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# **THE BIBLICAL AND LOGICAL NECESSITY OF UNINSPIRED CREEDS**

**Larry Birger, Jr.**

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**Hold fast the form of sound words, which thou hast heard of me, in faith and love  
which is in Christ Jesus. -- 2 Timothy 1:13**

**And he gave . . . pastors and teachers, for the perfecting of the saints, for the work  
of the ministry, for the edifying of the body of Christ: till we all come in the unity  
of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the  
measure of the stature of the fulness of Christ: that we henceforth be no more  
children, tossed to and fro, and carried about with every wind of doctrine. --  
Ephesians 4:11-14**

**Also [they] caused the people to understand the law: and the people stood in their  
place. So they read in the book in the law of God distinctly, and gave the sense,  
and caused them to understand the reading. -- Nehemiah 8:7-8**

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**To see the unavoidable necessity of uninspired creeds, consider the following  
conversation between Hans (a paleopresbyterian) and Franz (a neopresbyterian):**

**HANS: We're studying the Westminster Confession of Faith. Want to join us?**

**FRANZ: No; I don't give heed to the words of men like you do.**

**H: What do you mean?**

**F: I go by the *Bible*. I can't rely on the words of mere *uninspired* men.**

**H: Me, too. That's why we're studying the Confession. You should join us; it'd be very edifying.**

**F: Wait a minute. I just told you that I only go by the Bible, and yet you have just equated the study of this Westminster Confession with a study of the Scriptures!**

**H: And as I just said, I only go by the Bible, too. So, I'm not going to pay any attention to what you've just said. You're not inspired, after all.**

**F: Of course I'm not inspired; but what I said was right because it was BIBLICAL.**

**H: How could it be biblical if it was merely what you -- an uninspired man -- told me? I only listen to the *inspired* words of the Bible. Isn't it lording it over my conscience to tell me to accept your *uninspired* words as though they were the very *inspired* words of God?**

**F: Oh, come on. I may not have quoted chapter and verse, but I was telling you what the Bible MEANS. That's why you have you have to pay attention to it.**

**H: Are you saying the meaning of the Bible, even if explained in the *uninspired* words of *uninspired* men, is still binding -- in fact, as binding as the very words written in the Bible?**

**F: Well, yes, that is what I'm saying. The meaning of the Bible, though stated in different words, has the same authority as the exact words found there. And since I'm telling you that the meaning of the Bible is not to give heed to the uninspired words of men, you still have to receive it as though those exact words I've spoken were written in the pages of Scripture.**

**H: Wait a minute. How is what you've just said any different from the Westminster Confession? After all, the writers of the Confession were only putting forth what they thought was the meaning of the Bible.**

**F: Well, er... umm. . . .**

**H: I know of one difference: they were all preeminently qualified to expound the Word of God. They were recognized as having these gifts by the various churches**

that delegated them to sit at the Westminster Assembly. Any scholar who knows anything about Protestant history knows that these men were the "cream of the crop", and that almost certainly there has never been since that time (and maybe even up to that time, except for the apostles themselves) one body containing so many godly and learned men. I don't think you possess the same qualifications, at least not yet.

F: Hmm, good point.

H: Furthermore, the Holy Spirit says in Ephesians 4 that Christ has given to the church teachers as a powerful and necessary means to building up the body of Christ into "a perfect or complete man". Obviously, these teachers do not have the gift of *inspiration*, and yet the Spirit didn't view this as a challenge to the sufficiency of Scripture, but rather as a necessary outgrowth of it. This is because he desires that we know the meaning of the Bible, not just the bare words. As R.L. Dabney said, "He who would consistently banish creeds must silence all preaching and reduce the teaching of the church to the recital of the exact words of Holy Scripture without note or comment."

And, just because these men lived in the *past* doesn't mean that they're not a gift from God to us *today*. The Bible everywhere speaks of the church as *one body* throughout all history (Gal. 3:23-24; 4:1-3; Ps. 66:6; Hos. 12:4; Deut. 5:2-3). Therefore, the astute teachers of the past are *our teachers* as well, thanks to God's gracious preservation of their writings. Actually, because these men were on the crest of the waves of reformation, and not in the trough of apostasy as we are today, we ought to pay more attention to them than to contemporary teachers. This is because all of us -- including our teachers -- have been blinded by our culture's wretched and extreme departure from the Lord Jesus Christ.

F: What time did you say you were meeting? I believe the meaning of Scripture requires that I attend!

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## FOR FURTHER STUDY:

*Most of the books listed below are also available in printed format or on CD at <http://www.swrb.com>.*

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[Westminster Confession of Faith Super Sale](http://www.swrb.com/Puritan/westminster-confession.htm)  
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[Doctrinal Integrity: The Utility and Importance of Creeds and Confessions and Adherence to Our Doctrinal Standards](#) by Samuel Miller

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**The Covenanted Reformation Defended Against Contemporary Schismatics: A Response and Antidote Primarily to the Neopresbyterian Malignancy and Misrepresentations, and the Manufactured "Steelite" Controversy, Found in Richard Bacon's A Defense Departed; With a Refutation of Bacon's Independency, Popery, Arminianism, Anabaptism and Various Other Heresies (Including an Exhibition of His Opposition to Scripture and the Covenanted Reformation, in General; and His Opposition to John Calvin, John Knox, the General Assembly of the Church of Scotland [Especially 1638-1649], Samuel Rutherford, George Gillespie, the Testimony of the Covenanter Martyrs, the Reformed Presbytery, the Puritan Reformed Church of Edmonton and a Host of Other Prominent Reformers from Past Generations, in Particular) -- With Copious Notes on Mr. Bacon's Backsliding and His Blackening of the Blue Banner; as Well as Various Replies to Other Modern Malignants by Greg Barrow (Greg Price, Reg Barrow, Larry Birger, et al.)** (Though set in the context of a debate with one individual, this book addresses a number of specific problems which plague the Presbyterian and Reformed churches of our day in general. "It conclusively and irrefutably demonstrates that those churches which today call themselves Presbyterian [and even many which claim a more general Reformed heritage] have grievously departed from the Scriptural standards and principles of the previous Spirit led

Reformations [of the 16th and 17th centuries]. This will become progressively [and painfully] clear as the reader witnesses evidence upon evidence of defection from biblically based Reformation attainments (Phil. 3:16) -- and the burying and/or removing of the ancient Reformation landmarks. Ultimately, when the testimony and evidence [presented in this book] is weighed in light of Scriptural verities, it is entirely safe to say that the original Reformers would not only have sought negative ecclesiastical sanctions against our modern pseudo-Reformers, but in many cases negative civil sanctions as well," writes Reg Barrow in the "Publisher's Preface." This book, of over 300 [8.5" X 11"] pages, is also offered as a cerlox bound photocopy [\$14.98 Canadian funds] or a hardcover photocopy [\$25.00 Canadian funds]. It is also **free** on most of the CDs in both the ***REFORMATION BOOKSHELF CD set*** [30 CDs, <http://www.swrb.com/Puritan/reformation-bookshelf-CDs.htm>] and the ***PURITAN BOOKSHELF CD set*** [32 CDs, <http://www.swrb.com/Puritan/puritan-bookshelf-CDs.htm>])

Free on the web at: <http://www.swrb.com/newslett/actualnls/CovRefGB.htm>

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### **Saul in the Cave of Adullam: A Testimony Against the Fashionable Sub-Calvinism of Doug Wilson (Editor of *Credenda/Agenda Magazine*); and, for Classical Protestantism and the Attainments of the Second Reformation by Reg Barrow**

Doug Wilson and others at *Credenda/Agenda* used their magazine to publicly attack and slander Reg Barrow (President of Still Waters Revival Books) in a column that they call the "Cave of Adullam." This invective was *Credenda's* response to Barrow's comments on Knox Ring (where Barrow noted that John Calvin would have excommunicated John Frame for the apostasy that he manifests in his new book on worship). Numerous private attempts were unsuccessfully made (by Barrow and others) to call Wilson to repentance for this slander. Ultimately, charges for violation of the ninth commandment were brought (in accord with Matt. 18:15-17) against Wilson by Barrow. This book recounts the salient points of the controversy (and the Matthew 18 proceedings) between Wilson and Barrow -- in their actual email debates! Also included is Barrow's demonstration of why Calvin would have excommunicated Frame and Greg Price's *Testimony Against The Unfounded Charges of Anabaptism. These debates are a classic example of the differences that exist today between paleopresbyterians (Barrow) and neopresbyterians (Wilson).* Wilson's charges against Barrow, of Anabaptism, separatism, etc. are all refuted under a mountain of quotations from Reformation source documents. Barrow's refutations of Wilson's spurious charges bring to light many aspects of Reformation thought that have been lost or forgotten in our day. Besides the initial controversy (over Frame and worship) and

the restoration process (set forth in Matthew 18:15-17), this book should be of special interest to all of those who love the "old paths" of truth -- trod by our forefathers in the Reformed faith -- for some of the most pressing issues of our day (regarding the individual, church and state) are addressed herein. Classic statements, cited by Barrow, not only exhibit the wisdom which God granted the best Reformers of both the first and second Reformations, but also specifically demonstrate how Wilson and many other modern Protestants actually reject the Reformation at many points (all their protests notwithstanding). "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:12). This item is also available as a bound photocopy for \$3.98 (Canadian funds) and a hardcover photocopy for \$14.98 (Canadian funds).

Free on the web at: <http://www.swrb.com/newslett/actualnls/Saul.htm>

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### **Paleopresbyterianism Versus Neopresbyterianism by Michael Wagner**

Defines the major differences between "paleo" or old Presbyterianism (the position held at the Westminster Assembly, 1648) and "neo" or new (modern) Presbyterianism. Maintains and proves that the two major differences are found in the form of subscription (whether complete, as with the "paleo's," or loose [i.e. allowing for scruples], as with the "neo's") to the Westminster standards and in whether or not the Solemn League and Covenant is thought to be binding today (in its moral equity). Wagner also demonstrates how the neopresbyterians have turned away from the original Presbyterian position. The implications of this introductory booklet are far reaching and revolutionary and could easily shake the prevalent neopresbyterian establishment (PCA, OPC, etc.) to its very core. This item is also available as a bound photocopy for \$2.39 (Canadian funds)

Free on the web at: <http://www.swrb.com/newslett/actualnls/Paleo.htm>

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### **Terms of Ministerial and Christian Communion in the Reformed Presbyterian Church, and In Our Day, In the Puritan Reformed Church; With Explanatory Dialogue (Including "The Biblical and Logical Necessity of Uninspired Creeds")**

**by Larry Birger**

This enjoyable work sets forth in a very clear, easy-to-understand way a number of the more controversial and misunderstood teachings adopted by the PRC and promoted by SWRB in their return to the biblical attainments of the Second, or Covenanted Reformation on the British Isles. The conversation begins with "The Biblical and Logical Necessity of Uninspired Creeds", where Hans shows Franz that Franz's rejection of uninspired creeds is itself an uninspired creed. After several months of study Franz is now interested in joining Hans' Covenanter church, but has been confused and unsettled by the charges of his friend (a member of the RPCNA). This RPCNA friend alleges that Hans' church is a continuation of the "schism" of the "Steelites", and that they are "basically Papists, putting uninspired works on a par with the Bible and then abusing (their) church authority by requiring faith in the church, rather than in the word of God." Hans then goes through and explains pertinent aspects of each term of communion, demonstrating that the RPCNA friend's charges and objections are entirely inaccurate, vindicating in the process precious and vital truths of the Reformation. This easy-reading and mild-mannered dialogue includes an index of topics discussed and objections raised, and is **an excellent introduction to the true Covenanter position (i.e. the position of the Westminster Assembly and the Church of Scotland during the Second Reformation)** and an effective antidote to the kinds of unfounded slanders circulated against classic Covenanters today. This item is also available as a bound photocopy for \$1.99 (US funds)

Free on the web at: <http://www.swrb.com/newslett/actualnls/TermsMin.htm>

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## RUTHERFORD, SAMUEL

### A Free Disputation Against Pretended Liberty of Conscience (1649 edition.)

Rutherford's *Free Disputation*, though scarce, is still one of his most important works -- with maybe only a few copies of the actual book left in existence. Though Rutherford is affectionately remembered in our day for his *Letters*, or for laying the foundations of constitutional government (against the divine right of kings) in his unsurpassed *Lex Rex*, his *Free Disputation* should not be overlooked -- for it contains the same searing insights as *Lex Rex*. In fact, this book should probably be known as Rutherford's

"politically incorrect" companion volume to *Lex Rex*. A sort of sequel aimed at driving pluralists and antinomians insane. Written against "the Belgick Arminians, Socinians, and other Authors contending for lawlesse liberty, or licentious Toleration of Sects and Heresies," Rutherford explains the undiluted Biblical solution to moral relativism, especially as it is expressed in ecclesiastical and civil pluralism! (Corporate pluralism being a violation of the first commandment and an affront to the holy God of Scripture). He also deals with conscience, toleration, penology (punishment), and the judicial laws, as related to both the civil and ecclesiastical realms. Excellent sections are also included which address questions related to determining the fundamentals of religion, how covenants bind us, the perpetual obligation of social covenants (with direct application to the Solemn League and Covenant and the covenant-breaking of Cromwell and his sectarian supporters), whether the punishing of seducing teachers be persecution of conscience, and much more. Walker adds these comments and context regarding Rutherford's *Free Disputation*, "The principle of toleration was beginning to be broached in England, and in a modified shape to find acceptance there. Samuel Rutherford was alarmed, or rather, I should say, he was horrified, for he neither feared the face of man or argument. He rushed to the rescue of the good old view... It is not so easy to find a theoretical ground for toleration; and Rutherford has many plausible things to say against it. With the most perfect confidence, he argues that it is alike against Scripture and common sense that you should have two religions side by side. It is outrageous ecclesiastically, it is sinful civilly. He does not, however, take what I call the essentially persecuting ground. He does not hold that the magistrate is to punish religion as religion. Nay, he strongly maintains that the civil magistrate never aims at the conscience. The magistrate, he urges, does not send anyone, whether a heretic (who is a soul murderer--RB) or a murderer, to the scaffold with the idea of producing conversion or other spiritual result, but to strengthen the foundations of civil order. But if he gives so much power to the king, he is no lover of despotism withal: the king himself must be under law. To vindicate this great doctrine is the object of another book, the celebrated *Lex Rex*; of which it has been said by one competent to judge, that it first clearly developed the constitutionalism which all men now accept" (*Theology and Theologians...*, pp. 11-12). In our day Francis Schaeffer, and numerous others, have critiqued many of the problems found in modern society, but most have spent little time developing explicitly Biblical solutions -- especially regarding the theoretical foundations that Rutherford addresses here. Rutherford's *Free Disputation* provides a detailed blueprint for laying the foundations that must be laid before any lasting, God-honoring solutions will be found. Furthermore, Rutherford and his writings were the enemies of all governments not covenanted with Christ. This book will give you a very clear picture as to why "the beast" (civil and ecclesiastical) has reserved his special hatred for such teaching. As Samuel Wylie noted "[t]he dispute, then, will not turn upon the point whether religion should be civilly established... but it is concerning what religion ought to be civilly established and protected, -- whether the religion of Jesus

alone should be countenanced by civil authority, or every blasphemous, heretical, and idolatrous abomination which the subtle malignity of the old serpent and a heart deceitful above all things and desperately wicked, can frame and devise, should be put on an equal footing therewith" (*Two Sons of Oil: or, The Faithful Witness For Magistracy and Ministry Upon a Scriptural Basis*, softcover). Can our gene ration swallow Rutherford's hard, anti-pluralistic, Covenanter medicine, poured forth from the bottle of the first commandment, without choking on their carnal dreams of a free and righteous society divorced from God (and His absolute claims upon everyone and everything)? Not without the enabling power of the Holy Spirit -- that is for sure! In su mmary, this book answers all the hardest questions theonomists (and their wisest and best opponents) have been asking for the last 20-30 years (and these answers are much more in depth than any we have seen in the last couple of millennia [less about a century to account for the apostles]). As the reader will discover, Rutherford was a wealthy man when it came to wisdom (and much advanced theologically), and those who take the time to gaze into the King's treasure house, as exhibited in this book, will find that they are greatly rewarded. Furthermore, because of its uncompromising stand upon the Word of God, this book is sure to be unpopular among a wicked and adulterous generation. However, on the other hand, it is sure to be popular among the covenanted servants of King Jesus! This is one of the best books (in the top five anyway) for advanced study of the Christian faith. We have now obtained an easy-to-read, amazingly clear copy of this very rare, old treasure. Great price too, considering that a copy of the 1649 edition, conta ining this quality of print, would likely cost upwards of \$1000 on the rare book market -- though it is unlikely you would ever see a copy for sale!

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## CUNNINGHAM, JOHN

### The Ordinance of Covenanting (1843)

This book is considered by many as the classic work on covenanting. "The theology of Covenanting is here unfolded with a richness of scriptural research and a maturity of intellectual strength which would have made the grey eye of Peden glisten with delight. The treatise is a valuable addition to that solid theological literature of which the Reformed Presbyterian Church has produced repeated and enduring specimens, and stamps Mr. Cunningham as a distinguished disciple of the thoughtful and scriptural school of Mason and the Symingtons" (*Presby Rev.*, (1844) as cited in *The Treasury of the Scottish Covenant* by Johnston). The author himself notes that "Prayer and the offering o f praise are universally admitted to be duties of religion. The Scriptures announce a place among these for the exercise of solemn Covenanting... What the word of God

unfolds concerning it, is addressed to the most resolute consideration of all, and is capable of engaging the most extensive and prolonged investigation. And yet, though none have found this subject, like all God's judgements, else than a great deep, still in meditating upon it, the ignorant have been brought to true knowledge, and the wise have increased in wisdom. 'The secret of the Lord is with them that fear him; and he will shew them his covenant' (Ps. 25:14)... Mutual federal engagements, concerning things religious and civil, whether entered into merely by simple promise, or confirmed by the solemn oath, have been made from the highest antiquity to the present. The hostility to some such engagements, and also the proud disregard for their obligation, which have been evinced by some in all ages, demand a most careful examination into their nature and design... Furnished with the key of Scripture, approaching the subject, we are enabled to open the mysteries in which ignorance and prejudice had shut it up; and equipped with the armour of light shooting forth its heavenly radiance, in safety to ourselves we assail the darkness thrown around it, and behold the instant flight of the spirits of error which that darkness contains. Standing alone in beauteous attractions descended from heaven upon it, this service beckons us to approach it, and engages to connect extensive good with a proper attention to its claims. The observance, under various phases, is described in Scripture as an undisputed and indisputable reality." In this book Cunningham exhaustively covers the subject of covenanting in over 400 pages. He deals with the manner, duty and nature of covenanting (including personal and social covenanting), the obligation covenanting confers, how covenanting is provided for in the everlasting covenant, how it is adapted to the moral constitution of man and how it is according to the purposes of God. Numerous Divine examples are cited from Scripture and covenanting is shown to be one of the great privileges of the Christian life. An interesting chapter covers "Covenanting Enforced By the Grant of Covenant Signs and Seals;" which touches on circumcision, baptism, the Sabbath, the Priesthood, the new heart and the person and work of the Lord Jesus Christ.

Furthermore, this book demonstrates how God's approbation rested upon Covenanters in former ages, how covenanting is predicted in prophecy, how it is recommended by the practice of the New Testament Church and at what seasons it is appropriate. The appendices touch on the relationship of covenanting to immoral and unscriptural civil governments, the Free Presbyterian Church of Scotland, the British constitution and the apostasy of the Revolution settlement. Additionally, Cunningham acknowledges that the true church is "bound by the obligations of the Church of God in past times" and is still obligated to **pay what it has vowed to the Lord** in those magnificent attainments of the second Reformation (the epitome of these attainments being embodied in the Solemn League and Covenant and the Westminster Standards). If you are interested in the ordinance of covenanting this is the most extensive treatment you will find in one book. It is a gold mine of Scriptural references and should be read at least once by everyone who calls upon the name of Christ.

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## **HOUSTON, THOMAS**

### **Unity and Uniformity in the Church (1881)**

This item lays out the case for unity among churches, proving its assertions from: (1.) throughout Scripture; (2.) from our Lord's declaring His will both in precept and prayer; (3.) from apostolic practise; and (4.) from the covenanted Reformation's "Solemn League and Covenant" which lead to the production of the Westminster standards. Houston notes that in the Apostolic church "the government of the church was one and common wherever churches were planted. It was Presbyterian, and neither Prelatic, a system of monarchial despotism, nor Congregational, a system of popular democracy." This biblical and Presbyterian uniformity was considered the apostolic, visible and doctrinal manifestation of the scriptural injunction to "one Lord, one faith, (and) one baptism." Houston also points out that "the only true and safe way of union is based on the platform of Scriptural uniformity; while that which is framed on allowing diversity in doctrine, and differences in government and worship, is a mere human contrivance, and its effect is to sanction and perpetuate divisions (which is to sanction schism under the false pretence of unity--RB), and to mar the prospect of an ultimate happy union in the church of Christ." Biblical union and uniformity is shown to be based on "agreement in doctrine, worship, discipline, and government." Moreover, the author contends that, "this is to be constantly sought after by men united in mind and heart, pledged to God and to one another; it is to be externally manifested, and to be diligently labored for, that it may be generally and universally prevalent. It is never to be viewed as impracticable. This was the main design of the convocation of the Westminster Assembly." The eschatological aspect of visible unity is also noticed, shedding valuable light on such postmillennial strongholds as, "The watchmen on the walls of Zion shall see eye to eye, they shall lift up the voice together, and together shall they sing" (Isa. 52:8) and "The Lord shall be King over all the earth; in that day there shall be one Lord, and His name one" (Zech. 14:9). This book is full of faithful encouragement and is one of the best introductions to this topic we have seen.

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## **MURRAY, MATTHEW**

### **The Millennium: Peace, Prosperity and National Covenanting (1879)**

This is the Reformation (especially second Reformation) view of postmillennialism as set forth and explained in terms of the national blessings and gospel purity that will be

present when the millennium arrives. Some items discussed include: the visible state of unity in the church during the millennium; national covenanting; how kings will be "nursing fathers" (Isa. 49:23) to the church during this blessed period of history; and how "all nations shall serve him" (Ps 72:11) in that day (and there are no nations in heaven -- so this must be speaking of what will take place on earth before Christ returns, contrary to amillennialism)! In short, the millennium will be marked by visible civil and ecclesiastical obedience to Christ as King! This is exactly the opposite of the situation that we are presently experiencing -- for we live in the days of the great apostasy (2 Thes. 2:3). The church (visible) is in disarray and has grievously背离 from her previous Reformation attainments. No nation is covenanted with Christ (as a nation), but instead, "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2:2-3). The nations and many churches despise Christ's royal law and He now "vex(es) them in his sore displeasure" -- but when the millennial glory arrives the river of His Spirit will fill the earth (Ezek 47:1-12) and His high priestly prayer will be answered (John 17:21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the *world* may believe that thou hast sent me."). This is a greatly encouraging introduction to this topic and the best short treatment of this subject that we offer! Excerpted from the *Original Covenanter and Contending Witness* magazine (volumes 2:4-6).

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## **ROBERTS, WILLIAM L.**

### **The Reformed Presbyterian Catechism (1853)**

A manual of instruction, drawing from such notable authors as William Symington and J.R. Willson, presenting "arguments and facts confirming and illustrating the 'Distinctive Principles'" of the Reformed Presbyterian Church. Chapters deal with: "Christ's Mediatorial Dominion in general;" Christ's exclusive Headship over the Church;" "The Supreme and Ultimate Authority of the Word of God in the Church;" Civil Government, the Moral Ordinance of God;" Christ's Headship over the Nations;" "The Subjection of the Nations to God and to Christ;" The Word, or Revealed Will of God, the Supreme Law in the State;" "The Duty of Nations, in their National Capacity, to acknowledge and support the True Religion;" "The Spiritual Independence of the Church of Christ;" "The Right and Duty of Dissent from an immoral Constitution of Civil Government;" "The Duty of Covenanting, and the Permanent Obligations of Religious Covenants;" "The Application of these Principles to the Governments, where Reformed Presbyterians reside, in the form of a Practical Testimony;" and finally "Application of the Testimony to the British Empire." A most important book, as we

approach (possibly) the end of the great apostasy and will be in need of preparing for the dawning of the glorious millennial blessings to come; the days prophesied in which the church "shalt also suck the milk of the Gentiles, and shalt suck the breast of kings" (Isa. 60:16).

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Upholds the original work of the Westminster Assembly and testifies to the abiding worth and truth formulated in the Westminster family of documents. Upholds and defends the crown rights of King Jesus in church and state, denouncing those who would remove the crown from Christ's head by denying His right to rule (by His law) in both the civil and ecclesiastical spheres. Testifies to the received doctrine, government, worship, and discipline of the Church of Scotland in her purest (reforming) periods. Applies God's Word to the Church's corporate attainments "with a judicial approbation of the earnest contendings and attainments of the faithful, and a strong and pointed judicial condemnation of error and the promoters thereof" (The Original Covenanter and Contending Witness, Dec. 17/93, p. 558. Write for a sample of this highly recommended publication at: P.O. Box 131, Pottstown, PA, 19464, USA). Shows the church's great historical victories (such as the National and Solemn League and Covenant, leading to the Westminster Assembly) and exposes her enemies actions (e.g. the Prelacy of Laud; the Independency, sectarianism, covenant breaking and ungodly toleration set forth by the likes of Cromwell [and the Independents that conspired with him]; the Erastianism and civil sectarianism of William of Orange, etc.). It is not likely that you will find a more consistent working out of the principles of Calvinism anywhere. Deals with the most important matters relating to the individual, the family, the church and the state. Sets forth a faithful historical testimony of God's dealings with men during some of the most important days of church history. A basic text that should be mastered by all Christians.

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***The Covenanted Reformation Defended by Greg Barrow is also offered FREE in etext (with navigational enhancements and in various formats) at:***

<http://reformedpresbytery.org/books/covrefdf/covrefdf.htm>

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