

Solemn League and Covenant (1643) With Revisions

Original Text	Paragraph	Revision (2018 Proposed)
<p>WE, Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts, in the kingdoms of Scotland, England, and Ireland, by the providence of GOD living under one King, and being of one reformed religion, having before our eyes the glory of GOD, and the advancement of the kingdom of our Lord and Saviour JESUS CHRIST, the honour and happiness of the King's Majesty and his posterity, and the true publick liberty, safety, and peace of the kingdoms, wherein every one's private condition is included: And calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of GOD, against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power, and presumption, are of late, and at this time, increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed estate of the church and kingdom of England, and the dangerous estate of the church and kingdom of Scotland, are present and public testimonies; we have now at last, (after other means of supplication, remonstrance, protestation, and sufferings,) for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of GOD's people in other nations, after mature deliberation, resolved and determined to enter into a mutual and solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most High GOD, do swear,</p>	<p>SLC Preamble</p>	<p>We, Christian brethren of various callings <u>throughout the lands and stations</u>, into which the Lord has brought us in his providence, being severally drawn by his grace to adhere to the Reformed Religion, and having now before our eyes the glory of GOD, and the advancement of the kingdom of our Lord and Saviour JESUS CHRIST, the honour and happiness of such as will rule and serve in subordination to this King, and the true public liberty, safety, and peace of society, wherein every one's private condition is included: And calling to mind the historic conspiracies and practices, and <u>present malice</u>, of the enemies of GOD, against the true religion and professors thereof in all places, especially in these western nations most remarkably blessed by the light of the Protestant Reformation, ever since its beginning; and how much their rage, power, and presumption, are even at this present time, increased and exercised, whereof the deplorable condition of both church and state throughout Scotland, England, Ireland, America, and <u>elsewhere throughout</u> our Saviour's rightful dominions, are present and public testimonies; we have now at last, (after observing how all access for remedy by ordinary means has been obstructed,) for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice and example of GOD's people in former times and <u>many places</u>, after mature deliberation, resolved and determined to enter into a mutual and solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most High GOD, do swear,</p>

Faith & ✓

Priority ✓

the ✓

other nations ✓

other nations ?
or throughout Christendom ✓

two words ✓

<p>THAT we shall sincerely, really, and constantly, through the grace of GOD, endeavor, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of GOD, and the example of the best reformed Churches; and shall endeavour to bring the Churches of GOD in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church-government, directory for worship and catechising; that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.</p>	<p>SLC Section 1</p>	<p>THAT we shall sincerely, really, and constantly, through the grace of GOD, endeavour, in our several places and callings, the preservation of the Reformed Religion, formerly established in the Presbyterian Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies, the course of this world, and the backsliding of many brethren; still pursuing the reformation of religion in these nations and churches, in doctrine, worship, discipline, and government, according to the word of God, and former scriptural examples; and shall endeavour to bring all of the Church of Jesus Christ to the nearest possible conjunction and uniformity in religion, confession of faith, form of church-government, directory for worship and catechising; that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.</p>
<p>That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, church-government by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other ecclesiastical Officers depending on that hierarchy,) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms.</p>	<p>SLC Section 2</p>	<p>That we shall in like manner, without respect of persons, endeavour the overthrow and elimination of Popery, Prelacy, (that is, church-government by Archbishops, Bishops, and all such unscriptural offices of episcopal churches,) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, throughout the kingdom of his Son Jesus Christ.</p>
<p>We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of the Parliaments, and the liberties of the kingdoms; and to preserve and defend the King's Majesty's person</p>	<p>SLC Section 3</p>	<p>We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of all Christian and Reformed civil institutions, and the just liberties of civil society; and to preserve and defend</p>

unruly
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(those named above and
that as the Lord had attended his
Church with all these benefits by the
year 1648, so now we and our posterity
century in the enjoyment of them.
✓ with some mod.

and authority, in the preservation and defence of the true religion, and liberties of the kingdoms; that the world may bear witness with our consciences of our loyalty, and that we have no other thoughts or intentions to diminish his Majesty's just power and greatness.		every lawful and righteous ruler appointed for us, in his person and authority, in the preservation and defence of the true religion, and liberties of civil society; that the world may bear witness with our consciences of our loyalty, order, and peaceableness, and that we have no other thoughts or intentions to diminish the power and greatness of civil government itself, or those lawfully exercising its functions and offices.
We shall also, with all faithfulness, endeavour the discovery of all such as have been or shall be incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the king from his people, or one of the kingdoms from another, or making any faction or parties amongst the people, contrary to this League and Covenant; that they may be brought to publick trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.	SLC Section 4	We shall also, with all faithfulness, endeavor the discovery of all such as have been or shall be workers of sedition, malignant enemies to true religion, or evil instruments, by hindering the reformation of religion, dividing those who exercise rule and authority from the people under their care, or dividing the Lord's people of one nation or society from those of another. So shall we also endeavor the discovery of such as make factions or parties among the people, contrary to this League and Covenant. And all this we will do that such offenders may, in a righteous and orderly manner, be brought to public trial, and receive due punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of civil society, or those having power from them for that effect, shall judge convenient.
And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is, by the good providence of GOD, granted unto us, and hath been lately concluded and settled by both Parliaments; we shall each one of us, according to our place and interest, endeavour that they may remain conjoined in a firm peace and union to all posterity; and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.	SLC Section 5	And whereas the happiness of a blessed peace between the Christian nations of Scotland, England, Ireland, and the political societies formerly <u>depending</u> upon them, sometimes altogether denied to our progenitors, was later concluded and enjoyed to the glory of God, and then thereafter disturbed and settled in opposition to the Lord's honor, in his own wise and holy providence; we shall each one of us, according to our place and interest, endeavor that the nations of the British Isles may be restored to their former Christian and Reformed peace

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Re-revised ✓

		<p>and union to all posterity, and that these nations which as political communities formerly <u>depended upon</u> those ancient kingdoms may also be brought to like peace and order, founded upon Holy Scripture. Accordingly also, we shall, according to our place and interest, endeavor that justice may be done upon the willful opposers of this righteous order, in manner expressed in the preceding article.</p>
<p>We shall also, according to our places and callings, in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion, or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause which so much concerneth the glory of GOD, the good of the kingdom, and honour of the King; but shall, all the days of our lives, zealously and constantly continue therein against all opposition, and promote the same, according to our power, against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.</p>	SLC Section 6	<p>We shall also, according to our places and callings, in this common cause of religion, liberty, and the peace of civil society, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion, or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause which so much concerneth the glory of GOD, the good of every community, and honour of every righteous ruler; but shall, all the days of our lives, zealously and constantly continue therein against all opposition, and promote the same, according to our power, against all hindrances and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.</p>
<p>And, because these kingdoms are guilty of many sins and provocations against GOD, and his Son JESUS CHRIST, as is too manifest by our present distresses and dangers, the fruits thereof; we profess and declare, before GOD and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms: especially, that</p>	SLC Final Section	<p>And, because these churches and nations, formerly reformed, are guilty of many sins and provocations against GOD, and his Son JESUS CHRIST, as is too manifest by our present distresses and dangers, and especially by our blindness, hardness, and barbarity, the several fruits thereof; we profess and declare, before GOD and the world, our unfeigned desire</p>

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<p>we have not as we ought valued the inestimable benefit of the gospel; that we have not laboured for the purity and power thereof; and that we have not endeavoured to receive CHRIST in our hearts, nor to walk worthy of him in our lives; which are the causes of other sins and transgressions so much abounding amongst us: and our true and unfeigned purpose, desire, and endeavour for ourselves, and all others under our power and charge, both in publick and in private, in all duties we owe to GOD and man, to amend our lives, and each one to go before another in the example of a real reformation; that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this Covenant we make in the presence of ALMIGHTY GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the LORD to strengthen us by his HOLY SPIRIT for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian churches, groaning under, or in danger of, the yoke of antichristian tyranny, to join in the same or like association and covenant, to the glory of GOD, the enlargement of the kingdom of JESUS CHRIST, and the peace and tranquillity of Christian kingdoms and commonwealths.</p>		<p>to be humbled for our own sins, and for the sins of these nations: especially, that we have not at all valued, but proudly rejected the inestimable benefit of the gospel; that we have not laboured for the purity, power, or preservation thereof; and that we have not endeavoured to receive CHRIST in our hearts, nor to walk worthy of him in our lives; which are the causes of other sins and transgressions so much abounding amongst us: and our true and unfeigned purpose, desire, and endeavour for ourselves, and all others under our power and charge, both in publick and in private, in all duties we owe to GOD and man, to amend our lives, and each one to go before another in the example of a real reformation; that the Lord may turn away his wrath and heavy indignation, and establish these churches and nations in truth and peace. And this Covenant we make in the presence of ALMIGHTY GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the LORD to strengthen us by his HOLY SPIRIT for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian churches, groaning under, or in danger of, the yoke of antichristian tyranny, to join in the same or like association and covenant, to the glory of GOD, the enlargement of the kingdom of JESUS CHRIST, and the peace and tranquility of Christian kingdoms and commonwealths.</p>
		<p>Appended Paragraph 2018.10.17</p>

National Covenant of Scotland (1638 Renovation) With Notes

Text	Paragraph	Notes
WE all and every one of us under-written, protest, That, after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth by the word and Spirit of God: and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm, before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel; and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the kirk of Scotland, the King's Majesty, and three estates of this realm, as God's eternal truth, and only ground of our salvation; as more particularly is expressed in the Confession of our Faith, established and publickly confirmed by sundry acts of Parliaments, and now of a long time hath been openly professed by the King's Majesty, and whole body of this realm both in burgh and land. To the which Confession and Form of Religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the word of God and Kirk of Scotland. But, in special, we detest and refuse the usurped authority of that Roman Antichrist upon the scriptures of God, upon the kirk, the civil magistrate, and consciences of men; all his tyrannous	S NC 1638 Para 1	<p>[Affirmation of true religion now preached by the Gospel, received and defended in Scotland, etc.] OK</p> <p>[Reference to 1560 Confession.] <i>First article refers to Reformed Religion formerly established in the Presbyterian Church of Scotland, in doctrine... Also Supplement to Art 1</i> OK</p> <p>[Agreement "in all points."] <i>This is complicated by the fact that the Confession is received with explanations Appended Ft 2018.10.17</i> OK</p> <p>[Renouncing of Papistry "in general and particular heads."] <i>Effectively we renounce these through our Confession, etc. and the Paragraph appended</i> OK</p>

laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ, and his blessed evangel; his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments; his five bastard sacraments, with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments without the word of God; his cruel judgment against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the word; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for sins of the dead and the quick; his canonization of men; calling upon angels or saints departed, worshipping of imagery, relicks, and crosses; dedicating of kirks, altars, days; vows to creatures; his purgatory, prayers for the dead; praying or speaking in a strange language, with his processions, and blasphemous litany, and multitude of advocates or mediators; his manifold orders, auricular confession; his desperate and uncertain repentance; his general and doubtful faith; his satisfaction of men for their sins; his justification by works, *opus operatum*, works of supererogation, merits, pardons, peregrinations, and stations; his holy water, baptizing of bells,

["his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments without the word of God;"]

*As Confession / Catechisms
And st Art 2 in General*

["his dispensations with... degrees of marriage forbidden in the word."]

As Confession

["desperate and uncertain repentance; his general and doubtful faith...."]

As Confession / Catechism

<p>conjuring of spirits, crossing, sayning, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith; his worldly monarchy, and wicked hierarchy; his three solemn vows, with all his shavelings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that cruel and bloody band, conjured against the kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions brought in the kirk, without or against the word of God, and doctrine of this true reformed kirk; to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head: promising and swearing, by the great name of the LORD our GOD, that we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same, according to our vocation and power, all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment.</p>		<p>[“his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that cruel and bloody band,....] <i>As ¶s 4 & 6 of SLC/New cov.</i></p> <p>[... true reformed kirk; to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments....] <i>As ¶ 1 of SLC</i></p> <p>[promising and swearing... continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same...] <i>As ¶ 1 & ¶ 3</i></p>
<p>And seeing that many are stirred up by Satan, and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy sacraments in the kirk deceitfully, against their own conscience; minding hereby, first, under the external cloak of religion, to corrupt and subvert secretly God's true religion within the kirk; and afterward, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus: we therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God, and his kirk, protest, and call the</p>	<p>S NC 1638 Para 2</p>	<p>[Concerning Papists and their false swearing... which in our time is changed into those which are loose or Americanized in their doctrine, swearing with reservations, so that we too must state that ...</p> <p><i>As Intro ¶ Article 4 of SLC Conclusion Appended Explanatory ¶</i></p>

<p>Searcher of all hearts for witness, that our minds and hearts do fully agree with this our Confession, promise, oath, and subscription: so that we are not moved with any worldly respect, but are persuaded only in our conscience, through the knowledge and love of God's true religion imprinted in our hearts by the Holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed.</p>		<p>... our minds and hearts do fully agree with this our Confession, promise, oath, and subscription.</p> <p>As Intro ¶ Conclusion Appended Explanatory ¶</p>
<p>And because we perceive, that the quietness and stability of our religion and kirk doth depend upon the safety and good behaviour of the King's Majesty, as upon a comfortable instrument of God's mercy granted to this country, for the maintaining of his kirk, and ministration of justice amongst us; we protest and promise with our hearts, under the same oath, hand-writ, and pains, that we shall defend his person and authority with our goods, bodies, and lives, in the defence of Christ, his evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within this realm or without, as we desire our God to be a strong and merciful defender to us in the day of our death, and coming of our Lord Jesus Christ; to whom, with the Father, and the Holy Spirit, be all honour and glory eternally. <i>Amen.</i></p>	<p>S NC 1638 Para 3</p> <p>✓ Consider Insertion of some sort</p>	<p>Doctrine: Stability of Church and religion depend on good behaviour of the Civil Magistrate</p> <p><i>Thrs we omit b/c we do not have a Christian Civil Mag. and our prayer is that God would make his church great in the midst of this rebellious nation</i></p> <p>Defence of magistrate only promised subordinate and subservient to greater concern and obligation in the defence of Christ, the Gospel, and civil liberties, etc.</p> <p>As Article 3</p> <p style="text-align: right;">(R ↔ G)</p>
<p>LIKEAS many Acts of Parliament, not only in general do abrogate, annul, and rescind all laws, statutes, acts, constitutions, canons civil or municipal, with all other ordinances, and practique penalties whatsoever, made in prejudice of the true religion, and professors thereof; or of the true kirk, discipline, jurisdiction, and freedom thereof; or in favours of idolatry and superstition, or of the Papistical kirk: As Act 3. Act 31. Parl.</p>	<p>S NC 1638 Para 4</p> <p>Text Supplemented for 1638 renovation.</p> <p>abolishing and thorough elimination</p> <p>✓ abolishing and thorough elimination</p>	<p>Likeas... (reference to laws repealing establishment of Romanism and appointing punishments for Romanist superstition)</p> <p><i>Art. 2 includes promise to endeavor "overthrow & elimination" of Popery and prelacy and superstition</i></p> <p><i>as replacement term for "extirpation"</i> ↓ <i>Is there a better term</i></p>

1. Act 23. Parl. 11. Act 114. Parl. 12 of King James VI. That Papistry and superstition may be utterly suppressed, according to the intention of the Acts of Parliament, repeated in the fifth Act, Parl. 20, King James VI. And to that end they ordain all Papists and Priests to be punished with manifold civil and ecclesiastical pains, as adversaries to God's true religion, preached, and by law established, within this realm, Act 24. Parl. 11. King James VI.; as common enemies to all Christian government, Act 18. Parl. 16. King James VI.; as rebellers and gainstanders of our Sovereign Lord's authority, Act 47. Parl. 3. King James VI.; and as idolaters, Act 104, Parl. 7. King James VI. But also in particular, by and attour the Confession of Faith, do abolish and condemn the Pope's authority and jurisdiction out of this land, and ordains the maintainers thereof to be punished, Act 2. Parl. 1. Act 51. Parl. 3. Act 106. Parl. 7. Act 114. Parl. 12. King James VI. do condemn the Pope's erroneous doctrine, or any other erroneous doctrine repugnant to any of the articles of the true and Christian religion, publickly preached and by law established in this realm; and ordains the spreaders and makers of books or libels, or letters or writs of that nature, to be punished, Act 46. Parl. 3. Act 106. Parl. 7. Act 24, Parl. 11, King James VI. do condemn all baptism conform to the Pope's kirk, and the idolatry of the mass; and ordains all sayers, wilful hearers, and concealers of the mass, the maintainers and resettlers of the priests, Jesuits, trafficking Papists, to be punished without any exception or restriction, Act 5. Parl. 1. Act 120. Parl. 12. Act 164. Parl. 13. Act 193. Parl. 14. Act 1. Parl. 19. Act 5. Parl. 20. King James VI. do condemn all erroneous books

Willful hearers of mass to be punished

Article 4 includes promise
to discover those who hinder
reformation - with purpose
that offenders may be punished
Part of efforts of Article 2
to eliminate these sins

<p>and writs containing erroneous doctrine against the religion presently professed, or containing superstitious rites and ceremonies Papistical, whereby the people are greatly abused; and ordains the home-bringers of them to be punished, Act 25. Parl. 11. King James VI. do condemn the monuments and dregs of bygone idolatry, as going to crosses, observing the festival days of saints, and such other superstitious and Papistical rites, to the dishonour of God, contempt of true religion, and fostering of great error among the people; and ordains the users of them to be punished for the second fault, as idolaters, Act 104. Parl. 7. King James VI.</p>		
<p>Likeas many Acts of Parliament are conceived for maintenance of God's true and Christian religion, and the purity thereof, in doctrine and sacraments of the true church of God, the liberty and freedom thereof, in her national, synodal assemblies, presbyteries, sessions, policy, discipline, and jurisdiction thereof; as that purity of religion, and liberty of the church was used, professed, exercised, preached, and confessed, according to the reformation of religion in this realm: As for instance, the 99th Act, Parl. 7. Act 25. Parl. 11. Act 114. Parl. 12. Act 160. Parl. 13. of King James VI. ratified by the 4th Act of King Charles. So that the 6th Act, Parl. 1, and 68th Act, Parl. 6. of King James VI. in the year of God 1579, declare the ministers of the blessed evangel, whom God of his mercy had raised up, or hereafter should raise, agreeing with them that then lived, in doctrine and administration of the sacraments; and the people that professed Christ, as he was then offered in the evangel, and doth communicate with the holy sacraments (as in the reformed kirk of this realm</p>	<p>S NC 1638 Para 5</p> <p>True Ministers</p> <p>True Christian People</p>	<p>Likeas... (reference to Acts of Parliament describing the Church, its government, and who were to be considered the true Church in Scotland.)</p> <p><i>Some Definition given in our preamble, more definite in Article 1 by the new reference to "Reformed Religion, formerly established in the Presbyterian Church of Scotland"</i></p> <p><i>More definitive still with integration of clause written in Margin for Article 1</i></p>

they were presently adminstrate)
 according to the Confession of Faith,
 to be the true and holy kirk of Christ
 Jesus within this realm. And decerns
 and declares all and sundry, who either
 gainsay the word of the evangel
 received and approved as the heads of
 the Confession of Faith, professed in
 Parliament in the year of God 1560,
 specified also in the first Parliament of
 King James VI. and ratified in this
 present Parliament, more particularly
 do express; or that refuse the
 administration of the holy sacraments,
 as they were then ministrated; to be no
 members of the said kirk within this
 realm, and true religion presently
 professed, so long as they keep
 themselves so divided from the society
 of Christ's body. And the subsequent
 Act 69. Parl. 6. of King James VI.
 declares, that there is no other face of
 kirk, nor other face of religion, than
 was presently at that time, by the
 favour of God, established within this
 realm: Which therefore is ever styled
 "God's true religion, Christ's true
 religion, the true and Christian
 religion, and a perfect religion;" which,
 by manifold Acts of Parliament, all
 within this realm are bound to profess,
 to subscribe the articles thereof, the
 Confession of Faith, to recant all
 doctrine and errors repugnant to any of
 the said articles, Act 4. and 9. Parl. 1.
 Acts 45, 46, 47. Parl. 3. Act 71. Parl. 6.
 Act 106. Parl. 7. Act 24. Parl. 11. Act
 123. Parl. 12. Act 194. and 197. Parl.
 14. of King James VI. And all
 magistrates, sheriffs, &c. on the one
 part, are ordained to search, apprehend,
 and punish all contraveners: For
 instance, Act 5. Parl. 1. Act 104. Parl.
 7. Act 25. Parl. 11. King James VI.;
 and that notwithstanding of the King's
 Majesty's licences on the contrary,
 which are discharged, and declared to
 be of no force, in so far as they tend in

Those who refuse the sacraments in
 this church are not members of this
 church.

Note such schism for

- Discipline &*
- Regulation*

Scots Acts of Parliament refer to their
 "perfect religion."

Note

New Schism uses terms

*"reformed religion" and
 "true religion"*

Civil rulers authorized to punish those
 who teach doctrine against articles of
 the Reformed faith.

*Article 2 obliges all to endeavor
 elimination of heresy*

Article 4 "...trial... due punishment"

Parliament's laws have priority over
 King's license so that laws against

any wise to the prejudice and hinder of the execution of the Acts of Parliament against Papists and adversaries of true religion, Act 106. Parl. 7. King James VI. On the other part, in the 47th Act, Parl. 3. King James VI. it is declared and ordained, Seeing the cause of God's true religion and his Highness's authority are so joined, as the hurt of the one is common to both; that none shall be reputed as loyal and faithful subjects to our sovereign Lord, or his authority, but be punishable as rebellers and gainstanders of the same, who shall not give their confession, and make their profession of the said true religion: and that they who, after defection, shall give the confession of their faith of new, they shall promise to continue therein in time coming, to maintain our sovereign Lord's authority, and at the uttermost of their power to fortify, assist, and maintain the true preachers and professors of Christ's religion, against whatsoever enemies and gainstanders of the same; and namely, against all such, of whatsoever nation, estate, or degree they be of, that have joined or bound themselves, or have assisted, or assist, to set forward and execute the cruel decrees of the council of Trent, contrary to the true preachers and professors of the word of God; which is repeated, word by word, in the articles of pacification at Perth, the 23d of February 1572, approved by Parliament the last of April 1573, ratified in Parliament 1587, and related Act 123. Parl. 12 of King James VI.; with this addition, "That they are bound to resist all treasonable uproars and hostilities raised against the true religion, the King's Majesty, and the true professors."

S NC 1638
Para 6

Likeas, all lieges are bound to maintain the King's Majesty's royal person and authority, the authority of Parliaments,

Enemies of true religion cannot be cancelled.

Our adherence to any ruler is "in the preservation and defence of the true religion"

Connection between cause of religion and cause of King.

As noted for Para 3

R476

The Council of Trent occasioned Scottish response to Papists as enemies.

Similar reflections on practice of Enemy in Preamble and Art 4

But this suggests

Consider adding Preface describing our circumstances

✓ Addition to Preamble

without the which neither any laws or lawful judicatories can be established, Act 130. and 131. Parl. 8. King James VI. and the subjects' liberties, who ought only to live and be governed by the King's laws, the common laws of this realm allenarly, Act 48. Parl. 3. King James I. Act 79. Parl. 6. King James IV.; repeated in the Act 131. Parl. 8. King James VI.; which if they be innovated and prejudged, "the commission anent the union of the two kingdoms of Scotland and England, which is the sole act of the 17th Parl. of King James VI. declares," such confusion would ensue as this realm could be no more a free monarchy: because, by the fundamental laws, ancient privileges, offices, and liberties of this kingdom, not only the princely authority of his Majesty's royal descent hath been these many ages maintained, but also the people's security of their lands, livings, rights, offices, liberties, and dignities preserved. And therefore, for the preservation of the said true religion, laws, and liberties of this kingdom, it is statute by the 8th Act, Parl. 1, repeated in the 99th Act, Parl. 7. ratified in the 23d Act, Parl. 11, and 114th Act, Parl. 12. of King James VI. and 4th Act, Parl. 1. of King Charles I. "That all Kings and Princes at their coronation, and reception of their princely authority, shall make their faithful promise by their solemn oath, in the presence of the eternal God, that, enduring the whole time of their lives, they shall serve the same eternal God, to the uttermost of their power, according as he hath required in his most holy word, contained in the Old and New Testament; and according to the same word, shall maintain the true religion of Christ Jesus, the preaching of his holy word, the due and right ministration of the sacraments now received and preached within this

Subjects governed by king's laws and common laws.

Section 3 speaks of rights, privileges, & liberties

Consider:
Make slight addition expressing willingness to be ruled by law

✓ Revisions to Section 3

The consequences of innovating or prejudging the law.

Section 3 expresses such concerns
But above addition could be worded to express these concerns

Oath of coronation and receipt of princely authority the means to preserve the true religion, laws, and liberties of the kingdom. Oath quoted at large in the Covenant.

Securing proper commitment of rulers to scriptures
as condition of exercising rule

Old and New Testament the Rule for Scotland's Rulers

S L & C does not explicitly give Bible chief-authority as supreme law in civil matters

This would be a worthy addition to Section 3 →

Also add this to Section 3

✓ Revisions to Section 3 (seven lines in green)

<p>realm, (according to the Confession of Faith immediately preceding,) and shall abolish and gainstand all false religion contrary to the same; and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid word, and according to the laudable laws and constitutions received in this realm, nowise repugnant to the said will of the eternal God; and shall procure, to the uttermost of their power, to the kirk of God, and whole Christian people, true and perfect peace in all time coming: and that they shall be careful to root out of their empire all <u>hereticks</u> and enemies to the true worship of God, who shall be convicted by the true kirk of God of the foresaid crimes." Which was also observed by his Majesty, at his coronation in Edinburgh 1633, as may be seen in the order of the coronation.</p>		<p>Hereticks and enemies to true worship are to be rooted out.</p> <p><i>Section two commits to elimination of heresy</i></p> <p><i>Section four commits to discovery of ... evil instruments ... those that make factions (i.e. people themselves)</i></p>
<p>In obedience to the commandment of God, conform to the practice of the godly in former times, and according to the laudable example of our worthy and religious progenitors, and of many yet living amongst us, which was warranted also by act of council, commanding a general band to be made and subscribed by his Majesty's subjects of all ranks; for two causes: one was, For defending the true religion, as it was then reformed, and is expressed in the Confession of Faith above written, and a former large Confession established by sundry acts of lawful General Assemblies and of Parliaments, unto which it hath relation, set down in publick Catechisms; and which hath been for many years, with a blessing from Heaven, preached and professed in this kirk and kingdom, as God's undoubted truth, grounded only upon his written word. The other cause was, For</p>	<p>S NC 1638 Para 7</p> <p><i>✓ Ensure this is distinctly stated in Section 1 with existing language and that to be appended</i></p>	<p>Practice of Godly in former times (footsteps of the flock).</p> <p><i>Similar thought at end of Preamble</i></p> <p>General Band commanded to be subscribed by subjects.</p> <p><i>Distinctly Scottish</i></p> <p>Agenda: Defending the True Religion <i>Started in Sections 1 & 3</i></p> <p>Above confession and former large confession referenced.</p> <p><i>Our References should be to WCF & W. Catechisms</i></p>

*Revisions and additions at end of Section 1
Also Appended A Good*

<p>maintaining the King's Majesty, his person and estate; the true worship of God and the King's authority being so straitly joined, as that they had the same friends and common enemies, and did stand and fall together. And finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land are bound to keep the foresaid national oath and subscription inviolable.</p>	<p>✓ →</p> <p>✓ State this more distinctly than was in original & sub. C and moved</p>	<p>Maintaining King's Person, etc. <i>Section 3</i></p> <p>Lawful government and True Religion stand together. (R ↔ 6)</p> <p><i>As noted for para 3 Also the concern of 2nd half of para 5</i></p> <p>Descending Obligation of Covenant: <i>implied by Sections 1 & 5</i></p> <p>"present and succeeding generations in this land are bound to keep the foresaid national oath...."</p>
<p>We Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons under-subscribing, considering divers times before, and especially at this time, the danger of the true reformed religion, of the King's honour, and of the publick peace of the kingdom, by the manifold innovations and evils, generally contained, and particularly mentioned in our late supplications, complaints, and protestations; do hereby profess, and before God, his angels, and the world, solemnly declare, That with our whole heart we agree, and resolve all the days of our life constantly to adhere unto and to defend the foresaid true religion, and (forbearing the practice of all innovations already introduced in the matters of the worship of God, or approbation of the corruptions of the publick government of the kirk, or civil places and power of kirkmen, till they be tried and allowed in free Assemblies and in Parliament) to labour, by all means lawful, to recover the purity and liberty of the Gospel, as it was established and professed before the foresaid novations. And because, after due examination, we plainly perceive, and undoubtedly believe, that the innovations and evils contained in our supplications, complaints, and protestations, have no warrant of the word of God, are contrary to the articles of the foresaid Confession, to</p>	<p>S NC 1638 Para 8</p> <p>✓ Add this assertion to the concluding appended &</p>	<p>Resolution to adhere unto and defend the true religion. <i>Preamble & first article</i></p> <p>Forbear practice of innovations in worship and government until they are tried and allowed in free assemblies. <i>Relates to Articles of Perth, etc. which we also renounce in appended &, second part</i></p> <p>Innovations have no warrant from the word of God.</p>

the intention and meaning of the blessed reformers of religion in this land, to the above-written acts of Parliament; and do sensibly tend to the re-establishing of the Popish religion and tyranny, and to the subversion and ruin of the true reformed religion, and of our liberties, laws, and estates; we also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid novations and evils, no less than if every one of them had been expressed in the foresaid Confessions; and that we are obliged to detest and abhor them, amongst other particular heads of Papistry abjured therein. And therefore, from the knowledge and conscience of our duty to God, to our King and country, without any worldly respect or inducement, so far as human infirmity will suffer, wishing a further measure of the grace of God for this effect; we promise and swear, by the GREAT NAME OF THE LORD OUR GOD, to continue in the profession and obedience of the foresaid religion; and that we shall defend the same, and resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the days of our life.

✓ Consider
Careful
Ref. of
only-Negative
Expression
prefixed with
"resolve to keep our
holy Lord's religion
and worship
pure and entire"

Intention and meaning of the blessed reformers, etc.

~~Could~~ Like concern of first part
of appended 4th re: WCF
Could add something re: innovations
but not as ground of our resolution
as this has appearance of opposing tradition
to tradition

Foresaid confessions should be interpreted as if foresaid innovations were each expressed.

We will express them each
by appended paragraph

We promise and swear...

As end of Preamble

Resist error... to the uttermost of that power that God hath put in our hands.

Articles ~~2 & 3~~ 1, 2 & 4

And in like manner, with the same heart, we declare before God and men, That we have no intention nor desire to attempt anything that may turn to the dishonour of God, or to the diminution of the King's greatness and authority; but, on the contrary, we promise and swear, That we shall, to the uttermost of our power, with our means and lives, stand to the defence of our dread sovereign the King's Majesty, his person and authority, in the defence and preservation of the foresaid true religion, liberties, and laws of the

S NC 1638
Para 9

Disown rebellion

Articles 3 & 4

Swear to defend King's authority, etc.
IN THE DEFENCE AND
PRESERVATION OF THE TRUE
RELIGION, etc. (As in the pen-ult
sentence of the original 1580
Covenant; and in 3rd article of SL&C.)

kingdom; as also to the mutual defence and assistance every one of us of another, in the same cause of maintaining the true religion, and his Majesty's authority, with our best counsel, our bodies, means, and whole power, against all sorts of persons whatsoever; so that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn, by whatsoever suggestion, combination, allurements, or terror, from this blessed and loyal conjunction; nor shall cast in any let or impediment that may stay or hinder any such resolution as by common consent shall be found to conduce for so good ends; but, on the contrary, shall by all lawful means labour to further and promote the same: and if any such dangerous and divisive motion be made to us by word or writ, we, and every one of us, shall either suppress it, or, if need be, shall incontinent make the same known, that it may be timeously obviated. Neither do we fear the foul aspersions of rebellion, combination, or what else our adversaries, from their craft and malice, would put upon us; seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the true worship of God, the majesty of our King, and the peace of the kingdom, for the common happiness of ourselves and our posterity.

Add such language to article 6?
 ∴ Implies there was a decision to not adopt that language for the SL&C
 ∴ Not Imported
 Now : OK
 Must weigh expediency of this expression b/c of how it would be taken as antagonistic and aggressive. Well warranted when circumstances are like the violent circumstances of pre-Reformation conflicts: Perhaps not far for us. For now the duty is expressed in the SL&C by promise to "assist and defend all those that enter into this league..."

Promise of mutual assistance.
(As in 6th article of SL&C.)

What is done to the least accounted as done to all. *As article 6*

"directly or indirectly" "divided or withdrawn" language adopted into SL&C art. 6.

Promise not to cast in impediments.
As article 6

Making known divisive motions, as mentioned at end of SL&C art. 6.

Reject "Rebellion" and "Combination" as foul aspersions... *Again as Art. 3 & 4*

... what we do is so well warranted... desire to maintain the true worship of God.
As Preamble & art. 1

And because we cannot look for a blessing from God upon our proceedings, except with our profession and subscription we join such a life and conversation as becometh Christians who have renewed their covenant with God; we therefore faithfully promise for

S NC 1638
Para 10

Can only look for God's blessing if we join a godly life.

As implied by conclusion of SL&C

<p>ourselves, our followers, and all others under us, both in publick, and in our particular families, and personal carriage, to endeavour to keep ourselves within the bounds of Christian liberty, and to be good examples to others of all godliness, soberness, and righteousness, and of every duty we owe to God and man.</p>	<p>✓ Add as "promise" ? Revised as " : Declaring also our earnest promise and ... "</p>	<p>Representation: <u>Promise</u> made for ourselves, our followers, and all others under us.</p> <p>Conclusion expresses "purpose" for... "all others under our power and charge"</p>
<p>And, that this our union and conjunction may be observed without violation, we call the LIVING GOD, THE SEARCHER OF OUR HEARTS, to witness, who knoweth this to be our sincere desire and unfeigned resolution, as we shall answer to JESUS CHRIST in the great day, and under the pain of God's everlasting wrath, and of infamy and loss of all honour and respect in this world: most humbly beseeching the LORD to strengthen us by his HOLY SPIRIT for this end, and to bless our desires and proceedings with a happy success; that religion and righteousness may flourish in the land, to the glory of GOD, the honour of our King, and peace and comfort of us all. In witness whereof, we have subscribed with our hands all the premises.</p>	<p>S NC 1638 Para 11</p> <p>Consider partial import ✓ Imported "that religion and righteousness may flourish in the land, to the glory of God."</p>	<p>Invoking the name of God for this oath.</p> <p>End of Preamble "... most High GOD, do swear"</p> <p>Concl. "this Cov. we make in the presence of ALMIGHTY GOD"</p> <p>"under pain of God's everlasting wrath."</p> <p>SLC Conc. "as we shall answer at that great day..." more Moderate</p> <p>Prayer for strength from the Lord's Holy Spirit.</p> <p>SLC Conc: "Beseeching the L. to strengthen us by his H.S."</p> <p>Success defined: That religion and righteousness may flourish in the land to the glory of God...</p> <p>SLC Conc: "such success, as may be deliverance and safety to his people, and encouragement to other Christian churches..."</p> <p>Subscribe with hands. → End of Preamble</p>
<p>THE article of this covenant, which was at the first subscription referred to the determination of the General Assembly, being now determined; and thereby the five articles of Perth, the government of the kirk by bishops, and the civil places and power of kirkmen, upon the reasons and grounds contained in the Acts of the General Assembly, declared to be unlawful within this kirk, we subscribe according to the determination aforesaid.</p>	<p>S NC Post-1638 Para 12</p> <p>Appended Paragraph /</p> <p>Possibly Consider Repositioning As insertion</p> <p>✓ Done with Revisions/Insertions Noted above</p>	<p>Articles of Perth, government of the kirk by bishops, and the civil places and power of kirkmen renounced as unlawful.</p> <p>Renouncing...</p> <p>Private Baptism, Private Communion for the infirm, Episcopal Confirmation of youth, Observance of Holy Days, Kneeling to receive communion Episcopal Government, Erastianism</p>