; John 10:30; Phil. 2:6.

t. Gal. 4:4.

u. Luke 1:35; Rom. 9:5; Col. 2:9; Heb. 7:24–25.

VARIANTS:

311. (1) “Grace, is”: MSS; RPa. (2) “is, the”: MSb.

312. (1) “Lord, Jesus Christ”: ARPa. (2) “Jesus Christ; who”: MSa.

313. “who, being” (MSS; KNCDb): KNCDb—Mair; FPLC; RPa; ARPe; UPC; RPCNA; GCP; OPC; PCA; Vos.

314. “substance, and”: MSa; Watson, RP; Kerr.

315. “was, and”: RP; †PCUSA-UP; Perkins; PCUS; BP. †PCUSAa has no comma.

316. “man: and so, was”: MSa.

317. “was, and”: MSS.

318. “be, God”: MSS; PCUSAb-UP; Perkins; PCUS; BP.

319. “man, in” (MSS; RP; E.Rob): RP; E.Rob—Mair; FPLC; RPa; Vos. The comma is in all American texts except PCUSAa-d.

320. “entire and distinct”: ARPe.

321. “natures and”: MSb; ARPa-d.

322. “person for ever” (MAX): MAX—KNCDa; RP; ARPa-d; PCUSA-UP; Perkins; PCUSab. The comma was restored in KNCDb forward in the Scottish text.

323. (1) In “u”: Heb. 7:14, 25; AMb; W1438. Corrected by Rothwell. (2) UPCA has Col. 9 for Col. 2:9 and Heb. 7:25 for Heb. 7:24–25.

324. American proofs. PCUSA(1797): In “s”: (–) John 1:14. In “u/v”: (–) Heb. 7:24–25. PCUSA(1894): In “r”: (+) John 14:6. In “u”: (+) Heb. 13:8. PCUS(1910): “s,” “t” and “u” combined into one reference: (–) John 1:14; Luke 1:35; Rom. 9:5; Heb. 7:24–25. (+) Phil. 2:5–11. OPC(2001): In “r”: (+) John 14:6; Acts 4:12. In “s”: (+) John 1:18; Matt. 3:17; Matt. 17:5; Ps. 2:7. In “t”: (+) Matt. 1:23; See John 1:14. In “u”: (+) Acts 1:11; Heb. 13:8; See Phil. 2:5–11.

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man by taking to himself a true body, and a reasonable soul,^w being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her,^x yet without sin.^y

w. John 1:14; Matt. 26:38.

x. Luke 1:27, 31, 35, 42; Gal. 4:4.

y. Heb. 4:15; Heb. 7:26.

VARIANTS:

325. In Q. (1) Christ, being God, become: AMb; W1438; BSTK; LTHGW; STNRSab; ANDSN; 1655; SWTNa; SNDRS; MAX—Cox; RP. Correct in: MSS; AMa; TYLRab; W1432; W1435; W1435A; W1438A. Corrected since DNLP. (2) “God become”: MSb; DNLP; KNCDa. The comma was restored in KNCDbc.

326. “Christ, the Son of God, became”: MSS; Finley; PCUSAef; Perkins; PCUS. Finley independently introduced the commas, but they were not reproduced in the first stereo plate edition of the same year. The second and third settings added them (PCUSAef). PCUS follows the text of PCUSAf.

327. “man, by” (MSS; Watson): W1432; W1438A; LTHGW; STNRSab; ANDSN; SWTNa; Watson; RP; DNLP—Mair; FPLC; and all American texts except for PCUSAf, k,UP; PCUS. While the MSS have this comma, AMab do not, nor do W1435; W1435a; W1438; BSTK; SNDRS. This and the preceding two commas have been dropped from the text.

328. “body and”: PCUSAh—UP; BP.

329. “Ghost in”: MSb; KNCDb—Mair; FPLC; ARPefg; UPC; RPCNA; GCP; OPC; PCA; Vos.

330. “Mary”: This has a similar history as other instances at Questions 22, 25, and 31.

331. “her; yet, without”: MSa.

332. American proofs. PCUSA(1797): In “x”: (–) Luke 1:42. PCUSA(1894): In “w”: (+) John 11:33; Luke 2:40, 52. In “x”: (–) Gal. 4:4. PCUS(1910): In “x”: (–) Luke 1:27. In “y”: (–) Heb. 7:26. OPC(2001): In “w”: (+) Phil. 2:7; Heb. 2:14–17; See Luke 2:40, 52; John 11:33. In “y”: (+) 2 Cor. 5:21; 1 John 3:5.

Q. 38. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;^z give worth and efficacy to his sufferings, obedience and intercession;^a and so satisfy God’s justice,^b procure his favour,^c purchase a peculiar people,^d give his Spirit to them,^e conquer all their enemies,^f and bring them to everlasting salvation.^g

z. Acts 2:24–25; Rom. 1:4 with Rom. 4:25; Heb. 9:14.

a. Acts 20:28; Heb. 9:14; Heb. 7:25–28.

b. Rom. 3:24–26.

c. Eph. 1:6; Matt. 3:17.

d. Titus 2:13–14.

e. Gal. 4:6.

f. Luke 1:68–69, 71, 74.

g. Heb. 5:8–9; Heb. 9:11–16.

VARIANTS:

333. In Q. “requisite that” (MSa; MAX): MAX—Cox; DNLP; RP; L&R—. All texts since L&R drop the unnecessary comma.

334. In A. “requisite, that”: MSb.

335. “be God; that”: PCUSc—BofC.

336. “sustain, and”: MSa.

337. (1) “death, give” (MSb; MAX): MAX—Cox; RPa; UPCa. (2) “death: give”: Duncan; OPC; PCA.

338. “obedience, and” (MSS; MAX): MAX—Cox; DNLP; L&R—. All texts since L&R have the comma. RP editions do not. In American texts, BPb drops the comma.

339. “intercession, and”: MSb; MAX; RTHb; Watson; RPa; UPCa; BPa.

340. “so, satisfy”: MSS.

341. “to satisfy” (L&Rc): The “to” for “so” was introduced by L&Rc and infrequently correct thereafter. It is correct in RPab (but not RPa); Bryce; ARPa–c; M’Leod; and Perkins, but not in any American or Scottish editions since the New School attempt at a critical text published by Perkins in 1850. L&Rc was likely set from an example of L&Rb rather than L&Ra although the two are very similar. A likely explanation for the introduction of the error comes when one turns to Q. 38 in the 1736 edition. The “to” from “to his sufferings” occurs in the line directly above “satisfy.” It seems likely the typesetter’s eye strayed and he set the “to” instead of the “so.” Carruthers remarks: “In Q. 38, the grammar is spoiled and the sense obscured; it should read ‘It was requisite that the Mediator should be God, that he might sustain..., and so satisfy God’s justice.’ But some printer changed ‘so’ to ‘to’ (‘True Text,’ 217).

342. “justice; procure”: RPa. Comma in RPa.

343. “enemies; and bring”: TYLRab; W1438A. The comma is in W1435; W1435A.

344. In “g”: Heb. 9:11–15 (THIRD; Cox); DNLP; L&R—. In giving the scripture proof texts “in full” Rothwell truncated the text after verse 15, while leaving the reference at the head of the text as 11–16. THIRD and Cox change the initial reference to read 9:11, 12, 13, 14, 15. Dunlop and L&R follow this. Only the RP editions retained verse 16.

345. American proofs. PCUSA(1797): In “z”: (–) Acts 2:25; Rom. 4:25; Heb. 9:14. In “c”: (–) Matt. 3:17. In “d”: PCUSAc—g missing v. 13. In Aitken—Finley, both verses were referenced but the text given is only that of v. 14. In “e”: (–) all. (+) John 15:26; 16:7; 14:26. In “f”: v. 68 dropped in PCUSAc forward. Aitken—Finley had 68–69 but only cited text of v.69. In “g”: (–) Heb. 5:8. PCUSA(1894): In “a”: (–) Heb. 7:26–28; (+) John 17. In “i”: (+) Matt. 5:17. PCUS(1910): (–) All references. (+) “See General Note.” OPC(2001): In “a”: (+) See John 17. In “e”: (+) John 15:26; See 16:7; 14:26.

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature,^h perform obedience to the Law,ⁱ suffer and make intercession for us in our nature,^k have a fellow-feeling of our infirmities;^l that we might receive the adoption of sons,^m and have

comfort and access with boldness unto the throne of grace.ⁿ

- h. Heb. 2:16.
- i. Gal. 4:4.
- k. Heb. 2:14; Heb. 7:24–25.
- l. Heb. 4:15.
- m. Gal. 4:5.
- n. Heb. 4:16.

VARIANTS:

- 346. In Q. “requisite, that”: MSb.
- 347. In A. “requisite, that”: MSb.
- 348. “man that”: TYLRa, but the comma is in TYLRb.
- (2) “man: that”: PCUSb. This was changed (erroneously?) to a semi-colon in PCUSc–BofC.
- 349. “suffer, and”: MSS; MAX—Cox.
- 350. “us, in”: MSa.
- 351. “fellow-felling”: ARPgh. One of several obvious spelling errors in the modern ARP texts.
- 352. “infirmities, that”: MAX—Cox; RP; E.Rob—Kerr; ARP; UPCa.
- 353. “comfort, and”: MSS; MAX; RTHb.
- 354. “boldness, unto”: MSa.
- 355. American proofs. PCUSA(1797: In “i”: (+) Rom. 5:19. In “n”: in Aitken—Finley (+) Heb.4:15 but only text of v16 given; v15 dropped in PCUSAc–k. PCUSA(1894): In “h”: (–) Heb. 2:16. (+) Rom. 8:34; 2 Pet. 1:4. PCUS(1910): “h”: deleted. In “i”: (+) Gal. 4:5; Rom. 5:19. In “n”: (+) Heb. 4:14–15. OPC(2001): In “h”: (+) 2 Pet. 1:4. In “i”: (+) Matt. 5:17; Rom. 5:19; Phil. 2:8.

Q. 40. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us,^o and relied on by us, as the works of the whole person.^p

- o. Matt. 1:21, 23; Matt. 3:17; Heb. 9:14.
- p. 1 Pet. 2:6.

VARIANTS:

- 356. In Q. “requisite, that”: MSb.
- 357. In A. “requisite, that”: MSb.
- 358. “Mediator who”: PCUSAc–f; Perkins; PCUS.
- 359. “man should”: MAX; Duncan.
- 360. “man; and this, in”: MSa.
- 361. “is one person”: TYLRab; W1438A. Tyler’s W1435 was correct with “in one person”
- 362. “person; that”: DNLP; L&R; PCUSA–UP; PCUS; BPa. The comma was restored by E.Rob forward in the

traditional Scottish text and is in American texts except for the PCUSA/PCUS tradition.

- 363. In “o”: Matt. 1:21, 22 for Matt. 1:21, 23; UPCa.
- 364. “us as”: RPbc; Bryce; OPC; PCA; Vos.
- 365. American proofs. PCUSA(1797): In “o”: (–) Heb. 9:14. PCUSAc dropped Matt. 1:21 but it was restored in 1894. Aitken–Finley only gave text of v23. Minor typo in PCUSAb; missing “p” reference in Answer. PCUS(1910): (–) All references. (+) “See General note.”

Q. 41. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his people from their sins.^q

- q. Matt. 1:21.

VARIANTS:

- 366. “Jesus”: The italic typeface was used in the answer and non-italic in the question; see the similar history at Questions 22, 25, 31 and 37.

Q. 42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure,^r and so, set apart, and fully furnished with all authority and ability^s to execute the offices of prophet,^t priest,^u and king of his Church,^w in the estate both of his humiliation and exaltation.

- r. John 3:34; Ps. 45:7.
- s. John 6:27; Matt. 28:18–20.
- t. Acts 3:21–22; Luke 4:18, 21.
- u. Heb. 5:5–7; Heb. 4:14–15.
- w. Ps. 2:6; Matt. 21:5; Isa. 9:6–7; Phil. 2:8–11.

VARIANTS:

- 367. “Christ”: See the note in Q. 41.
- 368. “measure; and” (MSa; DNLP): DNLP; L&R—Mair; FPLC; all[†] American texts. [†]OPC (2001) had a comma but this was changed to a semi-colon in the 2005 published text.
- 369. In “r”: John 3:24 but text correct: All Blair editions except for Blair4 (1841), the last in the series.
- 370. “so set apart” (MAX): MAX—Cox; DNLP; L&R—Mair; FPLC; RP;[†] all American texts. [†]RPa restored the comma but it dropped out in RPbc; Bryce.
- 371. “apart and” or “apart, and”: MSa(?).
- 372. (1) “authority, and”: MSa.
- 373. “ability, to” (MAX): MSb; MAX—Cox; DNLP; RP;[†] L&R—Mair; FPLC; all American. [†]RPa has no comma.
- 374. “office of”: PCUSAc–UP; PCUS; BP.
- 375. “of a prophet”: RPa; PCUSAc.
- 376. “estate, both”: TYLRab; RPa. W1435 has no comma; nor does W1438A, which normally tracks TYLR.

377. “humiliation, and”: MSS.
 378. “king, of”: E.Rob and KNCDb only.
 379. In “w”: Matt. 21 (verse number missing but otherwise correct): UPCb; ARPf. Apparently, slightly modified plates of the UPCb edition were used to print ARPf. See the description of ARPf in Appendix A.
 380. American proofs. PCUSA(1797): In “s”: (–) Matt. 28:18 (restored in 1894). In “t”: (–) Acts 3:21 in PCUSAc and thereafter. Aitken—Finley had vs21–22, but only text of v22. In “u/v”: (–) Heb. 5:7. In “w”: (–) Matt. 21:5; Phil. 2:8–11; Isa. 9:7. But Isa. 9:7 added again in Finley and present in PCUSAc–g. PCUSA(1894): In “r”: (+) Matt. 3:16. PCUS(1910): In “r”: (–) Ps. 45:7; (+) Luke 4:18–21. In “s”: (–) John 6:27; (+) Luke 4:14; Heb. 9:14. In “t”: (–) Acts 3:21. In “u”: (–) Heb. 5:7. In “w”: (–) Matt. 21:5; Phil. 2:8–11. (+) Rev. 19:16. OPC(2001): In “r”: (+) Matt. 3:16 compared with Acts 10:37–38. In “s”: (+) Rom. 1:3–4. In “t”: (+) Heb. 1:1–2; Deut. 18:18. In “w”: (+) Luke 1:32–34; John 18:37.

Q. 43. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in his revealing to the Church,^x in all ages, by his Spirit and Word,^y in divers ways of administration,^z the whole will of God^a in all things concerning their edification and salvation.^b

- x. John 1:18.
 y. 1 Pet. 1:10–12.
 z. Heb. 1:1–2.
 a. John 15:15.
 b. Acts 20:32; Eph. 4:11–13; John 20:31.

VARIANTS:

381. “prophet in”: PCUSAK–UP.
 382. “to the church in” (MSb; DNLP): DNLP; L&R; PCUSA–UP; PCUS; BPb. Comma restored by E.Rob.
 383. “God, in all things” (MAX): MAX—Cox; DNLP; RP; L&R—Mair; FPLC; all American.
 384. In “a”: Job 15:15 but text correct: MAX.
 385. “edification, and”: MSa; MAX; RTHb; Watson.
 386. In “b”: Acts 20:23, but text is 20:32: PCA.
 387. American proofs. PCUSA(1797): In “y”: (–) 1 Pet. 1:11 (restored in 1894). In “b”: (–) Acts 20:32. PCUS(1910): Moved “x” to “ages,” Deleted “z” and “a.” In “x”: John 1:18(→) John 1:1, 4. In “y”: (–) 1 Pet. 1:10–12. (+) 1 Pet. 1:21; 2 Cor. 2:9–10. In “b”: (–) Acts 20:32.

Q. 44. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God,^c

to be a reconciliation for the sins of his people,^d and in making continual intercession for them.^e

- c. Heb. 9:14, 28.
 d. Heb. 2:17.
 e. Heb. 7:25.

VARIANTS:

388. “priest in”: MAX; RTHb; PCUSAK–UP.
 389. “offering **up** himself”: Duncan.
 390. “God; to be”: 1771np; KNCDa; ARPa–d.
 391. “to be reconciliation” (“a” missing): PCA.
 392. (1) “people; and” (MSa; DNLP); DNLP; L&R; Duncan; KNCDbc—Mair; FPLC; all American.[†] The comma was restored in E.Rob which was retained in E.Rob—KNCDa; [†]ARPa–d.
 393. “and, in making”: MSa. Bower does not note the comma. However, the copy reads: “& , <in>” with a strikeout following “&,” and an insertion of “in” interline above it.
 394. American proofs. PCUSA(1894): In “d”: (+) 2 Cor. 5:18–19. OPC(2001): In “c”: (+) Heb. 10:12; See Isa. 53. In “d”: (+) 2 Cor. 5:18; Col. 1:21–22. In “e”: (+) Heb. 9:24.

Q. 45. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in calling out of the world a people to himself,^f and giving them officers,^g laws,^h and censures, by which he visibly governs them;ⁱ in bestowing saving grace upon his elect,^k rewarding their obedience,^l and correcting them for their sins,^m preserving and supporting them under all their temptations and sufferings,ⁿ restraining and overcoming all their enemies,^o and powerfully ordering all things for his own glory^p and their good;^q and also in taking vengeance on the rest, who know not God, and obey not the Gospel.^r

- f. Acts 15:14–16; Isa. 55:4–5; Gen. 49:10; Ps. 110:3.
 g. Eph. 4:11–12; 1 Cor. 12:28.
 h. Isa. 33:22.
 i. Matt. 18:17–18; 1 Cor. 5:4–5.
 k. Acts 5:31.
 l. Rev. 22:12; Rev. 2:10.
 m. Rev. 3:19.
 n. Isa. 63:9.
 o. 1 Cor. 15:25; Ps. 110 throughout.
 p. Rom. 14:10–11.
 q. Rom. 8:28.
 r. 2 Thess. 1:8–9; Ps. 2:8–9.

VARIANTS:

395. “king in”: PCUSAK–UP.

396. “himself, and” (DNLN): DNLN; L&R; PCUSA—UP; Perkins; PCUS; BP. The comma was restored in E.Rob.

397. (1) “governs them, in”: MAX—Cox; UPCa. (2) “governs them: in”: PCUSA—UP; BP.

398. In “I”: Rev. 22:12 dropped; UPCa.

399. In “m”: Rev. 2:19; AMB. While this was corrected in W1438, the first publicly available edition with proofs, the error was retained in BSTK; STNRSab; ANDSN; and 1655. LTHGW has the reference correct, as does SWTNa. Corrected in DLL and MAX forward in the traditional text.

400. “preserving, and”: MSb.

401. “sufferings; restraining”: PCUSc—BofC.

402. In “o”: Ps. 110:1–2; UPCa. RPa drops “throughout”. KNCDb—J&H place “[See the Psalm throughout]” at the end of the reference.

403. “own glory, and” (MSS; MAX): MAX—; all American except PCUSA—UP; BPb; BofC.

404. (1) “good, and”: MAX; RTHb; Watson; UPCa. (2) “good: and”: RPCNA; PCUSA—j; BPa. (3) “and also, in”: RPa.

405. “rest who”: RTHb—Cox; DNLN; E.Rob—KNCD; ARP—d.

406. In “r”: 2 Thess. 8–9; Orr.

407. American proofs. PCUSA(1797): In “f”: (–) Acts 15:14–16; Ps. 110:3. PCUSAc—g drop Isa. 55:4. As in similar dropped verses, Aitken—Finley had v4 but text only of v5. In “i”: (+) 1 Tim. 5:20; Titus 3:10. In “k”: (+) Ps. 68:18. In “l”: (–) Rev. 2:10; (+) Matt. 25:34–36; Rom. 2:7. In “m”: (+) Heb. 12:6–7 (dropped in 1894). In “p”: (–) Rom. 14:10; (+) Phil. 2:11. In “r”: (–) 2 Thess. 2:9; Ps. 2:8. PCUSA(1894): In “h”: (–) Isa. 33:22; (+) John 15:14. In “n”: (–) Isa. 63:9; (+) Rom. 8:37–39. In “o”: (–) Ps. 110; (+) Eph. 1:22. PCUS(1910): In “f”: (–) Acts 15:14–16; Gen. 49:10; Ps. 110:3; Isa. 55:4. (+) John 10:16, 27. In “h”: (–) Isa. 33:22; (+) Matt. 18:19–20. In “i”: (+) 1 Tim. 5:20; Titus 3:10. In “l”: (–) Rev. 2:10; (+) Matt. 25:34–36; Rom. 2:7. In “m”: (+) Heb. 12:6, 7. In “n”: (–) Isa. 63:9; (+) 2 Cor. 12:9–10; Rom. 8:35–39. In “o”: (–) Ps. 110; (+) Acts 12:17; 18:9–10. In “p”: (–) Rom. 14:10; (+) Col. 1:18; Matt. 28:19–20. In “r”: (–) 2 Thess. 1:9; Ps. 2:8. OPC(2001): In “f”: (–) Isa. 55:4–5; (+) John 17:2. In “o”: Ps. 110 (→) Ps. 110:1–2.

Q. 46. *What was the estate of Christ’s humiliation?*

A. The estate of Christ’s humiliation was that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death until his resurrection.^s

s. Phil. 2:6–8; Luke 1:31; 2 Cor. 8:9; Acts 2:24.

VARIANTS:

408. “humiliation, was”: MSS.

409. “was that” (DNLN): DNLN; L&R—Mair; all American. RP retained the comma, which is not necessary.

410. “wherein he” (MSb; MAX): MAX—Cox; DNLN; RP; L&R—Mair; all American. The early texts prior to MAX and MSa have an unnecessary comma after “wherein.”

411. “he for” (DNLN; Blair): DNLN; Blair—Mair; UPCb;† FPLC; ARPefg; GCP; OPC; PCA; Vos. It is unusual for Blair not to follow Kerr. The comma was restored and retained in L&R—Kerr, and is also in †UPCa.

412. “sakes emptying”: DNLN.

413. “servant, in” (MSS; THIRD): THIRD; Cox; L&R—Mair; RP;† all American. †RPa did not have the comma.

414. “death, until” (THIRD; RP; E.Rob): THIRD; Cox; RP; E.Rob—Mair; Towar; Young; FPLC; ARP—e, g; UPCa; RPCNA; GCP; OPC; BPb;† PCA; Vos. The comma is not in: PCUSA; PCUS; †BPa.

415. American proofs. PCUS(1910): (–) Luke 1:31; Acts 2:24. (+) Gal. 4:4. OPC(2001): Original single proof divided into seven at “servant,” “conception,” “birth,” “life,” “death,” “death,” and “resurrection.” (+) Luke 2:7; Gal. 4:4; Luke 9:58; Heb. 2:18; Isa. 53:3; 1 John 2:2; Phil. 2:8; Matt. 12:40; 1 Cor. 15:3–4; Acts 2:24–27, 31.

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being, from all eternity, the Son of God, in the bosom of the Father, he was pleased in the fullness of time to become the Son of Man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement.^t

t. John 1:14, 18; Gal. 4:4; Luke 2:7.

VARIANTS:

416. In Q. “conception, and”: MSS.

417. (1) “conception, and”: MSa. (2) “conception in that”: MAX—Cox.

418. “birth in”: PCUSAk—UP.

419. “that being”: MAX—Cox; DNLN.

420. (1) “being from” (MSS;† TYLRab;‡ W1438A): MAX—Cox; DNLN; RP; L&R—Mair; FPLC; all American. †Bower only notes MSb as not having the comma, but MSa appears to lack it as well. (2) “eternity the” (MSS; TYLRab;‡ W1438A): MAX—Cox; DNLN; RP; L&R—Mair; FPLC; all American. ‡W1435 retained both commas. (3) “God in”: MSb; DNLN; RP;† L&R; PCUSA—UP; Perkins; PCUS; BPa. The comma was restored by E.Rob; it is also in †RPa. While they may not seem necessary, all three commas have been retained. The primary thrust of the thought conveyed is ‘being the Son of God,’ and the secondary thoughts are properly set off by commas.

421. “pleased, in” (MSS;† THIRD): THIRD; Cox; RP; L&R; E.Rob. The comma is dropped in the 1771np forward. †Bower has the comma after “in” in MSa, but it is the same as MSb, placing it after “pleased.”

422. “time, to” (MSS; THIRD): THIRD; Cox; RP; E.Rob; 1771np; KNCDa; ARPa–d. The Comma is dropped from KNCDbc forward.

423. “her; with” (THIRD): THIRD; Cox; E.Rob—Mair; FPLC; ARP; UPC; RPCNA; GCP; OPC; PCA; Vos.

424. “then ordinary”: AMb. AMa has “than.” The words “then” and “than” were still used interchangeable at this time. The only prior occurrence is in Q. 8 in the question, *Are there more Gods than one?* There AMa and AMb both use “then,” as does MSb; however, MSa has “than.” This has been treated as a spelling variation, which other than this note, has not been traced for this collation.

425. American proofs. PCUSA(1797): In “t”: (–) Gal. 4: 4. PCUS(1910): In “t”: (–) John 1:14; Gal. 4:4; Luke 2:7. (+) “See citations under Q. 46 above.”

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the Law,^u which he perfectly fulfilled,^w and by conflicting with the indignities of the world,^x temptations of Satan,^y and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.^z

u. Gal. 4:4.

w. Matt. 5:17; Rom. 5:19.

x. Ps. 22:6; Heb. 12:2–3.

y. Matt. 4:1–12 [sic 11; see not below]; Luke 4:13.

z. Heb. 2:17–18; Heb. 4:15; Isa. 52:13–14.

VARIANTS:

426. “his life by”: W1438; MAX—Cox; ARPb2; PCU-SAK–UP.

427. “law which”: DNLP; UPCb. The comma is in UPCa.

428. “fulfilled; and” (DNLP; RP; L&R): DNLP; RP; L&R—Mair; UPCb;† FPLC; ARP; RPCNA; Perkins; GCP; OPC; PCA; Vos. Perkins is the only edition of the PCUSA tradition that has the semi-colon. †UPCa has the comma.

429. In “x”: all references dropped: UPCa.

430. In “y”: (1) Matt. 4:1–10: Bower. This is a typo and Mr. Bower confirmed the texts in his collation actually have Matt. 4:1–12. (2) Matt. 4:1–11: OPC. The draft of 2002 retains the traditional reference, but the 2005 official published text drops verse 12. In corresponding with Jim Scott, the OPC Publications Coordinator who worked with others proofreading the standards for publication, he could not recall or verify

in this instance if this was an intended correction or simply an inadvertent change. The reference has been through verse 12 from the earliest authorized editions through the various American proof sets up until today. This would be the first attempt to correct the citation. As is obvious to anyone reading the entire passage, there does not seem to be any reason to include the twelfth verse as the passage regarding Satan’s temptation of Christ ends at verse eleven. Rothwell did not catch this, perhaps because he only sets the text in full from verse one, ending with “etc.” and this is how the proof reads in the traditional text down though the J&H editions of the late 19th century.

431. “infirmities, in”: PCUSAA.

432. “flesh; whether”: THIRD; Cox; PCUSAb–f; PCUS.

433. “man or”: PCUSAA, g–UP; BP.

434. In “z”: Isa. 51:13–14: W1438; LTHGW. While AMb was correct, the “51” for “52” was introduced in the first publicly available edition with Scripture proofs. BSTK compounded the problem by dropping the second digit altogether, rendering the reference “5, 13, 14.” This carried through STNRSab; ANDSN; 1655. DLL corrected it, and SWTN pares the reference down to only Heb. 2:17. Correct since MAX.

435. American proofs. PCUSA(1797): In “x”: (+) Isa. 53:2–3. In “y”: Luke 4:13(→) Luke 4:1–14. In “z”: (–) Isa. 52: 13 in Aitken—Finley, PCUSAg–k. Added back in PCUSAc and retained through PCUSAf. PCUSA(1894): In “x”: (–) Ps. 22:6. PCUS(1910): In “w”: (–) Matt. 5:17; (+) Matt. 3:15; John 19:30. In “x”: (+) Isa. 53:2, 3. In “y”: Luke 4:13(→) Luke 4:1–14. OPC(2001): In “x”: (+) Isa. 53:2–3. OPC (2005): → Matt. 4:1–11.

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that, having been betrayed by Judas,^a forsaken by his Disciples,^b scorned and rejected by the world,^c condemned by Pilate, and tormented by his persecutors;^d having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God’s wrath;^e he laid down his life—an offering for sin,^f enduring the painful, shameful, and cursed death of the cross.^g

a. Matt. 27:4.

b. Matt. 26:56.

c. Isa. 53:2–3.

d. Matt. 27:26–50; John 19:34.

e. Luke 22:44; Matt. 27:46.

f. Isa. 53:10.

g. Phil. 2:8; Heb. 12:2; Gal. 3:13.

VARIANTS:

436. “death in”: PCUSA_k–UP.
437. “that, having”: MSS; AMa; TYLRab; RP.[†] The comma is dropped in [†]RPc and in most texts including AMb.
438. In “a”: Matt. 17:4; AMb; W1438.
439. “world; condemned”: TYLRb; W1438A. W1435 had the comma. In the first fifty questions a full collation was not made with TYLRb and W1438A, but this may indicate the latter was set from the variant edition rather than TYLRa.
440. “Judas” and “Pilate”: This has the same history as in Questions 22, 25, 31, 37, 41 and 42.
441. (1) “persecutors, having”: MSb;[†] TYLRb; MAX—Cox; UPCA. (2) “persecutors: having”: Young; ARPe. [†]Bower assigns the comma to both MSS, but MSa has a semi-colon.
442. “death and”: DNLP; L&R; E.Rob; PCUSA–UP; Perkins; PCUS; BP. Comma restored in 1771np.
443. “wrath, he” (MSb; MAX): MAX—Cox; DNLP; RP; L&R—Mair; FPLC; all American.
444. In “e”: (1) Luke 22:24, but text correct: Duncan; RobSR; KNCD—Kerr. Corrected in Blair forward. It seems more likely this mistake was produced independently in Duncan, RobSR and KNCDa. RobSR was probably set from L&Rc, while Duncan from E.Rob or an edition set from it. Both L&Rc and E.Rob have this reference correct. KNCDa was probably set from 1771np, which also had this correct. For information on the various L&R forms see: Chris Coldwell, “Examining the Work of S.W. Carruthers: Justifying a Critical Approach to the Text of the Westminster Standards and Correcting the 18th Century Lineage of the Traditional Scottish Text,” *The Confessional Presbyterian* 1 (2005) 52–57. (2) Matt. 27:42: UPCA.
445. American proofs. PCUSA(1797): In “c”: Aitken—Finley: (→) Isa. 53:1, 3, but text only of v3. PCUSAc—UP: v3 only. In “d”: Matt. 27:26–50(→) Matt. 27:26. (+) Luke 22: 63–64. In “e”: (+) Rom. 8:32. Luke 22:23 which is present in Aitken—Finley was dropped in PCUSAc. It was clearly not a correct reference, and what was possibly intended was Luke 22:53, because of the phrase “power of darkness.” Evidently, rather than guessing what the reference should have been, it was simply dropped. PCUSA(1894): In “f”: (+) Matt. 20:28. Note: In the PCUSA editions from 1924–1957, Rom. 8:32 is mistyped as Rom. 8:31. PCUS(1910): In “c”: (–) Isa. 52:2; (+) Luke 18:32–33. In “d”: (–) Matt. 27:27–50. (+) Luke 22: 63–64. In “e”: (+) Rom. 8:32. In “f”: (+) Rom. 4:15; 1 Cor. 15: 3–4. In “g”: PCUSA typo: Gal. 3:18 for Gal. 3:13. The text had become progressively more blurred in the reusing of the old plates prior to the new proofs and resetting of 1910, and it is possible when the new proofs were adopted that the typesetter was using a printed text marked up with the changes. As this text was unchanged in the new proofs, he likely misread

a blurry 13 as an 18. It remained unchanged through the editions with the 1944 changes bound in front and was not corrected until the volume was reset to incorporate the changes from 1939, 1942 and 1944 into the actual text. OPC(2001): In “d”: (+) See Luke 22:63–64. In “f”: (+) Matt. 20:28; See Mark 20:45.

Q. 50. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death, consisted in his being buried,^h and continuing in the state of the dead, and under the power of death till the third day;ⁱ which hath been otherwise expressed in these words, He descended into Hell.

h. 1 Cor. 15:3–4.

i. Ps. 16:10 with Acts 2:24–27, 31; Rom. 6:9; Matt. 12:40.

VARIANTS:

446. “death consisted”: RP;[†] E.Rob—Mair; FPLC; ARP; UPC; RPCNA; PCUSAef,k–UP; Perkins; PCUS; GCP; OPC; PCA; Vos. The comma was retained in PCUSAA–d, ghi and in [†]RPc.
447. “consisted, in”: MSb; RPa.
448. “buried; and”: RPCNA; PCUSAh–UP; BP.
449. In “h”: 1 Cor. 15:4; RP.
450. “dead and”: PCUSAh–UP; BP.
451. “till, the third”: MSb.
452. (1) “third day, which” (TYLRab): TYLRab; W1432; W1438A; BSTK; LTHGW; ANDSN; DLL;[†] SWTNa; SNDRS; MAX—Cox; DNLP; L&R; RPc; UPCA;[‡] PCUSA–UP; Perkins; PCUS; BP. The semi-colon was restored in E.Rob forward in the traditional Scottish text. [†]A comma precedes “quod.” [‡]UPCb has the semi-colon. (2) “third day: which”: W1435; W1435A; STNRSab;[§] 1655. [§]STNRSa was not clear with barely a speck for punctuation showing in the reproduction, which came at the end of the line. STNRSb was reset with “day: which” on the next line.
453. “words; He”: BPb.
454. “He descended into Hell.” Contrary to usage in Questions 22, 25, 31, 37, 41, 42 and 49, this text is in italics in the early editions and underlined in the MSa as well. It is almost always if not always so set in the editions consulted for this collation. It is not underlined in MSb.
455. American proofs. PCUSA(1797): In “i”: Acts 2: 24–27, 31(→) Acts 2:24–26. PCUS(1910): In “i”: (–) Ps. 16: 10; Acts 2:24–27, 31; Rom. 6:9. (+) Luke 18:33. ■

Scripture Proof-Texts of the Larger Catechism

The Original and American Sets Compared: Q. 1–50

By Chris Coldwell

The following table presents for comparison the original Scripture proof-texts of the Westminster Larger Catechism questions 1 through 50, along with the several modified American proof sets. These American sets are those adopted by: The Presbyterian Church in the United States of America (1797; 1894); The Presbyterian Church in the United States (1910/PCUSA 1982); and the Orthodox Presbyterian Church (2001/2005).

The first edition of the standards of the PCUSA did not contain any Scripture proofs. Once proofs were officially adopted they first were published in the 1797 edition of *The Constitution* published by Robert Aitken. The PCUSA revised these proofs and the second set first appeared in the 1896 edition published by the Presbyterian Board of Publication. The PCUS set is from the edition of their *Constitution* published in 1910, which is their first edition which was not a

reprint of an older PCUSA text. The PCUS text of the Larger Catechism is that presently published in the PCUSA's *Book of Confessions*. The OPC proof set adopted in 2001 is taken from the official printed text published in 2005. For more information on these editions, see Endnote A. See Endnote B for further details on the reference numbering of various editions. Specific textual issues noted in the table are addressed on page 83 under Endnote C.

NOTE: In 1910 in addition to other changes, the PCUS adopted a "General Note," to replace some Scripture references: "At several points the Larger Catechism is more specific in its statements than the Scriptures. These statements are inferences from the Scriptures, or from statements based on the Scriptures, or from the experience and observation of the Church. In such cases no texts are cited; but reference is made to this general note."

The Scripture Proof-Text Sets for Larger Catechism Q. 1–50

LC	WESTMINSTER	PCUSA 1797	PCUSA 1894	PCUS 1910	OPC 2001
1	a. Rom. 11:36; 1Cor. 10:31. b. Ps. 73:24–28; John 17:21–23.	a. Rom. 11:36; 1Cor. 10:31. b. Ps. 73:24–26; John 17:22,24.	a. Rom. 11:36; 1Cor. 10:31. b. Ps. 73:24–26; John 17:22, 24.	"General note." 1. Rom. 11:36; 1Cor. 10:31. 2. Ps. 73:24–26; John 17: 22,24.	a. Rom. 11:36; 1Cor. 6:20; 1Cor. 10:31; Ps. 86:9,12. b. Ps. 73:24–28; John 17:21–23; Ps. 16:5–11; Rev. 21:3–4.
2	c. Rom. 1:19–20; Ps. 19:1–3, Acts 17:28. d. 1Cor. 2:9–10; 2Tim. 3:15–17; Isa. 59:21.	c. Rom. 1:19–20; Ps. 19:1–3. d. 2Tim. 3:15–17; 1Cor. 2:10.	c. Rom. 1:19–20; Ps. 19:1–3. d. 1Cor. 2:9–10; 2Tim. 3:15–17.	1. Rom. 1:19–20; Ps. 19:1–4; Ps. 19:4. 2. 1Cor. 1:21; 1Cor. 2:9–10.	c. Rom. 1:19–20; Acts 17:28; See Ps. 19:1–3. d. 1Cor. 2:9–10; 1Cor. 1:20–21; 2Tim. 3:15–17; See Isa. 59:21.
3	e. 2Tim. 3:16; 2Pet. 1:19–21. f. Eph. 2:20; Rev. 22:18–19; Isa. 8:20; Luke 16:29,31; Gal. 1:8–9; 2Tim. 3:15–17.	e. 2Tim. 3:16; 2Pet. 1:19–21. f. Isa. 8:20; Luke 16:29, 31; Gal. 1:8–9; 2Tim. 3:15–17.	e. 2Tim. 3:16; 2Pet. 1:19–21. f. Isa. 8:20; Luke 16:29,31; Gal. 1:8–9; 2Tim. 3:15–17.	e. Deleted. 1. Gal. 1:8–9; Isa. 8:20; Luke 16:29,31; 2Tim. 3:15–17.	e. 2Tim. 3:16; 2Pet. 1:19–21; 2Pet. 3:2, 15–16; Matt. 19:4–5; with Gen. 2:24. f. Deut. 4:2; Eph. 2:20; Rev. 22:18–19; Isa. 8:20; Luke 16:29,31; Gal. 1:8–9; 2Tim. 3:15–16.

LC	WESTMINSTER	PCUSA 1797	PCUSA 1894	PCUS 1910	OPC 2001
4	<p>g. Hos. 8:12; 1Cor. 2:6-7,13; Ps. 119:18, 129.</p> <p>h. Ps. 12:6; Ps. 119:140.</p> <p>i. Acts 10:43; Acts 26:22.</p> <p>k. Rom. 3:19,27.</p> <p>l. Acts 18:28; Heb. 4:12; James 1:18; Ps. 19:7-9; Rom. 15:4; Acts 20:32.</p> <p>m. John 16:13-14; 1John 2:20,27; John 20:31.</p>	<p>g. Isa. 66:1; Amos 9:2-4; Ps. 77.</p> <p>h. Ps. 12:6; Ps. 119:140.</p> <p>i. Acts 10:43;¹ Acts 26:22.</p> <p>k. Rom. 3:19,27.</p> <p>l. Acts 18:28; Heb. 4:12; James 1:18; Ps. 19:7-9.</p> <p>m. John 16:13-14; 1John 2:20,27.</p>	<p>g. Hos. 8:12; 1Cor. 2:6-7; Ps. 119:18, 129.</p> <p>h. Ps. 12:6; Ps. 119:140.</p> <p>i. Luke 24:27; Acts 10:43; Acts 26:22.</p> <p>k. Rom. 16:25-27; 2Cor. 3:6-11.</p> <p>l. Acts 18:28; Heb. 4:12; James 1:18; Ps. 19:7-9; Rom. 15:4; Acts 20:32.</p> <p>m. John 16:13, 14; 1John 2:20,27.</p>	<p>g. Deleted.</p> <p>h. Deleted.</p> <p>i. Deleted.</p> <p>k. Deleted.</p> <p>1. "See General note."</p> <p>2. John 16:13-14; 1Cor. 2:6-9.</p>	<p>g. Hos. 8:12; 1Cor. 2:6-7,13; Ps. 119:18, 129.</p> <p>h. Ps. 12:6; Ps. 119:140.</p> <p>i. Luke 24:27; Acts 10:43; Acts 26:22.</p> <p>k. Rom. 3:19,27; Rom. 16:25-27; See 2Cor. 3:6-11.</p> <p>l. Acts 18:28; Heb. 4:12; James 1:18; Ps. 19:7-9; Rom. 15:4; Acts 20:32.</p> <p>m. John 16:13, 14; See 1John 2:20,27; John 20:31.</p>
5	<p>n. 2Tim. 1:13.</p>	<p>n. John 20:31; 2Tim. 1:13; Ps. 19:105.</p>	<p>n. John 20:31; 2Tim. 1:13; See 2Tim. 3:15-17.</p>	<p>1. "See General note."</p>	<p>n. At "concerning God": Gen. 1:1; Exod. 34:5-7; Ps. 48:1; John 20:31; See 2Tim. 3:15.</p> <p>o. Deut. 10:12-13; 2Tim. 3:15-17; Acts 16:30-31.</p>
6	<p>o. Heb. 11:6.</p> <p>p. 1John 5:7.</p> <p>q. Acts 15:14-15,18.</p> <p>r. Acts 4:27-28.</p>	<p>o. John 4:24; Exod. 3:14; and 34:6,7.</p> <p>p. 1John 5:7.</p> <p>q. Acts 15:14-15,18.²</p> <p>r. Acts 4:27-28.</p>	<p>o. John 4:24; Exod. 34:6.</p> <p>p. Matt. 3:16-17; Matt. 28:19; 2Cor. 13:14.</p> <p>q. Isa. 46:9-10.</p> <p>r. Acts 4:27-28.</p>	<p>1. John 4:24; Exod. 34:6-7</p> <p>2. Matt. 28:19; 2Cor. 13:14.</p> <p>3. Eph. 1:11; "See the context"</p> <p>4. Acts 4:27,28; Isa. 42:9.</p>	<p>p. John 4:24; Exod. 34:6-7; Isa. 40:18,21-23, 25, 28; Heb. 11:6.</p> <p>q. Matt. 3:16-17; Deut. 6:4-6 cp. with 1Cor. 8:4,6; See Matt. 28:19-20; 2Cor. 13:14.</p> <p>r. Acts 15:14-15,18; Isa. 46:9-10.</p> <p>s. Acts 4:27-28.</p>
7	<p>s. John 4:24.</p> <p>t. Exod. 3:14; Job 11:7-9.</p> <p>u. Acts 7:2.</p> <p>w. 1Tim. 6:15.³</p> <p>x. Matt. 5:48.</p> <p>y. Gen. 17:1.</p> <p>z. Ps. 90:2.</p> <p>a. Mal. 3:6; James 1:17.</p> <p>b. 1Kings 8:27.</p> <p>c. Ps. 139:1-13.⁴</p> <p>d. Rev. 4:8.</p> <p>e. Heb. 4:13; Ps. 147:5.</p> <p>f. Rom. 16:27.</p> <p>g. Isa. 6:3; Rev. 15:4.</p> <p>h. Deut. 32:4.</p> <p>i. Exod. 34:6.</p>	<p>s. John 4:24.</p> <p>t. Exod. 3:14; Job 11:7-9.</p> <p>v. Acts 7:2.</p> <p>w. 1Tim. 6:15.</p> <p>x. Matt. 5:48.</p> <p>y. Gen. 17:1.</p> <p>z. Ps. 90:2.</p> <p>a. Mal. 3:6; with James 1:17.</p> <p>b. 1Kings 8:27.</p> <p>c. Ps. 139:1,2,7.</p> <p>d. Rev. 4:8.</p> <p>e. Heb. 4:13; & Ps. 147:5.</p> <p>f. Rom. 16:27.</p> <p>g. Isa. 6:3; Rev. 15:4.</p> <p>h. Deut. 32:4.</p> <p>i. Exod. 34:6.</p>	<p>s. John 4:24.</p> <p>t. Exod. 3:14; Job 11:7-9.</p> <p>u. Acts 7:2.</p> <p>w. 1Tim. 6:15.</p> <p>x. Matt. 5:48.</p> <p>y. Rom. 11:35-36.</p> <p>z. Ps. 90:2.</p> <p>a. Mal. 3:6; James 1:17.</p> <p>b. Ps. 145:3.</p> <p>c. Ps. 139:1,2,7.</p> <p>d. Rev. 4:8; Gen. 17:1.</p> <p>e. Heb. 4:13; Ps. 147:5.</p> <p>f. Rom. 16:27.</p> <p>g. Isa. 6:3; Rev. 15:4.</p> <p>h. Deut. 32:4.</p> <p>i. Exod. 34:6.</p>	<p>1. John 4:24.</p> <p>2. 1Kings 8:27; Isa. 40:20.</p> <p>u. Deleted.</p> <p>w. Deleted.</p> <p>3. "See General note."</p> <p>4. Acts 17:24-25.</p> <p>5. Ps. 90:2.</p> <p>6. Mal. 3:6; James 1:17.</p> <p>7. Rom. 11:33.</p> <p>8. Jer. 23:24; Ps. 139.</p> <p>9. Rev. 4:8.</p> <p>10. Heb. 4:13; Ps. 147:5.</p> <p>11. Rom. 16:27.</p> <p>12. Isa. 6:3; Rev. 15:4.</p> <p>13. Deut. 32:4.</p> <p>14. Exod. 34:6.</p>	<p>t. John 4:24.</p> <p>u. Exod. 3:14; Job 11:7-9; Ps. 145:3; 147:5.</p> <p>w. Acts 7:2.</p> <p>x. 1Tim. 6:15.</p> <p>y. Matt. 5:48.</p> <p>z. Exod. 3:14; Gen. 17:1; Rom. 11:35-36.</p> <p>a. Ps. 90:2; Deut. 33:27.</p> <p>b. Mal. 3:6.</p> <p>c. 1Kings 8:27; Ps. 145:3; See Rom. 11:34.</p> <p>d. Ps. 139:1-13.</p> <p>e. Rev. 4:8; Gen. 17:1; Matt. 19:26.</p> <p>f. Heb. 4:13; See Ps. 147:5.</p> <p>g. Rom. 11:33-34; Rom. 16:27.</p> <p>h. 1Pet. 1:15-16; Rev. 15:4; Isa. 6:3.</p> <p>i. Deut. 32:4; Rom. 3:5,26.</p> <p>k. Exod. 34:6; Ps. 117:2; Deut. 32:4.</p>
8	<p>k. Deut. 6:4; 1Cor. 8:4,6; Jer. 10:10.</p>	<p>k. Deut. 6:4; 1Cor. 8:4 and 6; Jer. 10:10.⁵</p>	<p>k. Deut. 6:4; 1Cor. 8:4. See v 6; Jer. 10:10.</p>	<p>1. Deut. 6:4; 1Cor. 8:4,6; Jer. 10:10.</p>	<p>l. At "only": Deut. 6:4; 1Cor. 8:4,6; Isa. 45:21-22; Isa. 44:6.</p> <p>m. Jer. 10:10; John 17:3; 1Thess. 1:9; 1Jn 5:20.</p>

LC	WESTMINSTER	PCUSA 1797	PCUSA 1894	PCUS 1910	OPC 2001
9	l. 1John 5:7; Matt. 3:16–17; Matt. 28:19; 2Cor. 13:14; John 10:30.	l. 1John 5:7; Matt. 3:16–17; and 28:19; 2Cor. 13:14; John 10:30.	l. Matt. 3:16–17; Matt. 28:19; 2Cor. 13:14; John 10:30.	1. Matt. 3:16–17; Matt. 28:19; 2Cor. 13:14.	n. At “GHOST”: Matt. 3:16–17; Matt. 28:19; 2Cor. 13:14. o. John 1:1; See also Gen. 1:1–3; John 17:5. John 10:30; Ps. 45:6; See also Heb. 1:8–9. Acts 5:3–4; Rom. 9:5; Col. 2:9.
10	m. Heb. 1:5–6,8. n. John 1:14,18. o. John 15:26; Gal. 4:6.	m. Heb. 1:5–6. [John 1:14]. ⁶ n. John 1:14. o. John 15:26; Gal. 4:6.	m. Heb. 1:5–6; Ps. 2:6–7. n. John 1:14. o. John 15:26; Gal. 4:6.	1. Heb. 1:5. 2. John 1:14. 3. Gal. 4:6; John 15:26.	p. Heb. 1:5–6,8. q. John 1:14,18. r. John 15:26; Gal. 4:6.
11	p. Isa. 6:3,5,8; with ⁷ John 12:41; and Acts 28:25; 1John 5:20; Acts 5:3–4. q. John 1:1; Isa. 9:6; John 2:24–25; 1Cor. 2:10–11. r. Col. 1:16; Gen. 1:2. s. Matt. 28:19; 2Cor. 13:14. ⁸	p. Jer. 23:6; 1John 5:20; Ps. 45:6; Acts 5:3–4. q. John 1:1; Isa. 9:6; John 2:24–25; 1Cor. 2:10–11; Heb. 9:4. r. Col. 1:16; John 1:3; Gen. 1:2 with Job 26:13; and Ps. 104:30. s. Matt. 28:19; 2Cor. 13:14.	p. Jer. 23:6; Isa. 6:3, 5, 8; John 12:41; Acts 28:25; 1John 5:20; Ps. 45:6; Acts 5:3–4. q. John 1:1; Isa. 9:6; John 2:24–25; 1Cor. 2:10–11. r. Col. 1:16; Gen. 1:2; See John 1:3. s. Matt. 28:19; 2Cor. 13:14.	1. Jer. 23:6; 1John 5:20; Ps. 45:6; Acts 5:3–4. 2. John 1:1; Isa. 9:6; John 2:24–25; 1Cor. 2:10–11; Heb. 9:14. 3. Col. 1:16; Gen. 1:2; Ps. 104:30; Joh 1:3. 4. Matt. 28:19; 2Cor. 13:14.	s. Isa. 6:3,5,8; John 12:41; Acts 28:25; 1John 5:20; Acts 5:3–4. t. John 1:1; Isa. 9:6; John 2:24–25; 1Cor. 2:10–11. u. Col. 1:16; Gen. 1:2. w. Matt. 28:19; 2Cor. 13:14.
12	t. Eph. 1:11; Rom. 11:33; Rom. 9:14–15,18. u. Eph. 1:4,11; Rom. 9:22–23; Ps. 33:11.	t. Eph. 1:11; Rom. 9:14 and 15, 18; ⁹ Rom. 11:33. v. Eph. 1:4,11; Rom. 9:22–23; Ps. 33:11.	t. Isa. 45:6–7; Eph. 1:11; Rom. 11:33. u. Ps. 33:11; Eph. 1:4,11; Rom. 9:22–23.	t. Deleted. 1. Eph. 1:4,11; Acts 4:27–28; Ps. 33:11.	x. Isa. 45:6–7; Eph. 1:11; Rom. 11:33; Rom. 9:14–15, 18. y. Ps. 33:11; Isa. 14:24; Acts 2:23; Acts 4:27–28; Rom. 9:22–23; Eph. 1:4,11.
13	w. 1Tim. 5:21. x. Eph. 1:4–6; 2Thess. 2:13–14. y. Rom. 9:17–18, 21–22; Matt. 11:25–26; 2Tim. 2:20; Judg. 4; 1Pet. 2:8.	w. 1Tim. 5:21. x. Eph. 1:4–6; 2Thess. 2:13–14; 1Pet. 1:2. y. Rom. 9:17–18, 21–22; Judg. 4; Matt. 11:25–26; 2Tim. 2:20.	w. 1Tim. 5:21. x. Eph. 2:10; 2Thess. 2:13–14; 1Pet. 1:2. y. Rom. 9:17–18, 21–22; Judg. 4; Matt. 11:25–26; See Ezek. 18; Matt. 25:41–46.	1. 1Tim. 5:21. 2. Eph. 1:4–6; 2Thess. 2:13–14; 1Pet. 1:2. 3. Rom. 9:17–18, 21–22; Matt. 11:25–26; 2Tim. 2:20; Judg. 4.	z. 1Tim. 5:21. a. Eph. 1:4–6; 2:10; 2Thess. 2:13–14; 1Pet. 1:2. b. Rom. 9:17–18, 21–22; Matt. 11:25–26; 2Tim. 2:20; Judg. 4; 1Pet. 2:8.
14	z. Eph. 1:11.	z. Eph. 1:11.	z. Dan. 4:35; Eph. 1:11; See Isa. 40:12–31.	1. Eph. 1:11; 1Pet. 1:1–2.	c. At “providence”: Rev. 4:11; See Isa. 40:12–31. d. Eph. 1:11; Ps. 148:8; Dan. 4:35 Acts 4:24–28.
15	a. Gen. 1; Heb. 11:3; Prov. 16:4.	a. Gen. 1; Heb. 11:3; Prov. 16:4; Rev. 4:11.	a. See Gen. 1. Heb. 11:3; Rev. 4:11; See Ps. 33:5–6; Rom. 11:36.	1. Heb. 11:3; Rev. 4:11; Gen. 1.	e. Gen. 1:1 (See entire chapter). Ps. 33:6,9; Heb. 11:3; Rev. 4:11; See Rom. 11:36.
16	b. Col. 1:16. c. Ps. 104:4. d. Matt. 22:30. e. Matt. 25:31. f. 2Sam. 14:17; Matt. 24:36. g. 2Thess. 1:7. h. Ps. 103:20–21. i. 2Pet. 2:4.	b. Col. 1:16. c. Ps. 104:4. d. Matt. 22:30. e. Matt. 25:31. f. 2Sam. 14:17; Matt. 24:36. g. 2Thess. 1:7. h. Ps. 103:20–21. i. 2Pet. 2:4.	b. Col. 1:16. c. Matt. 22:30. d. Luke 20:36. e. Matt. 25:31. f. Matt. 24:36; 1Pet. 1:2. g. 2Thess. 1:7. h. Ps. 91:11–12; Matt. 13:39; Ps. 103:20–21; See Isa. 6:1–3. i. 2Pet. 2:4.	b. Deleted. 1. Ps. 104:4; Col. 1:16. 2. Luke 20:36. 3. Gen. 1:31. 4. Matt. 24:36. 5. 2Thess. 1:7. 6. Ps. 103:20–21. 7. 2Pet. 2:4.	f. Col. 1:16. g. Ps. 104:4. h. Matt. 22:30; Luke 20:36. i. Matt. 25:31. k. 2Sam. 14:17; Matt. 24:36. l. 2Thess. 1:7. m. Ps. 91:11–12; Ps. 103:20–21. n. 2Pet. 2:4.

LC	WESTMINSTER	PCUSA 1797	PCUSA 1894	PCUS 1910	OPC 2001
17	<p>k. Gen. 1:27. l. Gen. 2:7. m. Gen. 2:22. n. Gen. 2:7; with Job 35:11, and Eccl. 12:7; and Matt. 10:28, & Luke 23:43. o. Gen. 1:27. p. Col. 3:10. q. Eph. 4:24. r. Rom. 2:14-15. s. Eccl. 7:29. t. Gen. 1:28. u. Gen. 3:6, Eccl. 7:29.</p>	<p>k. Gen. 1:27. l. Gen. 2:7. m. Gen. 2:22. n. Gen. 2:7 compared with Job 35:11; Eccl. 12:7; Matt. 10:28; and with Luke 23:43.¹⁰ o. Gen. 1:27. p. Col. 3:10. q. Eph. 4:24. r. Rom. 2:14-15. s. Eccl. 7:29. t. Gen. 1:28. v. Gen. 3:6, Eccl. 7:29.</p>	<p>k. Gen. 1:27; Matt. 19:4. l. Gen. 2:7. m. Gen. 2:22. n. Gen. 2:7; Eccl. 12:7; Matt. 10:28. o. Gen. 1:26. p. Col. 3:10. q. Eph. 4:24. r. Rom. 2:14-15. s. Gen. 3:6; See Gen. 2:17. t. Gen. 1:28. See vs 29-30. u. Gen. 3:1-19.</p>	<p>1. Gen. 1:27. 2. Gen. 2:7. 3. Gen. 2:22. 4. Gen. 2:7; Matt. 10:28; Luke 23:43. 5. Gen. 1:27. 6. Col. 3:10; Gen. 2:19-20. 7. Eph. 4:24. 8. Rom. 2:14-15. s. Deleted. 9. Gen. 1:28. 10. Gen. 2:16,17; Gen. 3:6.</p>	<p>o. Gen. 1:27; Matt. 19:14. p. Gen. 2:7. q. Gen. 2:22. r. Gen. 2:7; Job 35:11; Eccl. 12:7; Matt. 10:28; Luke 23:43. s. Gen. 1:27. t. Col. 3:10. u. Eph. 4:24. w. Rom. 2:14-15. x. Eccl. 7:29. y. Gen. 1:28; Ps. 8:6-8. z. Gen. 2:16-17; Gen. 3:6; Eccl. 7:29.</p>
18	<p>w. Ps. 145:17. x. Ps. 104:24; Isa. 28:29.¹¹ y. Heb. 1:3. z. s. 103:19.¹² a. Matt. 10:29-31; Gen. 45:7. b. Rom. 11:36, Isa. 63:14.</p>	<p>w. Ps. 145:17.¹³ x. Ps. 104:24; Isa. 28:29. y. Heb. 1:3. z. Ps. 103:19. a. Matt. 10:29-30; Gen. 45:7. b. Rom. 11:36, Isa. 63:14.</p>	<p>w. Lev. 21:18. x. Ps. 104:24; Isa. 28:29. y. Neh. 9:6; Heb. 1:3; See Ps. 145:14-16. z. Ps. 103:19. a. Matt. 10:29-30; Gen. 45:7. b. Rom. 11:36, Isa. 63:14.</p>	<p>1. Ps. 145:17. 2. Ps. 104:24; Isa. 28:29. 3. Heb. 1:3. 4. Moved to after "creatures": Ps. 103:19; Job 38-41. 5. Matt. 10:29-30; Gen. 45:7; Ps. 135:6. 6. Rom. 11:36, Isa. 63:14.</p>	<p>a. Ps. 145:17; Lev. 21:18. b. Ps. 104:24; Isa. 28:29. c. Heb. 1:3; Ps. 36:6; Neh. 9:6. d. Ps. 103:19; See Job 38-41; Ps. 145:14-16. e. Matt. 10:29-31; Gen. 45:7; Ps. 135:6. f. Rom. 11:36, Isa. 63:14.</p>
19	<p>c. Judg. 6; 2Pet. 2:4; Heb. 2:16; John 8:44. d. Job 1:12; Matt. 8:31. e. 1Tim. 5:21; Mark 8:38; Heb. 12:22. f. Ps. 104:4. g. 2Kings 19:35; Heb. 1:14.</p>	<p>c. Judg. 6; 2Pet. 2:4; Heb. 2:16; John 8:44. d. Job 1:12; Luke 10:17; Matt. 8:31. e. 1Tim. 5:21; Mark 8:38; Heb. 12:22. f. Ps. 104:4. g. Heb. 1:14; 2Kings 19:35.</p>	<p>c. Judg. 6; See 2Pet. 2:4; John 8:44. d. Luke 10:17; Matt. 8:31. e. 1Tim. 5:21; Mark 8:38; Heb. 12:22. f. Ps. 103:20. g. Heb. 1:14; See 2Kings 19:35.</p>	<p>1. Judg. 6; 2Pet. 2:4. 2. Job 1:12; Luke 10:17; Matt. 8:31. 3. 1Tim. 5:21; Mark 8:38; Heb. 12:22. f. Deleted. 4. Ps. 104:4; Heb. 1:14.</p>	<p>g. Judg. 6; See 2Pet. 2:4; Heb. 2:16; John 8:44. h. Job 1:12; Matt. 8:31; Luke 10:17. i. 1Tim. 5:21; Mark 8:38; Heb. 12:22. k. Ps. 103:20 Ps. 104:4. l. Heb. 1:14; See 2Kings 19:35.</p>
20	<p>h. Gen. 2:8, 15-16. i. Gen. 1:28. k. Gen. 2:18. l. Gen. 1:26-29; 3:8. m. Gen. 2:3. n. Gal. 3:12; Rom. 10:5. o. Gen. 2:9. p. Gen. 2:17.</p>	<p>h. Gen. 2:8, 15-16. i. Gen. 1:28. k. Gen. 2:18. l. Gen. 1:27-28. m. Gen. 2:3. n. Rom. 5:14; 1Cor. 15:22, 47; Hos. 6:7; Gal. 3:12; Rom. 10:5; Gal. 3:10. o. Gen. 2:9. p. Gen. 2:17.</p>	<p>h. Gen. 2:15-16. i. Gen. 1:28. k. Gen. 2:18; See Matt. 19:3-9; Eph. 5:31. l. Gen. 1:26,28; 3:8. m. Gen. 2:3; Exo. 20:11; See 20:8-10. n. Gal. 3:12; See Rom. 10:5; Gal. 3:10. o. Gen. 2:9. p. Gen. 2:16-17; See Gen. 3.</p>	<p>1. Gen. 2:8,15,16. 2. Gen. 1:28. 3. Gen. 2:18. 4. Gen. 1:27-28. 5. Gen. 2:3. 6. Cp. Gen. 2:16-17 with Rom. 5:12-14; 10:5; Luke 10:25-28 "and with the covenants made with Noah and Abraham." o. Deleted. 7. Gen. 2:17.</p>	<p>m. Gen. 2:8, 15,16. n. Gen. 1:28. o. Gen. 2:18; See Matt. 19:3-9; Eph. 5:31. p. Gen. 1:26-29; 3:8. q. Gen. 2:3 cp. with Exod. 20:11. r. Gen. 2:16-17; Gal. 3:12; Rom. 10:5. s. Gen. 2:9; 3:22-24. t. Gen. 2:17 cp. with James 2:10.</p>
21	<p>q. Gen. 3:6-8,13; Eccl. 7:29; 2Cor. 11:3.</p>	<p>q. Gen. 3:6-8,13; 2Cor. 11:3; Eccl. 7:29.</p>	<p>q. Gen. 3:6-8,13; See 2Cor. 11:3.</p>	<p>1. Gen. 3:6-8,13; 2Cor. 11:3.</p>	<p>u. Gen. 3:6-8,13; Eccl. 7:29; 2Cor. 11:3.</p>

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22	r. Acts 17:26. s. Gen. 2:16–17, with Rom. 5:12–20 and 1Cor. 15:21–22. ¹⁴	r. Acts 17:26. s. Gen. 2:17; Rom. 5:12–20; and with 1Cor. 15:21–22.	r. Acts 17:26. s. Gen. 2:17; See Rom. 5:12–20; 1Cor. 15:21–22.	1. Acts 17:26; “See under figure 6 above” [i.e. “n,” Q. 20]. 2. Gen. 2:17; Rom. 5:12–20; and with 1Cor. 15:21–22.	w. Acts 17:26; Rom. 3:23. x. Gen. 2:16–17; James 2:10 cp. with Rom. 5:12–20; 1Cor. 15:21–22.
23	t. Rom. 5:12; 3:23.	t. Rom. 5:12; Gal. 3:10.	t. Rom. 5:12; Gal. 3:10.	1. Rom. 5:12; Gal. 3:10.	y. Gen. 3:16–19; Rom. 5:12; Eph. 2:1; Rom. 3:16,23.
24	u. 1John 3:4; Gal. 3:10,12.	v. Rom. 3:23; 1John 3:4; Gal. 3:10–12.	u. Rom. 3:23; 1John 3:4; See Gal. 3:10–12.	1. Rom. 3:23; 1John 3:4; James 4:17.	z. Lev. 5:17; James 4:17; 1John 3:4; See Gal. 3:10,12.
25	w. Rom. 5:12, 19. x. Rom. 3:10–20; Eph. 2:1–3; Rom. 5:6; Rom. 8:7–8; Gen. 6:5. ¹⁵ y. James 1:14–15; Matt. 15:19.	w. Rom. 5:12, 19; 1Cor. 15:22. x. Rom. 5:6; Rom. 3:10–20; Eph. 2:1–3; Rom. 8:7–8; Gen. 6:5. y. James 1:14–15; Matt. 15:19.	w. Rom. 5:12, 19; See 1Cor. 15:22. x. Rom. 5:6; Rom. 3:10–12 (See vs 13–19); Eph. 2:3; Rom. 8:7–8; Gen. 6:5. y. James 1:14–15; Matt. 15:19.	1. Rom. 5:12,19; 1Cor. 15:22. 2. Eph. 2:1–3; Rom. 5:6; Rom. 8:7–8; Gen. 6:5; Rom. 3:10–20; Ps. 51:5; 58:3. 3. James 1:14–15; Matt. 15:19.	a. Rom. 5:12,19; See 1Cor. 15:22 b. Rom. 3:10–12 (See vs 13–19); Eph. 2:1–3; Rom. 5:6; Rom. 8:7–8; Gen. 6:5; See Col. 3:10; Eph. 4:24. c. James 1:14–15; Ps. 53:1–3; Matt. 15:19; See Rom. 3:10–18,23; Gal. 5:19–21.
26	z. Ps. 51:5; Job 14:4; Job 15:14; John 3:6.	z. Ps. 51:5; Job 14:4; Job 15:14; John 3:6.	z. Ps. 51:5; John 3:6.	1. Ps. 51:5; John 3:6.	d. Ps. 51:5; Job 14:4; John 3:6.
27	a. Gen. 3:8,10,24. b. Eph. 2:2,3. c. 2Tim. 2:26. d. Gen. 2:17; Lam. 3:39; Rom. 6:23; Matt. 25:41, 46; Judg. 7.	a. Gen. 3:8,24. b. Eph. 2:2,3. c. 2Tim. 2:26; Luke 11:21–22; Heb. 2:14. d. Rom. 6:23; Rom. 5:14; Gen. 2:17.	a. Gen. 3:8,24. b. Eph. 2:2,3. c. 2Tim. 2:26; See Luke 11:21–22. Heb. 2:14. d. Lam. 3:39; Rom. 6:23; See Rom. 5:14; Gen. 2:17. Matt. 25:41, 46.	1. Gen. 3:8,24. 2. Eph. 2:2,3. 3. 2Tim. 2:26; Luke 11:21–22; Heb. 2:14. 4. Rom. 6:23; Rom. 5:14.	e. Gen. 3:8,10,24; John 8:34,42,44; Eph. 2:12. f. At “curse,”; Gen. 3:16–19; Job 5:7; Eccl. 2:22–23; Rom. 8:18–23. g. Eph. 2:2,3; John 3:36; Rom. 1:18; Eph. 5:6. h. 2Tim. 2:26. i. Gen. 2:17; Lam. 3:39; Rom. 6:23; Matt. 25:46; Judg. 7.
28	e. Eph. 4:18. f. Rom. 1:28. g. 2Thess. 2:11. h. Rom. 2:5. i. Isa. 33:14; Gen. 4:13; Matt. 27:4. k. Rom. 1:26. l. Gen. 3:17. m. Deut. 28:15–68. n. Rom. 6:21,23.	e. Eph. 4:18. f. Rom. 1:28. g. 2Thess. 2:11. h. Rom. 2:5. i. Isa. 33:14; Gen. 4:13, 14; Matt. 27:4; Heb. 10:27. k. Rom. 1:26. l. Gen. 3:17. m. Deut. 28:15–68. ¹⁶ n. Rom. 6:21,23.	e. Eph. 4:18. f. Rom. 1:28. g. 2Thess. 2:11. h. Rom. 2:5. i. Isa. 33:14; See Gen. 4:13–14; Matt. 27:4. k. Rom. 1:26. l. Gen. 3:17. m. Deut. 28:15. See vs 16–68. n. Rom. 6:21,23.	1. Eph. 4:18. 2. Rom. 1:28. 3. 2Thess. 2:11. 4. Rom. 2:5. 5. Isa. 33:14; Gen. 4:13; Matt. 27:4; Heb. 10:27. 6. Rom. 1:26. 7. Gen. 3:17. 8. Deut. 28:15–68. 9. Rom. 6:21,23.	k. Eph. 4:18. l. Rom. 1:28. m. 2Thess. 2:11. n. Rom. 2:5. o. Isa. 33:14; Gen. 4:13; Matt. 27:4. p. Rom. 1:26. q. Gen. 3:17. r. Deut. 28:15. See vs 16–68. s. Rom. 6:21,23.
29	o. 2Thess. 1:9; Mark 9:44,46,48; Luke 16:24. ¹⁷	o. 2Thess. 1:9; Mark 9:43–44; Luke 16:24,25,26; ¹⁸ Matt. 25:41,46; Rev. 14:11; John 3:36.	o. 2Thess. 1:9; Mark 9:47–48; Luke 16:24,26; Matt. 25:41,46; Rev. 14:11; John 3:36.	1. 2Thess. 1:9; Mark 9:43–44; Luke 16:24,26; Matt. 25:41,46; Rev. 14:11; John 3:36.	t. 2Thess. 1:9; Mark 9:43–44,46,48; Luke 16:24, 26; See Matt. 25:41, 46; Rev. 14:11; John 3:36.

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30	p. 1Thess. 5:9. q. Gal. 3:10,12. r. Titus 3:4-7; Gal. 3:21; Rom. 3:20-22.	p. 1Thess. 5:9. q. Gal. 3:10. r. Titus 3:4-7; Titus 1: 2; Gal. 3:21; Rom. 3: 20-22.	p. 1Thess. 5:9. q. Gal. 3:10. r. Titus 3:4-7; Titus 1: 2; Gal. 3:21; Rom. 3: 20-22.	1. 1Thess. 5:9. q. Deleted. 2. Titus 3:4-7; Titus 1: 2; Gal. 3:21; Rom. 3: 20-22.	u. 1Thess. 5:9. w. Gen. 3:17; Rom. 5:12, 15; Gal. 3:10,12. x. Titus 3:4-7; Gal. 3:21; Rom. 3:20-22; 2Thess. 2:13-14; See Acts 13:48; Eph. 1:4-5.
31	s. Gal. 3:16; Rom. 5: 15-21; Isa. 53:10-11.	s. Gal. 3:16; Isa. 59:21; Zech. 6:13; Luke 22: 29; 2Sam. 23:5; Rom. 5:15-21.	s. Gal. 3:16; Isa. 53: 10-11; Isa. 59:21.	1. 1Cor. 15:22,45; Eph. 1:4; 2Tim. 1:9; Isa. 53:10-11; Heb. 2: 10-11; 14.	y. Gal. 3:16; Rom. 5:15. See vs 16-21. Isa. 53: 10-11; Isa. 59:20-21.
32	t. Gen. 3:15; Isa. 42:6; John 6:27. u. 1John 5:11-12. w. John 3:16; John 1:12. x. Prov. 1:23. y. 2Cor. 4:13. z. Gal. 5:22, 23. a. Ezek. 36:27. b. James 2:18,22. c. 2Cor. 5:14-15. d. Eph. 2:10.	t. Gen. 3:15; Isa. 42:6; John 6:27; 1Tim. 2:5. v. 1John 5:11-12. ¹⁹ w. John 3:16; John 1:12; John 3:36. x. Prov. 1:23; Isa. 59:21; Zech. 12:10. y. 2Cor. 4:13. z. Gal. 5:22, 23. a. Ezek. 36:27. b. James 2:18,22. c. 2Cor. 5:14-15. d. Eph. 2:10; Titus 2:14; and 3:8.	t. Gen. 3:15; Isa. 42:6; John 3:16; John 6:27; 1Tim. 2:5. u. 1John 5:11-12. w. John 3:36; John 1:12. x. Prov. 1:23; See Isa. 59:21. Luke 11:13. y. 1Cor. 12:3,9. z. Gal. 5:22, 23. a. Ezek. 36:27. b. James 2:18,22. c. 2Cor. 5:14-15. d. Eph. 2:10; See Titus 2:14.	1. 1Tim. 2:5. 2. 1John 5:11-12. 3. John 3:16; John 1: 12; John 3:36. x. Deleted. y. Deleted. 4. John 1:12-13; John 3:5-6,8; Gal. 5: 22, 23. 5. Ezek. 36:27. 6. James 2:18,22. 7. 2Cor. 5:14-15. 8. Eph. 2:10; Titus 2: 14; ²⁰ Titus 3:8.	z. Gen. 3:15; Isa. 42:6; John 3:16; John 6:27; 1Tim. 2:5. a. 1John 5:11-12. b. John 3:16, 36; John 1:12. c. Isa. 59:21; Luke 11:13; John 14:16-20; 1Cor. 12:13; Rom. 8:9 (See vs 4, 11, 14-16). d. 2Cor. 4:13; 1Cor. 12:3,9; Eph. 2:8-10; Acts 16:14; 2Pet. 1:1. e. Gal. 5:22, 23. f. Ezek. 36:27; Eph. 2:10. g. James 2:18,22. h. 2Cor. 5:14-15. i. Eph. 2:10; Titus 2:14.
33	e. 2Cor. 3:6-9.	e. 2Cor. 3:6,9. ²¹ Heb. 1: 1-2; 8:7-8, etc.	e. 2Cor. 3:6-9; See Heb. 8:7-13.	1. 2Cor. 3:6; Heb. 1: 1-2; Heb. 8:7-8, etc. ²²	k. 2Cor. 3:6-9; See Heb. 8:7-13.
34	f. Rom. 15:8. g. Acts 3:20,24. h. Heb. 10:1. i. Rom. 4:11. k. 1Cor. 5:7. l. Heb. 8-10; Heb. 11:13. m. Gal. 3:7-9,14.	f. Rom. 15:8; Acts 3:20. g. Acts 3:20,24. h. Heb. 10:1. i. Rom. 4:11. k. 1Cor. 5:7; Exod. 12: 14,17,24. l. Heb. 8-10; Heb. 11:13. m. Gal. 3:7-9,14.	f. Rom. 15:8; Acts 3:20. g. Acts 3:24. h. Heb. 10:1. i. Rom. 4:11. k. 1Cor. 5:7; See Exod. 12:1-36. l. Heb. 8-10; Heb. 11:13. m. Gal. 3:7-9,14.	1. Rom. 15:8; Acts 3:20. 2. Acts 3:20,24. 3. Heb. 10:1. 4. Rom. 4:11. 5. 1Cor. 5:7; Exod. 12: 14,17,24. 6. Heb. 11:13. 7. Gal. 3:7-9; Heb. 11.	l. Rom. 15:8. See for examples Gen. 3:15; 12: 1-3; 15:5. m. Acts 3:20,24. See for example Isa. 52:13-53: 12. n. Heb. 10:1; Lev. 1-7. o. Rom. 4:11; See Gen. 17: 1-14. p. 1Cor. 5:7; Exod. 12: 14,17,24 (See entire chapter). q. Heb. 8:1-2; See chapters 8-10. Heb. 11:13. r. Gal. 3:7-9,14.
35	n. Mark 16:15. o. Matt. 28:19-20. p. 1Cor. 11:23-25. q. 2Cor. 3:6-18; Heb. 8: 6,10-11; Matt. 28:19.	n. Mark 16:15. o. Matt. 28:19-20. p. 1Cor. 11:23-26. ²³ q. 2Cor. 3:6.	n. Luke 24:47-48. o. Matt. 28:19-20. p. 1Cor. 11:23-25. q. Rom. 1:16; 2Cor. 3:6.	1. Matt. 28:19-20. 2. Matt. 28:19. 3. 1Cor. 11:23-26. 4. Heb. 8:6-7.	s. Luke 24:47-48; See Matt. 28:19-20. t. Matt. 28:19-20. u. Matt. 26:28; 1Cor. 11: 23-25. w. Rom. 1:16; 2Cor. 3:6-9; Heb. 8:6,10-11; Matt. 28: 19; See Eph. 3:1-12.

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36	r. 1Tim. 2:5. s. John 1:1,14; John 10:30; Phil. 2:6. t. Gal. 4:4. u. Luke 1:35; Rom. 9:5; Col. 2:9; Heb. 7:24–25. ²⁴	r. 1Tim. 2:5. s. John 1:1; John 10:30; Phil. 2:6. t. Gal. 4:4. v. Luke 1:35; Rom. 9:5; Col. 2:9.	r. Joh 14:6; 1Tim. 2:5. s. John 1:1; John 10:30; Phil. 2:6. t. Gal. 4:4. u. Luke 1:35; Rom. 9:5; Col. 2:9; Heb. 13:8.	1. 1Tim. 2:5. s. Deleted. t. Deleted. 2. John 1:1; John 10:30; Phil. 2:6; Gal. 4:4; Col. 2:9; Phil. 2:5–11.	x. 1Tim. 2:5; John 14:6; Acts 4:12. y. John 1:1,14,18; John 10:30; Phil. 2:6; Ps. 2:7; Matt. 3:17; Matt. 17:5. z. Gal. 4:4; Matt. 1:23; See John 1:14. a. Luke 1:35; Acts 1:11; Rom. 9:5; Col. 2:9; Heb. 7:24–25; Heb. 13:8; See Phil. 2:5–11.
37	w. John 1:14; Matt. 26:38. x. Luke 1:27,31,35,42; Gal. 4:4. y. Heb. 4:15; Heb. 7:26.	w. John 1:14; Matt. 26:38. x. Luke 1:31,35,42; Gal. 4:4. y. Heb. 4:15; Heb. 7:26.	w. John 1:14; Matt. 26:38; Luke 2:40, 52; See John 11:33. x. Luke 1:31,35,42. y. Heb. 4:15; Heb. 7:26.	1. John 1:14; Matt. 26:38. 2. Luke 1:31,35,42; Gal. 4:4. 3. Heb. 4:15.	b. John 1:14; Matt. 26:38; Phil. 2:7; Heb. 2:14–17; See Luke 2:40,52; John 11:33. c. Luke 1:27,31,35; Gal. 4:4. d. Heb. 4:15; Heb. 7:26; 2Cor. 5:21; 1John 3:5.
38	z. Acts 2:24–25; Rom. 1:4 with Rom. 4:25; Heb. 9:14. a. Acts 20:28; Heb. 9:14; Heb. 7:25–28. b. Rom. 3:24–26. c. Eph. 1:6; Matt. 3:17. d. Titus 2:13–14. e. Gal. 4:6. f. Luke 1:68–69,71,74. g. Heb. 5:8–9; Heb. 9:11–16. ²⁵	z. Acts 2:24; Rom. 1:4. a. Acts 20:28; Heb. 9:14; Heb. 7:25–28. b. Rom. 3:24–26. c. Eph. 1:6. d. Titus 2:13–14. ²⁶ e. John 15:26; 16:7; 14:26. f. Luke 1:69,71,74. ²⁷ g. Heb. 5:9; Heb. 9:11–15.	z. Acts 2:24; Rom. 1:4. a. Acts 20:28; Heb. 9:14; Heb. 7:25; See John 17. b. Rom. 3:24–26. c. Eph. 1:6. d. Titus 2:14. e. John 15:26; See 16:7; 14:26. f. Luke 1:69,71,74. g. Heb. 5:9; See Heb. 9:11–15.	1. “See General note.” z. Deleted. a. Deleted. b. Deleted. c. Deleted. d. Deleted. e. Deleted. f. Deleted. g. Deleted.	e. Acts 2:24–25; Rom. 1:4; Rom. 4:25; Heb. 9:14. f. Acts 20:28; Heb. 9:14; Heb. 7:25–28; See John 17. g. Rom. 3:24–26. h. Eph. 1:6; Matt. 3:17. i. Titus 2:13–14. k. Gal. 4:6; John 15:26. See 16:7; 14:26. l. Luke 1:68, 69, 71, 74. m. Heb. 5:8–9; Heb. 9:11–15.
39	h. Heb. 2:16. i. Gal. 4:4. k. Heb. 2:14; Heb. 7:24–25. l. Heb. 4:15. m. Gal. 4:5. n. Heb. 4:16.	h. Heb. 2:16. i. Gal. 4:4; Rom. 5:19. k. Heb. 2:14; Heb. 7:24–25. l. Heb. 4:15. m. Gal. 4:5. n. Heb. 4:15,16. ²⁸	h. Rom. 8:34; 2Pet. 1:4. i. Matt. 5:17; Gal. 4:4; Rom. 5:19. k. Heb. 2:14; Heb. 7:24–25. l. Heb. 4:15. m. Gal. 4:5. n. Heb. 4:16.	h. h. Deleted. 1. Rom. 5:19; Gal. 4:4–5. 2. Heb. 2:14; Heb. 7:24–25. 3. Heb. 4:15. 4. Gal. 4:5. 5. Heb. 4:14–16.	n. Heb. 2:16; 2Pet. 1:4. o. Gal. 4:4; Matt. 5:17; Rom. 5:19; Phil. 2:8. p. Heb. 2:14; Heb. 7:24–25. q. Heb. 4:15. r. Gal. 4:5. s. Heb. 4:16.
40	o. Matt. 1:21,23; Matt. 3:17; Heb. 9:14. p. 1Pet. 2:6.	o. Matt. 1:21, 23; Matt. 3:17. ²⁹ p. 1Pet. 2:6.	o. Matt. 1:21,23; Matt. 3:17. p. 1Pet. 2:6.	o. Deleted. p. Deleted. 1. “See General note.”	t. Matt. 1:21,23; Matt. 3:17; Heb. 9:14. u. 1Pet. 2:6.
41	q. Matt. 1:21.	q. Matt. 1:21.	q. Matt. 1:21.	1. Matt. 1:21.	w. Matt. 1:21.
42	r. John 3:34; Ps. 45:7. s. John 6:27; Matt. 28:18–20. t. Acts 3:21–22; Luke 4:18,21. u. Heb. 5:5–7; Heb. 4:14–15.	r. John 3:34; Ps. 45:7. s. John 6:27; Matt. 28:19–20. t. Acts 3:21, 22; ³⁰ Luke 4:18,21. v. Heb. 5:5–6; Heb. 4:14–15.	r. Matt. 3:16; John 3:34; Ps. 45:7. s. John 6:27; See Matt. 28:18–20. t. Acts 3:22; Luke 4:18, 21. u. Heb. 5:5–6; See Heb. 4:14–15.	1. John 3:34; Luke 4:18–21. 2. Luke 4:14; Heb. 9:14; Matt. 28:18–20. 3. Acts 3:22; Luke 4:18,21. 4. Heb. 5:5–6; Heb. 4:14–15.	x. Matt. 3:16 cp. with Acts 10:37–38; John 3:34; Ps. 45:7. y. John 6:27; Matt. 28:18–20; Rom. 1:3–4. z. Acts 3:21–22; Luke 4:18,21; Heb. 1:1–2; Deut. 18:18. a. Heb. 5:5–7; Heb. 4:14–15.

LC	WESTMINSTER	PCUSA 1797	PCUSA 1894	PCUS 1910	OPC 2001
42	w. Ps. 2:6; Matt. 21:5; Isa. 9:6-7; Phil. 2:8-11.	w. Isa. 9:6-7; ³¹ Ps. 2:6.	w. Isa. 9:6-7; See Ps. 2:6.	5. Rev. 19:16; Isa. 9:6-7; Ps. 2:6.	b. Luke 1:32-34; John 18:37; Ps. 2:6; Matt. 21:5; Isa. 9:6-7; Phil. 2:8-11.
43	x. John 1:18. y. 1Pet. 1:10-12. z. Heb. 1:1-2. a. John 15:15. b. Acts 20:32; Eph. 4:11-13; John 20:31.	x. John 1:18. y. 1Pet. 1:10, 12. z. Heb. 1:1-2. a. John 15:15. b. Eph. 4:11-13; John 20:31.	x. John 1:18. y. 1Pet. 1:10-12. z. Heb. 1:1-2. a. John 15:15. b. Eph. 4:11-13; John 20:31.	1. Moved to "ages," John 1:1,14. 2. 1Pet. 1:21; 2Cor. 2:9-10. z. Deleted. a. Deleted. 3. Eph. 4:11-13; John 20:31.	c. John 1:18. d. 1Pet. 1:10-12. e. Heb. 1:1-2. f. John 15:15. g. Acts 20:32; Eph. 4:11-13; John 20:31.
44	c. Heb. 9:14,28. d. Heb. 2:17. e. Heb. 7:25.	c. Heb. 9:14,28. d. Heb. 2:17. e. Heb. 7:25.	c. Heb. 9:14,28. d. Heb. 2:17; See 2Cor. 5:18-19. e. Heb. 7:25.	1. Heb. 9:14,28. 2. Heb. 2:17. 3. Heb. 7:25.	h. Heb. 9:14,28; Heb. 10:12; See Isa. 53. i. Heb. 2:17; 2Cor. 5:18; Col. 1:21-22. k. Heb. 7:25; 9:24.
45	f. Acts 15:14-16; Isa. 55:4-5; Gen. 49:10; Ps. 110:3. g. Eph. 4:11-12; 1Cor. 12:28. h. Isa. 33:22. i. Matt. 18:17-18; 1Cor. 5:4-5. k. Acts 5:31. l. Rev. 22:12; Rev. 2:10. m. Rev. 3:19. n. Isa. 63:9. o. 1Cor. 15:25; Ps. 110 throughout. p. Rom. 14:10-11. q. Rom. 8:28. r. 2Thess. 1:8-9; Ps. 2:8-9.	f. Isa. 55:4, 5; ³² Gen. 49:10. g. 1Cor. 12:28; Eph. 4:11-12. h. Isa. 33:22. i. Matt. 18:17-18; 1Cor. 5:4-5; 1Tim. 5:20; Titus 3:10. k. Acts 5:31; Ps. 68:18. l. Rev. 22:12; Matt. 25:34-36; Rom. 2:7. m. Rev. 3:19; Heb. 12:6-7. n. Isa. 63:9. o. 1Cor. 15:25; Ps. 110 throughout. p. Rom. 14:11; Phil. 2:11. q. Rom. 8:28. r. 2Thess. 1:8; Ps. 2:9.	f. Isa. 55:5; Gen. 49:10. g. 1Cor. 12:28; See Eph. 4:11-12. h. John 15:14. i. Matt. 18:17-18; See 1Cor. 5:4-5; 1Tim. 5:20; Titus 3:10. k. Acts 5:31; See Ps. 68:18. l. Rev. 22:12; See Matt. 25:34-36; Rom. 2:7. m. Rev. 3:19. n. Rom. 8:37-39. o. 1Cor. 15:25; Eph. 1:22. p. Rom. 14:11; Phil. 2:11. q. Rom. 8:28. r. 2Thess. 1:8; Ps. 2:9.	1. John 10:16,27; Isa. 55:5. 2. 1Cor. 12:28; Eph. 4:11-12. 3. Matt. 18:19-20. 4. Matt. 18:17-18; 1Cor. 5:4-5; 1Tim. 5:20; Titus 3:10. 5. Acts 5:31. 6. Rev. 22:12; Matt. 25:34-36; Rom. 2:7. 7. Rev. 3:19; Heb. 12:6-7. 8. 2Cor. 12:9-10; Rom. 8:35-39. 9. 1Cor. 15:25; Acts 12:17; Acts 18:9-10. 10. Rom. 14:11; Col. 1:18; Matt. 28:19-20. 11. Rom. 8:28. 12. 2Thess. 1:8; Ps. 2:9.	l. Acts 15:14-16; Gen. 49:10; Ps. 110:3; John 17:2. m. Eph. 4:11-12; 1Cor. 12:28. n. Isa. 33:22. o. Matt. 18:17-18; 1Cor. 5:4-5. p. Acts 5:31. q. Rev. 22:12; Rev. 2:10. r. Rev. 3:19. s. Isa. 63:9. t. 1Cor. 15:25; Ps. 110:1-2. u. Rom. 14:10-11. w. Rom. 8:28. x. 2Thess. 1:8-9; Ps. 2:8-9.
46	s. Phil. 2:6-8; Luke 1:31; 2Cor. 8:9; Acts 2:24.	s. Phil. 2:6-8; 2Cor. 8:9; Luke 1:31; Acts 2:24.	s. Phil. 2:6-8; 2Cor. 8:9; See Luke 1:31; Acts 2:24.	1. Phil. 2:6-8; 2Cor. 8:9; Gal. 4:4.	y. Phil. 2:6-8. z. Luke 1:31. a. Luke 2:7 b. Gal. 4:4; 2Cor. 8:9; Luke 9:58; Heb. 2:18; Isa. 53:3. c. Ps. 22:1; cp. with Matt. 27:46; Isa. 53:10; 1John 2:2; Phil. 2:8. d. Matt. 12:40; 1Cor. 15:3-4. e. Acts 2:24-27, 31. ³³
47	t. John 1:14,18; Gal. 4:4; Luke 2:7.	t. John 1:14,18; Luke 2:7.	t. John 1:14,18; Luke 2:7.	1. John 1:18; "See citations under Q.46 above."	f. John 1:14,18; Gal. 4:4; Luke 2:7.

LC	WESTMINSTER	PCUSA 1797	PCUSA 1894	PCUS 1910	OPC 2001
48	u. Gal. 4:4. w. Matt. 5:17; Rom. 5:19. x. Ps. 22:6; Heb. 12:2–3. y. Matt. 4:1–12; Luke 4:13. z. Heb. 2:17–18; Heb. 4:15; Isa. 52:13–14. ³⁴	v. Gal. 4:4. w. Matt. 5:17; Rom. 5:19. x. Ps. 22:6; Isa. 53:2–3; Heb. 12:2–3. y. Matt. 4:1–12; Luke 4:1–14. z. Heb. 2:17–18; Heb. 4:15; Isa. 52:14. ³⁵	u. Gal. 4:4. w. Matt. 5:17; See Rom. 5:19. x. Isa. 53:2–3; Heb. 12:2–3. y. Matt. 4:1. See vs 2–12. Luke 4:1–14. z. Heb. 2:17–18; See Heb. 4:15; Isa. 52:14.	1. Gal. 4:4. 2. Rom. 5:19; Matt. 3:15; John 19:30. 3. Ps. 22:6; Heb. 12:2–3; Isa. 53:2,3. 4. Matt. 4:1. See vs 2–12; Luke 4:1–14. 5. Heb. 2:17–18; Heb. 4:15; Isa. 52:13–14.	g. Gal. 4:4. h. Matt. 5:17; Rom. 5:19. i. Ps. 22:6; Heb. 12:2–3; Isa. 53:2–3. k. Matt. 4:1–11; Luke 4:13. ³⁶ l. Heb. 2:17–18; Heb. 4:15; Isa. 52:13–14.
49	a. Matt. 27:4. ³⁷ b. Matt. 26:56. c. Isa. 53:2–3. d. Matt. 27:26–50; John 19:34. e. Luke 22:44; Matt. 27:46. ³⁸ f. Isa. 53:10. g. Phil. 2:8; Heb. 12:2; Gal. 3:13.	a. Matt. 27:4. b. Matt. 26:56. c. Isa. 53:1, 3. ³⁹ d. Matt. 27:26–50; John 19:34; Luke 22:63–64. e. Luke 22:44; Matt. 27:46; Rom. 8:32; {Luke 22:23 [sic] Luke 22:53} ⁴⁰ f. Isa. 53:10. g. Phil. 2:8; Heb. 12:2; Gal. 3:13.	a. Matt. 27:4. b. Matt. 26:56. c. Isa. 53:3. d. Matt. 27:26; See John 19:34; Luke 22:63–64. e. Luke 22:44; Matt. 27:46; Rom. 8:32 [typo: See Rom. 8:31 in 1924–1957 editions]. f. Isa. 53:10; Matt. 20:28. g. Phil. 2:8; See Heb. 12:2; Gal. 3:13.	1. Matt. 27:4. 2. Matt. 26:56. 3. Luke 18:32–33; Isa. 53:3. 4. Matt. 27:26; John 19:34; Luke 22:63–64. 5. Luke 22:44; Matt. 27:46; Rom. 8:32. 6. Rom. 4:15; 1Cor. 15:3–4; Isa. 53:10. 7. Phil. 2:8; Heb. 12:2; Gal. 3:13. ⁴¹	m. Matt. 27:4. n. Matt. 26:56. o. Isa. 53:2–3. p. Matt. 27:26–50; John 19:34; Luke 22:63–64. q. See Luke 22:44; Matt. 27:46. r. Isa. 53:10; Matt. 20:28; See Mark 10:45. s. Phil. 2:8; Heb. 12:2; Gal. 3:13.
50	h. 1Cor. 15:3–4. i. Ps. 16:10 with Acts 2:24–27,31; Rom. 6:9; Matt. 12:40.	h. 1Cor. 15:3–4. i. Matt. 12:40; Ps. 16:10; Acts 2:24–26; Rom. 6:9.	h. 1Cor. 15:3–4. i. Matt. 12:40; See Ps. 16:10; Acts 2:24–26; Rom. 6:9.	1. 1Cor. 15:3–4. 2. Matt. 12:40; Luke 18:33.	t. 1Cor. 15:3–4. u. Ps. 16:10; Acts 2:24–27,31; Rom. 6:9; Matt. 12:40.

ENDNOTES

A. EDITIONS CITED

The ongoing work of creating a new critical text of the Confession of Faith and Larger and Shorter Catechisms, has required consulting more than 130 different editions, including copies of original manuscripts. In addition to many of the rare early editions which are found in various microform and online collections, well over a hundred editions were obtained to aid the work. Entries in this bibliography which do not otherwise reference a holding library or other source, are among those collected for this project. For a few key editions that were not so readily available, several libraries holding these were of great assistance, which are noted at the appropriate entries. Editions marked by an asterisk (*) were consulted only as occasion warranted, rather than fully collated. The following bibliography contains only those volumes consulted for the work on the Larger Catechism.

Sources on Editions and Critical Remarks

S. W. Carruthers, *The Confession of Faith of the Assembly of Divines at Westminster. Tercentenary Edition* (London:

Publishing Office of the Presbyterian Church of England, [1946]). This is the text from the manuscript attributed to Cornelius Burges. Hereafter, Burges.

S. W. Carruthers, *Three Centuries of the Westminster Shorter Catechism* (NB: Published for the Beaverbrook Foundations by the University of New Brunswick, 1957). Hereafter, *Three Centuries*.

S. W. Carruthers, “The True Text of the Larger Catechism,” *Journal of the Presbyterian Historical Society* [of England] 3 (1927) 216–218. Hereafter, “True Text.”

S. W. Carruthers, *The Westminster Confession of Faith: Being an account of the Preparation and Printing of its Seven Leading Editions to which is Appended a Critical Text of the Confession with notes thereon* (Manchester: R. Aikman & Son, 1937). Hereafter, Carruthers.

William Carruthers, *The Shorter Catechism of the Westminster Assembly of Divines* (London: Publication Office of the Presbyterian Church of England, 1897). Hereafter, CarruthersSR.

Chris Coldwell, “Examining the Work of S. W. Carruthers: Justifying a Critical Approach to the Text of the Westminster Standards, & Correcting the 18th Century Lineage of the Traditional Scottish Text” *The Confessional Presbyterian* 1.43–64.

Chris Coldwell, "Antiquary: The traditional form of *The Westminster Standards*," *The Confessional Presbyterian* 1 (2005) 168–175. Hereafter, Coldwell, "Antiquary."

B. B. Warfield, "Notes Toward A Bibliography of the Westminster Confession: I. Britain," *The Presbyterian and Reformed Review*, xii (1901) 614–659. Hereafter Warfield, *P&RR* 12. And "II. American," xiii (1902) 71–120. Hereafter, "Warfield, *P&RR* 13.

Online and Microform Collections

Early American Imprints, First Series [microform], edited by the American Antiquarian Society (New York: Readex Microprint Corp., 1984?–).

Early English Books, 1641–1700 [microform] (Ann Arbor, Mich.: University Microfilms International, [1957?–]). Printed copies are referenced by Wing number, and those consulted on film by Reel number as well.

Early English Books Online (Ann Arbor, Michigan: Proquest Information and Learning, <http://eebo.chadwyck.com/>).

The Eighteenth Century [microform] (Woodbridge, Conn.: Published by Primary Source Microfilm, an imprint of Thomson Gale, 1982–).

The Thomason Tracts (Ann Arbor, Mich.: University Microfilms International, 1977).

Texts Consulted for the Collation

Manuscripts. There are two surviving manuscripts of the Westminster Assembly's Larger Catechism.

1. MSA: To the Right Hon^{ble}: The Lords & Com^{ons} Assembled in Parliament. The Humble Advice of the Assembly of Divines Sitting at Westminster Concerning a Larger Catechism. In hand 'A'. Dated: 22 October 1647 "The larger Catechism." Signed at the end by Charles Herle, Prolocutor, Cornelius Burges, Assessor, Henry Robrough, scribe, and Adoniram Byfield, scribe. Bodleian Library.

2. *To the Right Hon^{ble}: The Lords & Com^{ons}*, etc. Chris Coldwell, Draft Transcription submitted to The Westminster Assembly Project, January 26, 2004 [Updated with corrections, January 30, 2007]. Unpublished.

3. MSB: To the Right Hon^{ble}: The Lords and Commons Assembled in Parliament. The Humble Advice of the Assembly of Divines sitting at Westminster Concerning A Larger Catechism. In hand 'B'. Undated. Signed at the end by Charles Herle, Cornelius Burges, Assessor, Henry Robrough, scribe, and Adoniram Byfield, scribe. Bodleian Library.

4. *To the Right Hon^{ble}: The Lords and Commons*, etc. Chris Coldwell, Draft Transcription submitted to The Westminster Assembly Project, January 26, 2004 [Updated with corrections, January 30, 2007]. Unpublished.

Critical Texts

5. John R. Bower, "The Westminster Assembly's Larger Catechism. A Critical Edition. A Thesis Submitted to the Faculty of Westminster Theological Seminary in Partial Fulfillment of the Requirements for the Degree Master of Theology" (2006).

The Authoritative Editions

6. AMa. *The humble Advice of the Assembly of Divines, now by authority of Parliament sitting at Westminster, concerning a Larger catechisme* (London: Printed by A. M.) Wing W1437. Thomason Tracts. British Library. Thomason date: Oct. 22, 1647. This is apparently the same edition as W1436, but lacks the pages containing authorization for publication. This is Bower's Edition One, the first of two published for the private use of the Westminster Assembly and both Houses of Parliament. Bower collated five examples.

7. AMb. *The Humble Advice of the Assembly of Divines, now by authority of Parliament sitting at Westminster, Concerning a Larger Catechism* (London: Printed by A.M., 1648). This second edition for the Assembly and Parliament contain the Scripture proofs. Bower's Edition Four. The text consulted, which is the base text of this critical work, is that reprinted in *Westminster Standards: Limited Anniversary Edition*. CD version (Old Paths Publications, 1997). This copy was scanned by the publisher from an original owned by Princeton Theological Seminary, and some errors introduced by the scanning process are noted by Bower, whose work was used as a final check for the integrity of the base text.

Latin Editions

8. *DLL. *Confessio Fidei in Conventu Theologorum auctoritate Parliamenti Anglicani indicio Elaborata; eidem Parlamento postmodum Exhibita; Quin et ab eodem, deinque ab Ecclesia Scotiana Cognita et Approbata; unà cum Catechismo duplici, Majori, Minorique; E Sermone Anglicano summa cum fide in Latinum versa. Cantabrigiæ; excudebat Johannes Field, celebrimæ Academiæ typographus* (Cambridge: John Fields, 1656; Second edition, 1659). Wing C5737. Early English Books (959:8). Carruthers' Dillingham.

9. *Field. *Confessio Fidei in Conventu Theologorum auctoritate Parliamenti Anglicani indicio Elaborata; eidem Parlamento postmodum Exhibita*, etc. (Cambridge: John Field, 1659). A second edition of DLL. Wing C5738. Thomason, 237:E.1913[1].

17th Century Editions of the Larger Catechism

10. *W1436. *The Advice of the Assembly of Divines*, etc. (London: A.M., 1647). Wing W1436. Early English Books Online. Trinity College Library (Dublin, Ireland). Another example of AMa (Bower, 54).

11. W1438. *The Advice of the Assembly of Divines*, etc. [with Scripture proof texts] (London: [1648]). Wing 1438. Early English Books. British Library. Bower's Edition Six. This was probably printed by Boſtock. This "edition was based on the authoritative edition four making it the only publicly available edition of the Larger Catechism in London that is based directly on one of the Assembly's private editions. However, the text contains multiple textual errors which argue against its inclusion as an authoritative copy" (Bower, 62).

12. *W1438A. *The Advice*, etc. (London: Robert Boſtock, 1648). Wing W1438A. Early English Books Online. Folger Shakespeare Library. Bower's Edition Five.

13. MAX. *The humble advice of the Assembly of Divines*, etc. (London: Printed by A. Maxey for the Company of Stationers, and J. Rothwell, 1658). Wing 1438B. Early English Books. Henry E. Huntington Library and Art Gallery. See comments under Rothwell below. This was the first form before the scripture texts were reset to add the emphasis in italics.

14. TYLRa. *The humble advice of the Assembly of Divines now by authority of Parliament sitting at Westminster, concerning a larger catechisme* (Re-printed at Edinburgh: Evan Tyler, 1647). Wing W1437A. Early English Books. Henry E. Huntington Library and Art Gallery. Bower's Edition Three. "This was the first public edition of the Larger Catechism for sale in Britain. Although Evan Tyler printed edition two, for some reason he was prevented from using the formes of that private printing for his public edition. And while edition two was highly imitative of edition one, this third edition was reset with a much freer hand with regard to the accidentals. Commas are frequently altered and additional errors are introduced ..." (Bower, 56–57).

15. TYLRb. *The humble advice of the Assembly of Divines now by authority of Parliament sitting at Westminster, concerning a larger catechisme* (Re-printed at Edinburgh: Evan Tyler, 1647). Wing W1437A. Early English Books. Union Theological Seminary Library (New York, NY). A variant of TYLRa.

17th Century Editions of the Both Catechism

16. *W1435. *The humble advice ... concerning a larger and a shorter catechisme* (Re-printed at Edinburgh: Evan Tyler, 1647). Wing W1435. Early English Books Online. University of Illinois Library (Urbana-Champaign Campus). Bower's Edition Two. Bower finds evidence that his Edition Seven, a printing of the Larger and Shorter Catechism published by Ralph Smith, is based upon Edition Two, and possibly was a Scottish printing for the London market. Smith's edition was not consulted for this collation.

Other Editions of the Larger Catechism

17. *M'Leod. *The Larger Catechism, Agreed upon by the Assembly of Divines at Westminster, with the Assistance of*

Commissioners from the Church of Scotland, and Received by the Several Presbyterian Churches in America; with the Proofs from Scripture revised by Alexander M'Leod (New York: Whiting and Watson, 1813). According to the title page, this was the "first book ever stereotyped in America." M'Leod pared the Scripture proofs down for this edition.

17th Century Editions of the Standards

18. *1655. *The Confession of Faith, and the Larger and Shorter*, etc. ([London?], 1655). Wing C5766. Early English Books Online. Union Theological Seminary Library (New York, NY).

19. *1688. *The Confession of Faith*, etc. ([Glasgow]: n.p., 1688). Wing C5773. Early English Books Online. Folger Shakespeare Library.

20. *BSTK. *The Confession of Faith and Catechisms* (London: R. Boſtock, 1649). Wing C5760. Early English Books: Thomason Tracts (255:E1419[1]). British Library. Bower's Edition Eight. Carruthers' "Boſtock." This edition appears to follow that of Lithgow (1649), the first to include the scripture proofs to all three documents, which was not collated for this text. A copy of the Lithgow is owned by the National Library of Scotland.

21. *ANDSN. *The Confession of Faith*, etc. (Edinburgh: George Anderson, 1652). Wing C5763. Early English Books Online. British Library. Carruthers' "Anderson"

22. *LTHGW. *The Confession of Faith, and the Larger and Shorter Catechisme*, etc. (Edinburgh: Gedeon Lithgow, 1650). Wing C5761. Early English Books (1791:30). British Library. Carruthers' "Lithgow."

RTH. The elder Carruthers and Warfield enumerated 4 forms of Rothwell, but S. W. Carruthers would later identify five distinct forms. The different forms evolved as the scripture proofs were first printed without the italic typeface added for emphasis and as corrections were made to the text. The first two forms lack the italics, the second merely correcting some typographical errors. The third resetting ("The Second Edition") added the italic face in the proofs. The fourth contains some corrections, and the fifth is again reset. Carruthers' "Rothwell B" is of the third form. See Warfield, *P&RR*, 12.629–632; CarruthersSR, 44–44; *Three Centuries*, 55; and Coldwell, "Antiquary," 172–173.

23. *RTHa. *The confession of faith* (London: Printed for the Company of Stationers and are to be sold by J. Rothwel at the Fountain in Gold-Smiths Row in Cheap-side, 1658). A variant of RTHa is: *The confession of faith*, etc. (Printed by S. Griffin for the Company of Stationers, and to be sold by J. Rothwell at the Fountain in Cheapside, 1658). This was the copy examined for the Confession. Wing W1433. Early English Books (1412:22). University of Illinois Library (Urbana-Champaign Campus). Carruthers' "Rothwell A".

24. RTHb. *The confession of faith: together with the larger and lesser catechisms. The second edition* (London: Printed by E.M. for the Company of Stationers and are to be sold by John Rothwell, 1658). Wing C5796. Early English Books. Bodleian Library. Carruthers' "Rothwell B," of which he notes there are two variants.

25. *SNDRS. *The Confession of Faith*, etc. (Glasgow: Robert Sanders, 1675). Wing C5795. Early English Books Online. British Library. The title page claims this edition follows the Rothwell edition of 1658, with corrections made to the errors found in that text. Carruthers' "Glasgow Fourth."

26. *STNRSa. *The Confession*, etc. (First printed at Edinburgh; and now reprinted at London: Company of Stationers, 1651). Wing C5762. Early English Books Online. University of Illinois Library (Urbana-Champaign Campus). Carruthers' "Stationers." This was very poorly printed and several variants exist where the printer attempted to "fix" various pagination errors.

27. *STNRSb. *The Confession*, etc. (London: Company of Stationers, 1652). Wing C5762. Early English Books Online. Union Theological Seminary Library (New York, NY).

28. *STNRSc. *The Confession*, etc. (London: The Company of Stationers, 1656). Wing C5757. Early English Books (1353: 13). British Library.

29. *SWTNa. *The Confession*, etc. (Edinburgh: Swinton & Brown, 1671). Wing C5769. Early English Books Online. British Library. This is the earliest edition found to have the questions in the Catechisms numbered.

30. *SWTNb. *The Confession*, etc. (Edinburgh: Printed by George Swintoun & Thomas Brown, 1683). Wing C5770B. Early English Books Online. British Library. Not listed by Warfield.

31. THIRD. *The confession of faith: together with the larger and lesser catechisms*. The third edition (London: Printed for the Company of Stationers, and are to be sold by Tho. Parkhurst and Dorman Newman, 1688). Wing C5798. Early English Books. Henry E. Huntington Library and Art Gallery. Carruthers' "Third."

32. *W1432. Warfield VI. *The humble Advice of the Assembly of Divines, now by authority of Parliament sitting at Westminster, concerning i A Confession of Faith: ii A Larger Catechism. iii A Shorter Catechism* (Printed at London and reprinted at Edinbrough, 1648). Wing W1432. Early English Books Online. British Library. Carruthers skips this edition in his collation of the Confession of Faith.

18th Century Editions Consulted

33. Cox. *The Confession of Faith, etc. The Fifth Edition* (London: S. Cruttenden and T. Cox, 1717). This was likely set from Watson (below). This is Carruthers' "Fifth."

34. DNLP. "The Confession of Faith, Larger and Shorter

Catechisms," in *A Collection of Confessions of Faith, Catechisms, Directories, Books of Discipline*, etc. William Dunlop, ed. Volume 1 (Edinburgh: Printed by James Watson, 1719).

KNCD. *The Confession of Faith*, etc. (Edinburgh, 1773; 1781; 1788). The 1773 edition follows Form B of the 546 page format begun by Lumisden & Robertson in 1744 (see below under L&R). Kincaid introduced a 600 page format in 1781 which continued through the Blair editions of the first half of the 19th century.

35. KNCDa. *The Confession*, etc. (Edinburgh: Printed for Alex. Kincaid, His Majesty's Printer, 1773). This is Carruthers' "Kincaid," which is a key edition in the lineage of the traditional text. A microfilm copy was obtained of an example owned by the National Library of Scotland for the initial work. Subsequently, an original once owned by Westminster College, Cambridge was acquired. This copy was used for most of the textual work. The volume had been presented to the college by William Carruthers in 1907. This is a particularly nice 18th century printing, and is somewhat larger in dimension than earlier L&R type editions.

36. KNCDb. *The Confession*, etc. (Edinburgh: Printed by the Assigns of Alexander Kincaid, His Majesty's Printer, 1781). Initially the example consulted was a copy owned by Covenant Theological Seminary Library (St. Louis, MO). The editor thanks Wayne Sparkman of the PCA Historical Center for examining that text. Subsequently, a nice example was obtained which was used for most of the work on the text of the Catechism.

37. KNCDc. *The Confession*, etc. (Edinburgh: Printed by the Assigns of Alexander Kincaid, His Majesty's Printer, 1788). Initially, an example of this edition was consulted which was once owned by John L. Girardeau, and is in the Blackburn Collection at Reformed Theological Seminary Library (Jackson, MS). The editor thanks Rev. J. Ligon Duncan and Stephen Tindall for examining that text. Subsequently, an example was obtained for most of the work.

38. Kerr. *The Confession of Faith: The Larger and Shorter Catechisms, with the Scripture-Proofs at Large: Together with*, etc. (Edinburgh: Printed by Mark and Charles Kerr, His Majesty's Printers, 1793). This follows the same 600 page format begun by KNCDb, except the table consists of 26 pages. It is of the same size and format as KNCDb and KNCDc. Carruthers' "Kerr."

L&R (Lumisden & Robertson). In addition to publishing the Reformed Presbyterian "collection" (see below), L&R published their own form of the Westminster Standards as well. While the text follows Dunlop, they evidently introduced variants from the RP text. Two popular forms were a 552 page format (1728, 1736) and a later 546 page format. The first format was reprinted by Robertson and M'Lean in 1746 and is Carruthers' "Robertson." Carruthers' believed "Robertson"

may have introduced the RP variants, and that it was this edition from which Kincaid set his edition of 1773. Rather, KNCDa followed the 546 page L&R format. This format was copied many times, but in 1756, E. Robertson published a variant form (Form B) in which the text flows and paginates differently but still totals 546 pages (for example, in Form A, the shorter catechism runs on pages 359 to 398, but in Form B it runs on pages 379 to 422). Kincaid follows this Form B. For elaboration and some correction to Carruthers theories on the evolution of the standard text through the mid 18th century, see Coldwell, “Examining Carruthers.”

The following were published by L&R or by other publishers following their texts.

Type I.

39. *L&Ra. *The Confession of Faith Agreed upon by the Assembly of Divines at Westminster*, etc. (Edinburgh: Thomas Lumisden and John Robertson, 1728). 552 pages. This edition “set” the traditional full complement of Westminster documents, which are represented now by reprints of the Johnstone & Hunter edition. The example consulted of this rare edition is in possession of the Dallas Theological Seminary, Turpin Library.

40. L&Rb. *The Confession of Faith, the Larger and Shorter Catechisms*, etc. (Edinburgh: Thomas Lumisden and John Robertson, 1736). 552 pages. For this form, the editor’s personal copy was collated for the critical text. If questions arose, L&Ra was consulted. This is the edition listed by Lee as printed in 1735 (Warfield, *P&RR*, 12.644). The Confession and all of the individual title pages except those of the catechisms are dated 1736. Evidently printing began with the catechisms late in 1735, and the volume was completed in 1736 (*Three Centuries*, 60).

41. *RBRNS. *The Confession of Faith*, etc. (Glasgow: John Robertson and Mrs. M’Lean, 1746). *The Eighteenth Century* (Reel 9219:26). This is Carruthers’ “Robertson,” of which he assigned a key place in his tracing of the descent of the traditional text. This edition is actually a fairly careful setting following the 552 page L&R format. While RBRNS varies occasionally from L&Rb, it appears it was set from that edition rather than the earlier L&Ra (Coldwell, “Examining Carruthers,” 1.53). This edition is not important to the descent of the traditional text, and after initial examination, was not collated in this work.

Type II Form A.

42. *AWeir. *The Confession of Faith*, etc. (Glasgow: for Alexander Weir, 1767–68). A copy is owned by the National Library of Scotland.

43. L&Rc. *The Confession of Faith*, etc. (Edinburgh: Thomas Lumisden and John Robertson, 1744). A copy is owned by the National Library of Scotland. The author’s thanks go to Dr. Anette I. Hagan, Curator of Rare Book Collections at NLS, for

arranging a preservation microfilming of this extremely rare 18th century edition, as well as for filming the NLS examples of E. Robertson, 1771np, and KNCDa.

44. *GlsGw(1763). *The Confession*, etc. (Glasgow, n.p.).

45. *RobSR. *The Confession Of Faith*, etc. (Glasgow: John Robertson, Sr., 1753). This is a nice example of this form and was used prior to determining which editions were important to the descent of the traditional text and prior to obtaining the film of L&Rc.

46. *WDuncan. *The Confession of Faith*, etc. (Glasgow: William Duncan, 1762).

Type II Form B.

47. E.Rob. *The Confession of faith, the Larger and Shorter catechisms*, etc. (Edinburgh: Printed by E. Robertson, MDC-CLVI [1756]). A copy is owned by the Library of Congress, New College Library, Edinburgh, and the National Library of Scotland. The printers’ father was John Robertson, the partner of Thomas Lumisden. The son apprenticed with Mr. Lumisden upon his father’s death, and later published with him for a short time in 1757. Thus Form B has some connection to Lumisden and Robertson as well as Form A. The editor thanks Rev. Sherman Isbell who examined the E. Robertson edition at the Library of Congress, Washington, DC, as well as Glasgow editions following its form at the National Library of Scotland. A film of the NLS example was subsequently obtained for a full collation. One unsatisfactory feature of the E. Robertson edition was a shortened index. Subsequently, while following the form of that edition, printers restored the full 22 page index.

48. 1771np. *The Confession of Faith*, etc. (n.p., 1771). This is the only “no publisher” edition which is in the descent of the traditional text. A copy is owned by the National Library of Scotland. Subsequently, an imperfect reading copy was purchased, which was used for most of the work with the text of the Catechisms. Due to the imperfections, when necessary, the microfilm of the NLS copy was consulted. KNCDa appears to be set from this 1771 edition, rather than from E.Rob itself or one of the Glasgow editions following E.Rob’s form (see D95, D100–D102, *Three Centuries*, 62–63; see Coldwell, “Examining Carruthers,” 1.53–57).

49. *Duncan. *The Confession Of Faith, The Larger And Shorter Catechisms*, etc. (Glasgow: Robert Duncan, 1768). This edition is a more careless printing than other editions of the same form and was initially consulted prior to obtaining the E. Robertson text.

RP. The Reformed Presbyterian editions. In 1725 a rival collection to Dunlop was undertaken by Covenanters who would later form The Reformed Presbyterian Church of Scotland. It was published by Lumisden and Robertson. These editions contain the Scripture proofs by reference only. In addition to those noted by Carruthers there are the following editions

listed by Warfield: Glasgow: R. Duncan (1761); Edinburgh: John Bryce (1761, 1764); Glasgow: Robert & Thomas Duncan (1771).

50. RPa. *The Confessions of Faith, Catechisms, Directories, Form of Government, Discipline, etc., of publick Authority in the Church of Scotland* (Edinburgh: Printed by Thomas Lumisden and John Robertson, 1725). Carruthers' "Reformed Presbyterian A."

51. RPb. *The Confessions of Faith, etc.* (Edinburgh: Printed by Thomas Lumisden and John Robertson, 1739). Carruthers' "Reformed Presbyterian B."

52. RPC. *The Confession of Faiths of Faith, etc.* (Edinburgh: Printed by John Bryce, 1785). Carruthers' "Reformed Presbyterian C."

53. Bryce. *The Confessions of Faith, etc.* (Glasgow: Printed and sold by John Bryce, 1764).

54. Watson. *The Confession of Faith, etc. The Fourth Edition* (Edinburgh: James Watson, 1708). And "Fifth": *The Confession, etc. The Fifth Edition* (Edinburgh: James Watson, 1707). Warfield is correct that "the numbering of the editions of this type is in a hopeless muddle" (Warfield, *P&RR*, 12.636). If Warfield had been aware as well, that Watson called his 1707 edition the "fifth" and then changed that to "fourth" for the 1708, he would no doubt have felt even more justified in that conclusion (*Three Centuries*, 56). Apparently the 1708 edition claims to be the "fourth" counting from THIRD (see above). Cox, evidently following this enumeration, claimed the title of "fifth" edition. This probably has reference to editions "with the emphasis of the Scriptures" set in a different type which originated in Rothwell's "Second Edition" (Carruthers, 76–77). Carruthers describes the 1708 edition as set from the same type as the 1707. It is possible that the 1707 was set at the end of the year with the type left standing and then the title page changed when printing the 1708. These Watson editions were consulted to determine the introduction point of the variant at WCF 26:3, where "property" is used instead of "propriety."¹ The words are doublets,² with the usage of "propriety" in this context now obsolete. However, the change in the text was introduced at a time when this was not the case.³ While

1. Dr. Anette I. Hagan, Curator, Rare Book Collections, National Library of Scotland, very kindly checked these texts at WCF 26:3.

2. In fact the Divines use both words. They use "propriety" at LC 118 and WCF 26:3, and "property" at LC 110. In 1744, a change would be introduced in LC 110, changing "property" to "propriety," the opposite error from the one noted here.

3. The word "propriety" in the sense of ownership was still in use according to Samuel Johnson's Dictionary of 1755. However, by 1828, Noah Webster writes regarding the meaning of "ownership" and "peculiar or exclusive right of possession": "This primary sense of the word, as used by Locke, Milton, Dryden, &c. seems now to be nearly or wholly obsolete. See Property."

this variant occurs in earlier editions, it had not appeared in the text descending from Rothwell, till Watson's Fourth. The variant is not in THIRD, which Watson likely followed as his text source (Carruthers, 77). Previously it had appeared in STNRSb and STNRSc. The National Library of Scotland owns two copies of Watson's Fourth and one of his Fifth.

19th Century Editions of the Scottish Text.

Blair. Except for an odd later printing in 1845 which has 389 pages, it appears all the Blair issues follow a 600 page format begun by Kincaid in 1781, which was also followed by Kerr in 1793. The earliest issue Warfield found was 1810, which is the edition Carruthers styles "Blair A."

55. Blair1. *The Confession of Faith, etc.* (Edinburgh: Sir D. Hunter Blair and J. Bruce, Printers to the King's Most Excellent Majesty, 1803). This is Blair and Bruce's first edition, which was not collated by Carruthers. (Carruthers, 85).

56. BlairA. *The Confession of Faith, etc.* (Edinburgh: Sir D. Hunter Blair and J. Bruce, Printers to the King's Most Excellent Majesty, 1810). Carruthers' "Blair A."

57. Blair2. *The Confession of Faith, etc.* (Edinburgh: Sir D. Hunter Blair and J. Bruce, Printers to the King's Most Excellent Majesty, 1815). Apparently, this text was followed by the 1829 American edition of the Scottish text published by Towar and Hogan.

58. Blair3. *The Confession of Faith, etc.* (Edinburgh: Sir D. Hunter Blair and M. S. Bruce, Printers to the King's Most Excellent Majesty, 1827). Apparently this text was followed by the American edition published by William S. Young of Philadelphia. See Young below.

59. BlairB. *The Confession of Faith, etc.* (Edinburgh: Sir D. Hunter Blair and M. T. Bruce, Printers to the King's Most Excellent Majesty, 1831; 1836). Carruthers' "Blair B" is an edition from 1831. Of this edition he notes: "This is re-set from D 133 [the 1827], line for line, so beautifully that, unless minutely examined, it might seem to be stereotyped" (*Three Centuries*, 66). He notes that edition introduced 6 errors into the WCF, not previously introduced. Two of these actually first occurred in Blair2. Only one error did not occur in the earlier 1827 edition (Old and New "Testaments" instead of "Testament" at WCF 1:2). Initially the 1836 was used to "stand in" for the 1831, until a copy was obtained which completed the editor's set of Blair editions. The full set was collated for the text of the Catechism.

60. Blair 1836. *The Confession of Faith, etc.* (Edinburgh: Sir D. Hunter Blair and M. T. Bruce, Printers to the King's Most Excellent Majesty, 1836). See BlairB.

61. Blair4. *The Confession of Faith, etc.* (Edinburgh: Sir D. Hunter Blair and M. S. Tyndale Bruce, Printers to the King's Most Excellent Majesty, 1841). This is the last in the series that follows the 600 page format begun by KNCDB.

J&H. Johnstone and Hunter editions of the Westminster Standards were the most common in the mid to late 19th century. Warfield wrote to Mr. Hunter and in his reply he remarks (Warfield, *Pe&RR*, 12.452): “I cannot fix a date when we first issued it [the Confession of Faith], but it must have been about 1842 or 1843 in the 12mo size. We set up a library edition in larger type, demy 8vo, cloth, selling at 7[6, and some on larger paper, royal 8vo, cloth, ditto, 10]. This was in 1854 I think. However, in 1856 we sold the stereotyped plates of both these editions to Thomas Nelson & Sons, here, but both were destroyed by a fire in their warehouse which took place a few years after this. We set up anew about 1860, and have kept it in print ever since. It is now the only edition in the market in this country, or anywhere else far as I know. We have supplied both Thomas Nelson & Sons and Francis Orr & Sons, Glasgow, with copies as required, both in sheets and in cloth, and think Orr’s edition would be ours with a fresh title-page added (the license at front will tell that) [letter of April 10, 1901].” Mr. Hunter was either off by a decade or there are earlier plates used by other publishers but not identified at this writing as from J&H plates (possibly the Orr, which was issued in 12mo in 1842, but the text is different from J&Ha, and it is not clear if these were hand set or from plates, though Carruthers notes later editions appear to be in the same type as late as 1849). Johnstone & Hunter created three different editions. Carruthers’ Johnstone “A” is the first plate setup of 1851. It was either set from an edition of Blair or more than likely from the Orr edition, because of the addition in each of Mark 9:43 as a Scripture proof text at WLC 29. Johnstone “B” is the 1855 Library edition with the reintroduction of the italics in the Scripture proofs. Johnstone “C” is the 336 page reset edition created in 1860 when fire destroyed the plates of the 1851 and 1855. This was photo-reprinted by Graham and Heslip in 1933 both as a straight copy of the J&H edition, and also a number of copies where printed for both the Free Church and Free Presbyterian Church of Scotland.

62. J&Ha. *The Confession of Faith; The Larger and Shorter Catechisms* (Edinburgh: Johnstone & Hunter, 1855, regular edition). The earlier J&H printings do not have the Scripture proofs with Rothwell’s emphasis in italics. This is a version of Carruthers’ “Johnstone A,” first published in 1851.

63. J&Hb. *The Westminster Confession of Faith; the Larger and Shorter Catechisms with scripture proofs at large* (Edinburgh: Johnstone and Hunter, 1855). Carruthers’ “Johnstone B.” See FPa below. This is the large print “library” edition mentioned by Mr. Hunter above. The example in the Editor’s collection is of the demy 8vo size.

64. J&Hc. *The Westminster Confession of Faith; the Larger and Shorter Catechisms* etc. (Edinburgh: Johnstone and Hunter, 1886). An example of Carruthers’ “Johnstone C.” Reprint: (Belfast: Graham and Heslip, 1933).

FC. Free Church of Scotland.

65. FCa. *The Subordinate Standards and other authoritative documents of the Free Church of Scotland* (T. Nelson and Sons: London, 1858). According to Warfield, this edition was apparently from the Johnstone and Hunter plates which J&H sold to Nelson in 1856. J&Ha above is identical except for the difference in front and back matter unique to the Free Church. This is without the italics in the proofs.

66. FCb. *The Subordinate Standards and other authoritative documents of the Free Church of Scotland* (Offices of the Free Church: Edinburgh, 1933). This is the Belfast edition published by Graham and Heslip.

67. FCc. *The Subordinate Standards and other authoritative documents of the Free Church of Scotland* (Edinburgh: Offices of the Free Church of Scotland, 1955; Rpt 1973). Printed by William Blackwood & Sons. This is Carruthers’ “Mair.” The text of the Confession and Catechisms is essentially a reprint of the text prepared by William Mair for the Church of Scotland (Edinburgh and London: William Blackwood and Sons, 1914). It contains the Scripture proofs by reference only. Some errors in the proofs of the J&H editions were corrected. There are minor variations in punctuation from J&H. The 1955 is a nice little hard cover volume.

FPCS. Free Presbyterian Church of Scotland. The FPCS first published an edition of the Westminster Standards in 1958, reprinting J&Hb. In the late 1960s the WCF text was corrected against the Burges manuscript and two editions were published in 1967 and 1970. However, they returned to a straight reprint of J&Hb after this, in a larger format, which they followed until 1994, when, while still keeping the same format, the text of the WCF was corrected against Carruthers 1937 critical text. The Catechisms remain unchanged from J&Hb.

68. FPa. *The Westminster Confession of Faith [and Catechisms]* (Glasgow: FPCS, 1958; 1976–1994). This is a reprint of J&Hb above. The 1958 is a nice compact and well made volume.

69. FPb. *The Confession of Faith; The Larger and Shorter Catechisms; with the Scripture Proofs at large* (Issued by The Publications Committee of the Free Presbyterian Church of Scotland, 1967; 1970). The Confession of Faith was reset to follow the Burges text.

70. FPLC. *The Larger Catechism of the Westminster Assembly with Scripture References* (Glasgow: Free Presbyterian Publications, 1998). The Scripture proofs are by reference only. This was a new setting of the text rather than the text from the J&Hb edition of the Westminster Standards, which FPP has kept in print since 1958. “In a separate printing of the Larger Catechism by Free Presb. Pub. the error in Q. 105 is corrected, but all others remain” (Bower, 2). From two errors at Q. 17 and Q. 28, the FPLC text appears to be that used in *Reformed*

Confessions Harmonized (Joel R. Beeke, Sinclair B. Ferguson, *Reformed Confessions Harmonized with an Annotated Bibliography of Reformed Doctrinal Works* [Grand Rapids: Baker Books, 1999]).

71. Orr. *The Confession of Faith; The Larger and Shorter Catechisms, with the Scripture-Proofs at Large* (Glasgow: Francis Orr and Sons, 1849). This edition of 370 pages was first published by Orr in 1843 according to Warfield. It appears to be set with the same number of pages as a Glasgow edition of 1842 whose publisher is unnamed, which perhaps may be the possible earlier J&H edition suggested above. The Orr printings appear to be set from BlairB or later.

American Editions

ARP. Associate Reformed Presbyterian Church.

72. ARPa. *The Constitution and Standards of the Associate-Reformed Church in North-America* (New York: T. & J. Swords, 1799). See *Antiquary* for a fuller description.

73. ARPLC. *The Larger Catechism; Agreed Upon By The Assembly Of Divines At Westminster, With The Assistance Of Commissioners From The Church Of Scotland, As Received By The Associate Reformed Church In North-America* (Salem, N.J.: Dodd & Rumsey, 1812). This is a fairly rare American printing of the Larger Catechism and was not included in the collation. Early American Imprints, Shaw & Shoemaker 27529.

74. ARPb. *The Constitution, etc.* (Pittsburgh: Johnston and Stockton, 1827 and 1832). The Johnston and Stockton edition of 1832 when it differs from the 1827 will be noted as ARPb2; otherwise, ARPb refers to both editions.

75. ARPc. *The Constitution, etc.* (Salem: NY: Dodd and Stevenson, 1827).

76. ARPd. *The Constitution, etc.* (Pittsburgh: Elliot & English, 1850).

77. ARPe. *The Constitution, etc.* (Philadelphia: W. S. Young, 1874). See comments on Young below.

78. ARPf. *The Constitution, etc.* (Atlanta: Publication Committee of the Associate Reformed Church [n.d., 1896?]). While noting no date of publication, Warfield, writing in 1901, assigns a date of 1896, apparently due to his correspondence with a Rev. S. A. Agnew, D.D. The successor denomination to the original Associate Reformed Synod was the Associate Reformed Synod of the South (1822), which in 1891 became the Associate Reformed Presbyterian Synod of the South. It is possible the new standards date to that time. This edition or subsequent reprints or copies may have been relied upon well into the 20th century. A new edition of the Confession and Catechisms did not appear for eighty years. For this collation, the reproduction was consulted that is posted on the ARP website. In March 2007, shortly before completing the text for inclusion in this issue of *The Confessional Presbyterian*,

the author obtained an example staple bound in thick grey paper covers. This may date to the time Warfield was writing, or may be a later issue if there were reprints. However, while the book is internally quite well preserved for an older printing, it may be reasonable to assume it was published prior to 1908, as by the time the constitution (containing only the Books of Government, Discipline and Worship) was completed and published in that year, the publishing committee is noted as residing at Due West, SC (*Constitution of the Associate Reformed Presbyterian Synod of the South* [Columbia, S.C.: The R. L. Bryan Company, 1908]). The “1896” apparently was crafted from the plates of one of the editions of UPCb. The dimensions are similar and there were editions published in 1891 and 1895. The catechisms in the 1896 and the UPCb match exactly, with the ARP inadvertently dropping their official 1799 change in LC 109 where “authorizing” replaced “tolerating.”⁴ The portions were modified in the Confession where the two standards differ at CF 20.4, 23.3, and 31.2. At 20.4, the portion of page 132 below §3 is reset, and page 133 was reset completely. A page was dropped, and other than the numbering being off by one, the pages look identical in the two versions. At page 147 where chapter 21 ends, ARPf splits the beginning of CF 22 to a new page to get the numbering back on track. At 23.3, pages 158–161 were modified to conform to the ARP Standards, with the changes necessitating modifying the numbering of page 159 to read 159–61, with the text picking up and following the UPCb plates with page 162. At chapter 30, the ARP removes the unique UPC text from the bottom of page 194, resets page 195 to contain the ARP’s unique §2, and removes two lines of the UPC Scripture proofs from the top of page 196. The text continues identical from 197 until the end of the Confession.

79. ARPff. *The Confession of Faith of the Associate Reformed Presbyterian Church* (Published by Order of the General Synod by the Standing Committee of the Associate Reformed Presbyterian Church, 1958). An example of this publication was obtained in March 2007. The book only contains the Confession of Faith, and it appears from the crispness of the type, that the text was reset using the 1896 edition as a pattern, which it follows fairly closely line by line. Sadly, some rather obvious or not so obvious errors were introduced, some of

4. In his 1882 history Robert Lathan writes regarding the changes in the ARP Confession of Faith: “The only other change which was made was the substituting of the word *authorizing* for ‘tolerating’ in the catalogue of sins contained in the answer to the 139th [sic] question of the Larger Catechism” (Robert Lathan, D.D., *History of the Associate Reformed Synod of the South* [Harrisburg, Pa.: Published for the Author, 1882] 198). That author has conflated the use of *tolerating* in LC 139, with the use in LC 109, which was the answer in the LC which was formally changed by the ARP in 1799, and which was correctly printed at the time he wrote, and always correctly printed until the 1896 edition.

which have been corrected in the current text, and some of which have not. On the first page of the 1958 text at CF 1.1, in the third line from the bottom, the text reads: “the Holy Scripture to be most necessarily;^e those”. The line in the 1896 text correctly reads: “the holy scripture to be most necessary;^e those”. The word “necessarily” remains through ARPh.

80. *g. *The Standards ...* (1976). This apparently is the edition noted in *The Second Century: A History of the Associate Reformed Presbyterians 1882–1982* by Lowry Ware and James W. Gettys (Associate Reformed Presbyterian Center, n.d., 388). It is 255 pages in length, and except for where changes were reset, appears to be pasted up from the 1958 text of the ARP Confession, and from an edition of J&Hb for the catechisms, but with scripture references only, reset anew below the text. The latter perpetuated the omission of the official change in LC 109. Subsequently, sometime after 1989, the text of all the documents was completely reset, as copies of the 255 page edition are located in libraries with formally adopted changes for that year. Confusion is caused as the new paperback edition, which ran to 273 pages, has examples stating a publication date of 1976. However, all the examples examined to date contain official changes dated to the 1990s, when it was likely produced. This later text is collated as ARPh.⁵

81. ARPh. *The Standards of the Associate Reformed Presbyterian Church* (Printed under the auspices of the General Synod of the ARP, 1990?, 1998, 2003, 2006). The text of the Larger Catechism is essentially unchanged in these printings. The 1998 is paperbound; the later editions are in ring binders.

82. BofC. *The Constitution of the Presbyterian Church (U.S.A.): Part 1: The Book of Confessions* (Louisville, KY: Office of the General Assembly, 1999; 2002). The standards for the united PCUSA and PCUS, which merged in 1983. Unless otherwise noted, the text is included in references to PCUS. The first version of the *Book of Confessions* adopted by the UPCUSA dropped the Larger Catechism. Upon the merger, the text of the catechism as held by the PCUS at the time was adopted and added to the revised *Book*.

83. BP. *The Constitution of the Bible Presbyterian Church* [without scripture proofs] (Published by The General Synod of the Bible Presbyterian Church, 1946; 1998). The BPC adopted the UPCUSA standards in 1938 with some modifications. A shortened version of the declaratory statement was adopted, but the two new chapters of 1903 were not adopted. Where there are any differences, the two editions consulted will be referred to as BPa (1946), and BPb (1998).

84. *GCP. *The Westminster Standards: The doctrinal standards of the Orthodox Presbyterian Church and The Presbyterian Church in America* (Great Commission Publications, n.d.).

OPC. The Standards of the Orthodox Presbyterian Church. The OPC formed out of the PCUSA when 51 ministers and

elders, as well as other laymen, met in Philadelphia on June 11, 1936, to constitute a new church.

85. *The Confession of Faith and Catechisms. The Westminster Confession of Faith and Catechisms as adopted by The Orthodox Presbyterian with Proof Texts* (Willow Grove, Pa.: The Committee on Christian Education of the Orthodox Presbyterian Church, 2005).

86. *The Larger Catechism of the Orthodox Presbyterian Church with proof texts adopted by the 68th General Assembly of the OPC*. This text was adopted in 2001 and published on the OPC website. Filename: LargerCatechismOPC.PDF. Filedate: February 7, 2002. There are some minor differences between this and the 2005 formally published text, which should be considered the official text.

87. PCA. *Westminster Confession of Faith and Catechisms with Scripture Proofs* (Atlanta, Ga.: Committee for Christian Education & Publication, 1990; reprint. Lawrenceville, Ga.: 2002). This, the third edition, is the current text in print. The first edition (Brevard, N.C.: Stated Clerk of the General Assembly of the Presbyterian Church in America, 1983) mistakenly used a Scottish text, and was issued with some corrections in a second edition ([Decatur, Ga.: Stated Clerk of the General Assembly of the Presbyterian Church in America, 1986]). For this collation only the third edition has been consulted.

PCUS. The “Southern” church prepared an edition of their standards as adopted on December 4, 1861, which was published circa 1862/63 (no date). According to Warfield about 20,000 were printed. It was reset from the 1853 PCUSA text (PCUSAf) but with proof texts by reference only. As a new edition was issued in 1882 which was an exact reproduction from the same plates as the 1853 PCUSA, which the PCUS had acquired, this earlier text was not collated.

88. PCUSa. *The Confession of Faith of the Presbyterian Church in the United States ... as ratified by the General Assembly at Augusta, Georgia, December, 1861, with Revised Proof Texts adopted by the General Assembly of 1910* (Richmond, Va: Presbyterian Committee of Publication, Printed by Whittet & Shepperson [1910]).

89. PCUSb. *The Confession ...* [Inserted in the front of this volume are the amendments adopted by the General Assemblies of 1939, 1942, and 1944] (Richmond: Presbyterian Committee of Publication, [1944]). It appears this is the 1938 text with the extra section noted pasted in the front.

90. PCUSc. *The Confession ... with amendments enacted by the General Assemblies of 1886, 1939, 1942, and 1944* (Richmond: John Knox Press, [n.d.; circa 1944]).

5. The author thank the Rev. Dr. C. Ronald Beard for confirming the approximate dates of these later ARP editions appeared.

91. PCUSd. *The Confession of Faith of The Presbyterian Church of the United States Together With The Larger Catechism and The Shorter Catechism* (John Knox Press, 1964). Thirteenth Printing; revised edition.
92. PCUSE. *The Confession of Faith*, etc. (John Knox Press, 1965). Revised edition.
93. PCUSf. *Confession of Faith*, etc. (John Knox Press, 1973). Eighteenth Printing; revised edition.
- PCUSA–UP. The Presbyterian Church in the United States of America and The United Presbyterian Church in the United States of America.
- PCUSA:
94. PCUSAA. *The Constitution of the Presbyterian Church in the United States of America* (Philadelphia: Thomas Bradford, 1789). The first publishers of the standards of the PCUSA were prominent printers of the time. The first edition of the *Constitution* contained no scripture proof-texts as the Assembly of 1788 had approved none. While Bradford followed up with a second printing in 1792, the General Assembly refers to the edition by Robert Aitken (1734–1802) as the “second edition” (Warfield, *PeRR*, 13.80), and it includes the Scripture proof texts approved by the Assembly in 1797. Early American Imprints. First Series, No. 22079.
95. *Aitken. *The Constitution*, etc. (Philadelphia: Robert Aitken, 1797). The first edition with the scripture proof texts adopted by the PCUSA.
96. PCUSAb. *The Constitution of the Presbyterian Church in the United States of America* (Philadelphia: Jane Aitken, 1806). If a textual question arose in PCUSAb, the 1797 Aitken was consulted. Jane Aitken (1764–1832) was the daughter of Robert Aitken, and took over her father’s business in 1802 after his death. This edition is fairly carefully set from and follows the 1797 printing, except for the changes adopted by the Assembly in 1805.
97. Woodward. *The Constitution*, etc. (Philadelphia: Printed for and Published by W. W. Woodward, 1815). The Woodward edition of the Scottish standards was not collated for this text (*The Confession of Faith*, etc. [Philadelphia: W. W. Woodward, 1813]).
98. Finley. *The Constitution*, etc. (Philadelphia: Published by Anthony Finley, 1821). This, the last edition set by hand before stereotype plates were created, was published about the middle of the year, as the General Assembly’s authorization is dated June 21, 1821. The first stereotyped edition was published at the end of the year in December of 1821.
99. *PCUSAc. *The Constitution ... As Amended And Ratified By The General Assembly, At Their Sessions In May, 1821* (Elizabethtown, N.J.: Published by Mervin Hale; Abraham Paul, Printer, 1821; Newark: Benjamin Olds, 1823). In 1821 the PCUSA produced its first stereotyped edition, a number of which are noted by Warfield, but not the Olds noted above.
- The example of this type consulted is actually “d” noted next, but will be referred to by “c” throughout, representing the multiple editions made from the same 1821 plates.
100. PCUSAd. *The Constitution ... As Amended And Ratified By The General Assembly, At Their Sessions In May, 1821 and amended in 1833* (Philadelphia: Alex Towar, 1833). One of the many examples of “c”. This is the copy used for collation. The text and plates of the Confession and Catechisms remained unchanged.
101. PCUSAe. *The Constitution*, etc. (Philadelphia: Presbyterian Board of Publication, James Russell Publishing Agent, 1841). In 1839 new plates were made from which all editions were printed until 1853.
102. PCUSAf. *The Constitution*, etc. (Philadelphia: Presbyterian Board of Publication, [1853–1891]). The PCUS purchased the plates of this edition and used it for their text until adopting new scripture proofs in 1910.
103. PCUSAg. *The Constitution ... as amended in the years 1805–1888* (Philadelphia: Presbyterian Board of Publication, 1891).
104. PCUSAh. *The Constitution ... as amended in the years 1805–1894* (Philadelphia: Presbyterian Board of Publication, 1896). This is the first edition with the new Scripture Proofs. Except for modifications reflecting the 1903 changes which were added in the 1904 edition, the text and layout of the Confession and Catechisms follow the same plates of the 1896, until reset in 1924.
105. PCUSAi. *The Constitution ... as amended in the years 1805–1924* (Philadelphia: Presbyterian Board of Publication, 1924).
106. PCUSAj. *The Constitution*, etc. (Philadelphia: Publication Department of the Presbyterian Board of Christian Education, 1941). The text of the Confession and Catechisms are the same as that of 1924 except for the addition of separate title pages for the Catechisms.
107. PCUSAk. *The Constitution*, etc. (Philadelphia: Office of the General Assembly, 1955). Editions for 1956 and 1956/57 are essentially the same as this 1955 text. These end the long line of PCUSA editions. In 1958 the PCUSA issued a draft of the new standards for the UPCUSA.
108. Perkins. *The Constitution of the Presbyterian Church in the United States of America* (Philadelphia: Henry Perkins, 1850). The PCUSA was divided in 1837 by the Old School New School schism. Subsequently the New School published some new standards in the mid 1840s which when circulated, immediately caused unease with their legality, so the Assembly set about to publish a new edition. In 1850 they authorized Perkins to publish an approved critical text of the Confession and Catechisms. Warfield had not come across a copy of this edition and so presumed it was published by Perkins

and Purves, but the two examples obtained both note “Philadelphia: Henry Perkins, 1850.” This edition was subsequently published by the New School publication committee as: *The Constitution*, etc. (Philadelphia: Presbyterian House, 1334 Chestnut Street, Presbyterian Publication Committee, n.d.). Though undated, Warfield assigns a date of 1852–1855. Judging from an example of this later edition, Warfield’s notes on it apply equally to the 1850 he had not seen, as they appear to be from the same plates, except for the changes in the title page. The two page preface to these editions state:

This edition of the Constitution of the Presbyterian Church in the United States of America has been prepared agreeably to a resolution of the General Assembly of 1850, in these words: – “Resolved, that the stated and permanent clerks be a committee to publish a new and correct edition of the Standards of the Church.

“To ensure the utmost accuracy, the Committee have instituted a careful comparison of the several previous editions, published by authority of particular General Assemblies. They have also compared these editions with several of the most approved issues of the Standards of the Westminster Assembly, of which the following are the most important: –”

They proceed to describe: 1. Stationers [i.e. Rothwell] (1658). 2. Dillingham’s Latin edition (Cambridge, 1656). 3. Dunlop (1719;1721), with a list of those texts Dunlop used. 4. Lumisden & Robertson’s RP text (1739). 5. Kincaid (1781). The preface continues:

The copy, from which the present edition has been printed, has been compared, word by word, with each of the preceding, and it is thought, may be relied upon as the most accurate edition of the Constitution ever published. Numerous typographical errors, some of them perpetuated for more than a hundred years, have been brought to light, and are now removed. The Committee have been careful to obtain the utmost certainty, before venturing on any correction. Where there was any room for doubt, they have retained the received text.

Warfield commenting from the New School’s minutes writes:

Dr. Hatfield’s report on ‘The Revision of the Standards,’ published in the *Minutes* of 1849, pp. 195–212, is a very able survey of the whole history of the Standards in the Presbyterian Church up to that date: every one

interested should consult it. And the editions of the Confession of Faith published under his supervision – of which the present one is the first – were easily the most scholarly and best of their time, surpassing in correctness of text the Old School plates of 1853, which were unfortunately adopted for the editions of the Reunited Church (after 1870). As a preparation for these editions the Committee of which he was chairman had collated the current text with ‘the revised edition of the Constitution’ published in 1797 (that is, Robert Aiken’s); with an Edinburgh edition of 1781; with the Lumisden & Robertson edition of 1739; with the Rothwell edition of 1658; and with the Latin version of 1656. The collation had revealed a number of typographical errors in the current text...⁶

Warfield goes on to note: “The text framed by these critical comparisons is an unusually good one, but through its very critical care it, oddly enough, introduced one reading which may possibly be called in an American text a corruption – restoring in the Larger Catechism Q. 142, ‘depopulations’ from the British sources for the American ‘depredation.’” Perkins generally tracks with some of the PCUSA tradition, but occasionally its critical nature places it with the Scottish texts. It should be scored as a good effort. Few American texts corrected the “so satisfy” in LC 138 to “to satisfy,” (the ARPa-c and M’Leod are correct), and it is singular in doing so in the PCUSA tradition. And no edition since Perkins, either Scottish or American, has had this correct. It has been incorrect in the Scottish text since the 1744 Lumisden and Robertson edition (L&Rc). It is a shame, as Warfield notes, that the reunited church shelved the better text in retaining the Old School edition.

PLAN. Various Plans of Union between the PCUSA, PCUS and UPCNA. The text of the WCF is essentially the same in each text, except for the substitution of the new chapter 24 on Marriage and Divorce in PLANc. The texts of the Catechisms are not included, the only proposed change being in the answer to Question 156 (changing the word “vulgar” to “into the language of every people unto whom they come” to bring it into conformity to a similar proposed change in the Confession of Faith Chapter One, §8).

109. PLANa. *The Plan Providing for the Union of The Presbyterian Church in the United States of America and The Presbyterian Church in the United States* [Revised January 1, 1949]. This plan was issued by the negotiating committees of the two

6. Warfield: *P&RR*, 13.100–101. Philip Schaff, “Westminster Confession of Faith,” in *The Creeds of Christendom with a history and critical notes*. Revised by David S. Schaff. (NY: Harper and Row, 1931; rpt: Baker Book House, 1990) 3.600–673.

denominations. The UPCNA was brought into the agreement and a new Plan of substantially the same text of the WCF was issued in 1953.

110. PLANb. *The Plan Providing for the Union of The Presbyterian Church in the United States of America and The Presbyterian Church in the United States and The United Presbyterian Church of North America as The Presbyterian Church of the United States* [as revised in November 1953] (1954). This plan was issued by the negotiating committees of the three churches.

111. PLANc. *The Plan of Union of the Presbyterian Church in the United States of America and The United Presbyterian Church of North America to Form the United Presbyterian Church in the United States of America*. Issued in 1956. Of the churches involved in these various plans, only the PCUSA and the UPC merged under this plan in 1958.

UPCUSA:

112. UPCUSAa. *The Constitution of The Presbyterian Church in the United States of America* (Philadelphia: Office of the General Assembly, 1958). The pre-assembly edition of what would be the new UPCUSA standards, issued prior to the uniting general assembly, May 28, 1958.

113. UPCUSAb. *The Constitution of the United Presbyterian Church in the United States of America* (Philadelphia: Office of the General Assembly, 1960).

114. UPCUSAc. *The Constitution of the United Presbyterian Church in the United States of America. Part One. Book of Confessions*. (New York: Office of the General Assembly of the United Presbyterian Church in the United States of America, 1966–67; second edition, 1970). The Larger Catechism was dropped altogether from the new standards.

115. RPCNA. *The Constitution of the Reformed Presbyterian Church of North America Being Its Standards Subordinate ...* (1949; rpt 1974; 1998). The RPCNA text of the Westminster Confession was updated in 1949 to follow Carruthers' text.

116. Towar. *The Confession of Faith; The Larger and Shorter Catechisms*, etc. (Philadelphia: Towar and Hogan, 1829). An American edition of the standard Scottish edition of the Westminster Standards, apparently set from the 1815 Blair edition (Blair2 above). Consulting this title confirms that the Scottish edition published by William S. Young (Philadelphia: 1838, 1842–1898), was not set from it, but independently, following the Blair edition of 1827. The 1874 ARP edition published by Young inherits some errors of the 1827 Blair via Young's edition. See Young below.

UPC. United Presbyterian Church of North America. The UPC merged with the PCUSA to form the UPCUSA in 1958. The UPC published a new text for the Confession of Faith in 1859, which was published by William S. Young (see Young

below). This probably accounts for the introduction of the same Blair 1827 variants as those Young introduced into the 1874 ARP text and therefore this "Young connection" evidently accounts for similarities in the later ARP editions and the UPC text. The UPC issued a full set of standards in 1865. UPCa is a distinct edition, and not very well executed. Others appear for 1865, 1867, 1873, 1880, 1884, 1888, 1891, 1895, 1903 and 1914. At least for the material in common, this string of editions are all apparently printed from the same plates made in 1865.

117. UPCa. *The Subordinate Standards of the United Presbyterian Church of North America* (Pittsburgh: United Presbyterian Board of Publication, 1873). This is an abridged edition of the UPC's full standards. The scripture proofs lack reference numbers and are "in place" parenthetically by reference only. This was also the form of the first edition of the UPC's text of just the Confession of Faith, published in 1859 by William S. Young (see Warfield, *P&RR*, 13.19).

118. *The Confession of Faith Agreed upon by the Assembly of Divines at Westminster as received by the United Presbyterian Church of North America, with references to the proofs from the Holy Scriptures* (Philadelphia: William S. Young, 1859; Pittsburgh: William S. Rentoul, 1859). A copy is owned by the Presbyterian Historical Society, Philadelphia.

119. UPCb. *The Subordinate Standards of the United Presbyterian Church of North America* (Pittsburgh: United Presbyterian Board of Publication, 1880, 1884, 1888, 1914). The 1880 edition is Carruthers' "United Presbyterian." An 1884 edition was consulted for this collation.

120. Young. *The Confession of Faith, the Larger and Shorter Catechisms*, etc. (Philadelphia: William S. Young, 1863). Young first published an edition in 1838, apparently set by hand, following, as noted on the title page, "a recent and correct Edinburgh edition." He set up new plates of his text and printed anew in 1842 and printings from these plates continued up until near the end of the century (see Warfield, *P&RR*, 13.75–76). Warfield speculates that Young was a reprint of the Towar & Hogan edition of 1829, also published in Philadelphia, which he assumed followed the Blair edition of 1815 (Towar & Hogan note on the title page: "printed from the last Edinburgh edition"). Apparently, however, Towar & Hogan set their edition from the 'last' edition they had met with, which appears to have been the Blair edition of 1815, or at least one before 1827, which at the time was the most recent Blair edition available. And Young apparently does not follow the 1815, but the later 1827 edition, which indicates he set his type from that edition directly and not from the Towar & Hogan. This becomes clear when comparing the differences in textual errors each Blair edition introduced, and which errors appear in the two American editions. Young's edition is of interest because he also published the first ARP edition

for the Synod of the South in 1874, as well as the first UPC edition of the Confession of Faith. He imported some of the unique 1827 Blair errors into both traditions. These are: 1. At WCF 8.4 where the letter “w” was skipped and numbered “x” and “x” was mis-numbered as “y”. This occurs also in: Orr; J&H; ARPf–g. 2. At WCF 19.2 where “four first” is reversed to “first four,” which also occurs in: Blair3—J&H; UPC; ARPe–g; BofC; BP; PCUS; PCUSAf–UP.

B. SCRIPTURE PROOF TABLE REFERENCE LETTERING.

WESTMINSTER (1648): The system used to number the original proof-texts chosen by the Westminster Assembly assigned a letter of the alphabet to each, repeating the alphabet when “z” was reached. The letters “j” and “v” were omitted. This continued through the Cox edition. Dunlop changed this system replacing “u” with “v.” The L&R editions which set the traditional form from 1728 forward followed Dunlop. The RP text retained the original letter system of the earlier editions.

PCUSA: The PCUSA in 1788 did not adopt Scripture proof texts to the Confession of Faith and Larger Catechism, and the first edition of their Standards contained none. The work of compiling revised proofs began in May 1792. About five years later the first edition with the new proof-texts was published by Robert Aitken in 1797. This and the editions by Jane Aitken (1806) and Finley (1821), as well as the stereotyped editions of 1821–1839, all follow the traditional lettering scheme for the proofs (except where the one change at LC 109 by necessity brought the letters off by one, as the phrase “tolerating a false religion” and the proof-text were officially deleted from the PCUSA standards in 1788). The Woodward edition (1815) is an exception, in that it follows the original Westminster scheme retained by the RP, using the “u” for the “v.”

When new plates were created in 1839 a numeric system was adopted, and this continued through the reprints until new plates were again made in 1853. In that year a return was made to an alpha system, but not excluding the “j” and “u.” This continued until new proofs were published in 1896. The alphabetical system was retained but the “j” and “v” were again excluded. This continued until the merger of the PCUSA and UPC in 1958 to form the UPCUSA, when all the Scripture proof-texts were dropped completely from the editions of the Standards. When the Book of Confessions was approved and published in 1967, the Larger Catechism was dropped from the approved standards of the UPCUSA. When the PCUS merged with the UPCUSA to form the new PCUSA in 1982, the text and proofs of the Larger Catechism as held by the PCUS were included in the revised Book of Confessions.

Given the complexity of the history of the numbering of the first PCUSA proofs, for comparison purposes the original lettering system adopted in 1797 is used.

PCUS. From its foundation in 1861 until 1882, the PCUS published an edition of their standards based upon the PCUSA 1839 form, but with the Scripture proof-texts by reference only. This edition was replaced in 1882, when the PCUS reverted to a reprint, as far as the Confession and Catechisms were concerned, using the PCUSA 1839 plates, which as noted used the full alphabet lettering system for the proof texts. In 1910 the PCUS approved new Scripture proof-texts, and for the numbering used a numeric system which restart at “1” with each answer of the Catechism, and this continued through 1982 in the PCUS.

OPC. The Orthodox Presbyterian Church adopted new Scripture proof-texts in 2001, which are numbered consecutively from 1 through 1317 in the draft, but in the final official published text of 2005, the traditional Westminster scheme was used. However, the lettering quickly gets off track from the original, due to new references which were added.

C. SCRIPTURE PROOF TABLE NOTES.

1. Q. 4. PCUSA. In “i” the Jane Aitken edition of 1806 set Acts 10:43 as Acts 10:42, but the text is that of v 43. This is carried through Woodward (1815) and Finley (1821), but was corrected in the 1821 edition.

2. Q. 6. PCUSA. In “q” the Robert Aitken edition of 1797 for Acts 15:14–15, 18 has Acts 14, 15, 18. This carried through the 1806 edition. Woodward changed the text to Acts xiv: 15, 18, which is followed by Finley. The 1821 corrected the reference to Acts 15:14–15, 18.

3. Q. 7. Westminster. Instead of “w”, an “*”: MAX—Watson. Unless it was for lack of enough of the letters “w”, it is not clear why MAX adopted this convention, which was simply followed in the subsequent editions until Cox.

4. Q. 7. Westminster. In “c”: Beginning with MAX, there is a truncated rendering of the passage which persists from DNLp and L&R in the traditional text, which has come over to the American editions. ARPc–d have Ps. 139:1, 13 but the same truncated text. AMb has either Ps. 139:1, 10, 13 or 1, 10, 13. It is “ro” in W1438. See Carruthers, p. 91 note 8 and p. 100 note 30.

5. Q. 8. PCUSA. The Jane Aitken edition of 1806 set Jer. 10:10 as Jer. 10:19 but the text is still that of v 10. This is carried through Woodward and Finley, but was corrected in the 1821 edition.

6. Q. 10. PCUSA. The Robert Aitken edition of 1797 merged reference “m” and “n,” leaving out the “n.” The Jane Aitken edition of 1806 split the reference to correct this, but left the reference to 1 John 1:15 at the end of “m” and placed the text of that passage without any reference in “n.” Woodward and Finley left this uncorrected. The 1821 added the Scripture reference to the text at “n,” but retained it at the end of “m” as well, which carried through unchanged to 1891. This

was finally corrected and the extraneous reference removed from “m” when new proofs were adopted in 1894.

7. Q. 11. Westminster. In “p” the early editions simply have “with” and “and.” Rothwell introduced “This compared with” and “and with.” Dunlop and the traditional text (via L&R) have “Compared with” and “and with.” The usage at reference “n” in Q. 17 has a similar history. In references at Q. 22, Q. 38, and Q. 50, Rothwell and the traditional text both use “compare with” and “and with.”

8. Q. 11. Westminster. In “s”: W1438 and AMb and editions prior to MAX, have the “s” at the end of the answer instead of after “worship,” where MAX appropriately moved it. It has retained this place in the traditional text. The RP editions retained the original placement.

9. Q. 12. PCUSA. In “t” both Aitken editions (1797, 1806) have Rom. 9:14 and 15, 18, but with the text of only vs 15 and 18. Woodward and Finley have “ix.14—xv.18”, but the text is still 9:15, 18. The 1821 dropped the reference to verse 14 altogether, retaining only the reference and text of Rom. 9:15, 18.

10. Q. 17. PCUSA In “n” the 1891 edition mis-set Eccles. 12:7 as Eccles. 12:9. This was carried over into the new proof-texts of 1894, and not corrected until new plates were made in 1924.

11. Q. 18. Westminster. In “x”: Isa. 28:19. This was mis-set in the earliest texts with proofs, AMb and W1438. It is incorrect in subsequent editions such as BSTK, LTHGW, and ANDSN. The STNRSab and 1655 compound the error and have Isa. 18:19. It was corrected in DLL and MAX forward in the traditional text. SWTNa drops the reference altogether, and for the other renders it Psa “10.4”

12. Q. 18. Westminster. In the answer reference “z” is after “governing” instead of “creatures” in Scottish texts since KNCDb, and in ARPf—g; PCA; Towar; Young; UPC. It is correctly placed in ARPa—d; PCUSA. This may indicate PCUSA consulted KNCDa (1773) or earlier editions, rather than the later Kincaids of 1781 and 1788.

13. Q. 18. PCUSA. In “w” both Aitkens, Woodward and Finley have Ps. 144:17 (or xlv.17) for Ps. 145:17, but the text is from 145:17. This was corrected in the 1821 edition.

14. Q. 22. Westminster. In “s”: Though the full Romans reference is cited, only abbreviated text is given from verses 12, 18 and 19 in MAX—Cox. Text from vs 15–17 were added by DNLP—. None gave text for verse 20.

15. Q. 25. In “x”: Rom. 3:10–19 (DNLP): L&R—. MAX gives the proof as Rom. 3:10–20, but in the iteration of the words of the proof leaves off the text after verse 19. DNLP reproduces the text but does not give the full citation at the start of the proof, and thus neglected to include verse 20 altogether. The missing verse 20 carries through the traditional Scottish text as well as ARP and PCA. This was corrected to 3:10–20

in the first PCUSA proofs, but the 20th verse was dropped again in the revised proofs of 1894.

16. Q. 28. PCUSA. In “m” both Aitkens, Woodward and Finley have Deut. 28:14 “to the end.” The text given is an abbreviated portion of verses 15 and 16. This was probably an error rather than an actual change by the PCUSA. Verse 14 was dropped in the 1821 edition, and in subsequent editions, and dashes were added to indicate ellipsed text.

17. Q. 29. Westminster. In “o”: Mark 9:43 was added in: Orr; J&H; Mair; UPC; RPCNA; ARP; OPC; PCA. Apparently verse 43 was added by Orr and retained in the editions noted. It is also in the PCUSA 1797 proofs which must be an independent change as the change does not appear in any of the examples of KNCDbc or Kerr or any of the long series of Blair editions. When Rothwell began putting the scriptures in full, he put part of verse 43 in the text, but not in the citation, and this is apparently the reason for the introductions of the verse into the reference.

18. Q. 29. PCUSA. In “o” both Aitkens, Woodward and Finley have Luke 16:24, 25, 26, with a portion of verses 24 and 26 given, but without ellipses. The 1821 dropped the reference to verse 25 altogether and added a dash between the portion given from verse 24 and that from verse 26, which carried over to the 1894 set.

19. Q. 32. PCUSA. In “v” Robert Aitken has 1 John 1:11–12, but the actual text is from 5:11–12. This continued through Woodward and Finley, and was corrected in the 1821.

20. Q. 32. PCUS. In “d” Book of Confessions (1999) mis-set Titus 2:14 as Titus 2:24.

21. Q. 33. PCUSA. In “e” verse 9 was dropped by the 1821 edition. The new proof-texts of 1894 returned to the original Westminster text of verses 6–9.

22. Q. 33. PCUS. In “e” the “&c.” following Heb. 8:7–8 was changed to “ff” from 1944 onward.

23. Q. 35. PCUSA. In “p” the Robert Aitken edition did not distinguish between the Scripture text and the commentary. The 1806 edition added square brackets around the commentary.

24. Q. 36. Westminster. In “v” the original reference as published in the early editions contained the mistake: Heb. 7: 14, 25. This was corrected once the Scripture texts were printed in full by Rothwell in 1658.

25. Q. 38. Westminster. In “g” the early printed texts have Heb. 9:11–16, as do the Rothwell editions, but in iterating the text, Rothwell left off at verse 15. Subsequently, THIRD and Cox changed the reference to read: Heb. 9:11, 12, 13, 14, 15, and this was followed by Dunlop and L&R. From L&R the dropping of verse 16 carried into the traditional text, and into the American texts. The RP texts retained the correct reference including verse 16.

26. Q. 38. PCUSA. In “d” the Aitkens, Woodward and Finley, have the Titus 2:13–14 reference, with only the text of verse

14 given. The reference to verse 13 was dropped altogether by the edition of 1821 and in subsequent editions.

27. Q. 38. PCUSA. In “f” v 68 was dropped from the Luke 1:68, 69, 71, 74 reference by the 1821 edition, and in all subsequent editions. The text given by Aitken through Finley was a portion from verses 69 and 71 without ellipses. The 1821 edition added a dash to indicate ellipsed text.

28. Q. 39. PCUSA. In “n” the Aitkens, Woodward and Finley have Heb. 4:15, 16, with the text only of verse 16. The 1821 edition dropped the reference to verse 15 altogether, and this persisted through all subsequent editions, and came into the new scripture proofs of 1894 as well.

29. Q. 40. PCUSA. In “o” in the Aitkens, Woodward and Finley, the text of Matt. 1:21, 23 is given with abbreviated text from verse 23 only. Verse 21 was dropped altogether from the 1821 edition forward, and a dash was added for the ellipsed text from verse 23. Verse 21 was restored in the 1894 set, and the text given for both verses.

30. Q. 42. PCUSA. In “t” Acts 3:21 was dropped in the edition of 1821 and in all subsequent editions. While Acts 3: 21, 22 had been given as the reference in the Aitkens through Finley, only the text of verse 22 was given.

31. Q. 42. PCUSA. In “w” the Aitkens and Woodward have Isa. 9:6 with text from verses 6–7. The reference was corrected to Isa. 9:6, 7 in Finley and in the 1821 edition, and em dashes were added to indicate the ellipsed text.

32. Q. 45. PCUSA. In “f” Isa. 55:4, 5 with the text only from verse 5 appears in the editions from Aitken through Finley. As in previous examples, verse 4 was dropped in the 1821 edition, and in all subsequent editions.

33. Q. 46. OPC. Reference “s” was divided into seven: “y” at “servant,” “z” at “conception,” “a” at “birth,” “b” at “life,” “c” at “death,” “d” at “his death,” and “e” at “resurrection.”

34. Q. 48. Westminster. In “z” Isa. 52:13–14 was rendered Isa. 51:13–14, which was corrected once the Scripture texts were given in full by Rothwell.

35. Q. 48. PCUSA. In “z” Isa. 52:14 appears by reference only with no text given in Aitken through Finley. The 1821 edition added verse 13, which had been included by the Westminster divines, still by reference only. The PCUSA of 1891 dropped the added verse, which was restored in the second proof set of 1894.

36. Q. 48. OPC. Matt. 4:1–11. The draft of 2002 retains the traditional reference, but the 2005 published text drops verse 12. In corresponding with Jim Scott, the OPC Publications Coordinator who worked with others proofreading the standards for publication, he could not recall or verify in this instance if this was an intended correction or simply an inadvertent change. The reference has been through verse 12 from the earliest authorized editions through the various American proof sets up until today. This would be

the first attempt to correct the citation. As is obvious to anyone reading the entire passage, there does not seem to be any reason to include the twelfth verse as the passage regarding Satan’s temptation of Christ ends at verse eleven. Rothwell did not catch this, perhaps because he only sets the text in full from verse one, ending with “etc.” and this is how the proof reads in the traditional text down through the J&H editions of the late 19th century.

37. Q. 49. Westminster. In “a” the early editions have Mat. 17:4 for Mat. 27:4, which was later corrected by Rothwell in 1658.

38. Q. 49. Westminster. In “e”: Luke 22:24, but text correct: Duncan; RobSR; KNCD—Kerr. Corrected in Blair forward. It seems more likely this mistake was produced independently in Duncan, RobSR and KNCDa. RobSR was probably set from L&Rc, while Duncan from E.Rob or an edition set from it. Both L&Rc and E.Rob have this reference correct. KNCDa was probably set from 1771np, which also had this correct.

39. Q. 49. PCUSA. In “c” in Aitken through Finley the reference is Isa. 53:1, 3, with only the text for verse 3 given. The 1821 edition dropped the reference to verse 1 altogether, which persisted through all subsequent editions and into the new Scripture proof set of 1894.

40. Q. 49. PCUSA. In “e” Luke 22:23, which is present in the both Aitken editions, Woodward and Finley, was dropped in the 1821 as it is clearly not a correct reference. What was possibly intended was Luke 22:53, because of the phrase “power of darkness.” Evidently, rather than guessing what the reference should have been, it was simply dropped.

41. Q. 49. PCUS. In “g” the 1910 PCUS edition with new scripture proofs set Gal. 3:18 for Gal. 3:13. Before 1910 the PCUS printed the text of the Confession and Catechisms from the stereoplates of the 1853 PCUSA edition, which also used that text until 1891. Over the decades the text had become progressively more blurred as it was reprinted, and the “3” began to look like an “8”. It is possible when the new proof-texts were adopted that the typesetter was given one of the reprint editions from which to set the type, and as this reference was not one of those changed, misread the text and set the “13” as “18.” It remained unchanged through the editions with the 1944 changes bound in front and was not corrected until the volume was reset to incorporate the changes from 1939, 1942 and 1944. ■