
CHAPTER 33: OF THE LAST THINGS^{XI}

1. *GOD hath appointed a day (which word in Scripture in reference to the last things may represent a period of time including the thousand years following the visible, personal and pre-millennial return of Christ)^{xii}, wherein he will judge the world in righteousness by Jesus Christ,¹ to whom all power and judgment is given of the Father.² In which day, not only the apostate angels shall be judged,³ but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.⁴*

1. Acts 17:31.

2. John 5:22, 27.

3. I Cor. 6:3; Jude 6; II Pet. 2:4.

4. II Cor. 5:10; Eccl. 12:14; Rom. 2:16; Rom. 14:10, 12; Matt. 12:36-37.

Notes:

- Summary: Description of Final Judgment
 - Standard of Judgment – Righteousness
 - Judgment of Unbelievers
 - Judgment of Believers

2. *The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.⁵*

5. Matt. 25:31-46; Rom. 2:5-6; Rom. 9:22-23; Matt. 25:21; Acts 3:19; II Thess. 1:7-10.

Notes:

- Summary: Purpose of Final Judgment
 - Manifestation of God's Glory
 - Manifestation of God's Justice

3. *As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity,⁶ so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because*

*they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.*⁷

6. II Pet. 3:11, 14; II Cor. 5:10-11; II Thess. 1:5-7; Luke 21:27-28; Rom. 8:23-25.

7. Matt. 24:36, 42-44; Mark 13:35-37; Luke 12:35-36; Rev. 22:20.

Notes:

- Summary: Purpose of Revelation of Final Judgment
 - o Judgment Known
 - Deter from sin
 - Comfort in adversity
 - o Time of Judgment Unknown
 - Watchfulness
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END NOTES

End reference taken from the Westminster Confession of Faith published by Free Presbyterian Publications of Glasgow, Scotland, 1976.

ⁱ Chapter VIII, section 4: The last phrase reads: “at the end of the world.”

ⁱⁱ Chapter XX, section 4: This section concludes with an additional phrase: “and by the power of the civil magistrate.”

ⁱⁱⁱ Chapter XXII, section 3: This section includes the following sentence at the end: “Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.”

^{iv} Chapter XXIII, section 3: “Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; yet he has authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administrated, and observed. For the better effecting whereof, he has power to call synods, to be present at them and to provide that whatsoever is transacted in them be according to the mind of God.”

^v Chapters XXIV, section 4: Includes as the last sentence: “The man may not marry any of his wife’s kindred nearer in blood than he may of his own, nor the woman of her husband’s kindred nearer in blood than her own.”

^{vi} Chapter XXV, section 6: “There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalts himself, in the Church, against Christ and all that is called God.”

^{vii} Chapter XXXI, section 1: “For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils.” The remainder of this section has been added.

^{viii} Chapter XXXI, section 2: Section has been omitted. The omitted section reads, “As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion; so, if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their Churches, may meet together in such assemblies.”

^{ix} Chapter XXXII, section 2: “At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the selfsame bodies, and none other (although with different qualities), which shall be united again to their souls forever.”

^x Chapter XXXII, section 3: “The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just, by His Spirit, unto honour; and be made conformable to His own glorious body.”

^{xi} Chapter XXXIII: The title reads, “Of the Last Judgements”

^{xii} Chapter XXXIII, section 1: The section in parenthesis has been added.

DECLARATORY STATEMENT

The first General Synod of the Bible Presbyterian Church made the following declaratory statement:

“In adopting the Confession of Faith this General Synod declares:

First: its firm and glad belief in the reality and universality of the offer of the Gospel to mankind. We believe that Christ’s atonement is sufficient for the sins of all, adapted to all, and is freely offered to all men in the Gospel. We believe that no man will be condemned except upon the ground of his sin.

Second: with regard to the salvation of those dying in infancy we do not regard our Confession as teaching or implying that any who die in infancy are lost.”

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