

Addressing the Error in The Westminster Confession of Faith

We as the co-ordinators of Prayer Warriors International have been called of the Lord as forerunners, and tasked to lay an axe to the insecure foundations of teaching that has hindered the true church of Jesus Christ from manifesting the fulness of His will and character in the Kingdom of God.

Overview

It is an article of faith in much Reformed theology that the gifts of the Holy Spirit were for the time of Christ and the early church, but not for today. This has been taught in theological colleges of all denominations across the British Isles and worldwide, and it has been stated in Confessions of Faith upon which Reformed churches say they stand. Hence the church has been robbed of a key to the manifestation of the power of the Holy Spirit to set people free through deliverance and healing. In turn, this mixture has hindered the liberty and freedom of so many who could have been part of the five-fold ministries.

The true Church has every need of the gifts of the Spirit to be an active part of the Body of Christ, as it was in the early Church. Therefore, we are to declare God's will and way over the Church for the days ahead by pulling down this false teaching and laying out the desired will of the Father, the Son Christ Jesus, and the Holy and Life-giving Holy Spirit.

The call

Would you be willing to stand with us to see a fresh move of the Holy Spirit as we cancel out the false to bring in fresh revelation of the power of the Holy Spirit for these end days? We cannot underestimate what God is waiting to do in the Church and then into this Nation, if we repeal this erroneous teaching.

If you are willing to stand with us in this important task, we refer you to the prayer of repentance that can be found [HERE](#) and the Confession of Faith that can be found [HERE](#). What follows is to provide background to aid understanding of these documents, and to explain why we are encouraging Christians to repent and declare into the realm of the Spirit in this way. Dealing with these root issues involves addressing elements of the 1646 Westminster Confession of Faith, and other Confessions that derive from it such as the 1689 Baptist Confession of Faith and the 1724 Philadelphia Confession (see below for details).

To avoid misunderstanding, we want to be clear that the 1646 Westminster Confession was the product of fine minds, and it contains much we can endorse, but this does not mean it should be accepted uncritically. We also emphasise that, by noting connections between certain churchmen and Freemasonry, we are not in any way intending to criticise these people as individuals, or to belittle the enormous contributions they have made to the faith. However, where error and mixture have come in, we have a duty to point it out in love. If an access point has been given (even unknowingly) to the spirit behind Freemasonry, we must take action to deal with it.

Importance of the Westminster Confession

The Westminster Confession (and Confessions of Faith derived from it) must be seen in the light of their significance to the Protestant, non-conformist church. This is something that is rarely mentioned and lies in the basement of church consciousness. For the traditional evangelical church, the Westminster Confession is still sometimes openly referred to, although most people (certainly at the 'lay member' level) would have little, if any, knowledge of it – and certainly not its content or detail, nor its power and authority over the nation. Yet despite this widespread ignorance, the spiritual hold this Confession still has is shown by how world-renowned individuals and ministries continue to assert its centrality and cornerstone importance for today's Church.

It may seem irrelevant, tired, and dusty, buried under now centuries of church 'doings and beings', but we believe as we seek the Lord, that consideration of what this 'Covenant by the church before Almighty God' means and holds over our nation needs to be evaluated. Some of the specific statements in the Confession that cause us concern are highlighted below.

Spiritual roots and connections

The Westminster Confession stands on the shoulders of the dominant Calvinist theology of its time, and this theology has strong connections with the spirit of Freemasonry and its covenant with death. Through it, certain erroneous teaching has infiltrated the church. Though Freemasonry in its modern form is said to date from a later period, the spirit behind it can clearly be seen well before the Westminster Confession was made. Augustine and Calvin both refer to 'The Great Architect' (a term used in Freemasonry for the deity they worship as God), Luther was a Rosicrucian (a form of Freemasonry), and C. H. Spurgeon not only had the Metropolitan Tabernacle in London dedicated to 'The Great Architect' but claimed 'Calvinism is the Gospel' and is regularly pictured in masonic poses and making masonic hand gestures.

We acknowledge these connections with Freemasonry are circumstantial, and the Bible itself describes God as "architect and builder" (Hebrews 11:10). However, in his 1893 sermon entitled 'Abraham, a pattern to believers', Spurgeon said, 'The best builders of earth cannot be compared to the great Builder above, the eternal Architect, the everlasting Freemason ...'

Father God was the architect, but Christ Jesus was the creator. The drawings of the architect have no value unless they are built upon, and only Christ Jesus can do that. In Freemasonry there is a rejection of Christ. In Calvinism there is a rejection of the present-day work of the Holy Spirit.

Heathen determinism and Roman fatalism found a place in Augustine, and he brought these into Christian teaching, rejecting the traditional view of election held by the church for three hundred years beforehand. We believe this was the spirit of Freemasonry flowing from its roots in Egypt (prior to adopting the form in which we now know it).

Over the years, many notable theologians have been adamant that Christianity and Freemasonry are completely incompatible. But this has done little to stop most major denominational churches failing to root Freemasonry out of the Church.

Specifics of the Westminster Confession

There are 32 articles of the Westminster Confession, and this is not the time or place for a detailed critique of all of them. However, there are two main aspects we want to highlight, first as to statements concerning determinism and what this says about the character of God, and second about what is not said concerning the Holy Spirit and Israel.

Under the heading *God's Decree*, Article 3 of the Westminster Confession reads:

Point 1: God has decreed in Himself (decided by Himself) from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things which shall ever come to pass' (Masters 2021)

and

Point 3: By the decree of God, for the manifestation [the expression and revealing] of His glory, some mean, and angels are predestinated or foreordained to eternal life through Jesus Christ, to the praise of His glorious grace [i.e: so that His glorious grace might be revealed and praised.] Others are left to act in their sin to their just condemnation, TO THE PRAISE OF HIS GLORIOUS JUSTICE. [i.e: so that His glorious justice might be revealed and praised].

At least one leading present-day Calvinist minister has conceded that, taken to its logical conclusion, point 1 means God has decreed all rapes, murders, child abuse, domestic violence, and other evils. And the logical conclusion of point 3 is that God actively condemns some to damnation. This is not the God we worship.

The Confession does not address baptism in the Holy Spirit, the importance and use of spiritual gifts for today, or present-day healing and miracles, whereas experience leads us to testify to the reality of these things. Neither does the Confession acknowledge that Israel and the Jewish people continue to have a central part to play in the plans and purposes of God, and have not been replaced by the Church. Given it claims to be a complete doctrinal summary, the Confession's silence on such matters strongly suggests its authors took a contrary position.

Offshoots of the Westminster Confession

In 1643, the Long Parliament (having abolished the hierarchy of the Church of England) called the Westminster Assembly of Divines to draw up the GOVERNMENT, WORSHIP and DOCTRINES of the church. That assembly of outstanding Puritans began to work on their *Confession of Faith* at the beginning of 1645, sixty to eighty divines attending the sessions. (Masters, 2021). The Confession took one year to complete but was sent back to its compilers by Parliament so that marginal notes could be added 'to prove every point of it with Scripture' This was completed in April 1647. (Masters, 2021)

The Congregationalists (at the Savoy Conference, 1658) took the *Westminster Confession* as their BASIS of faith.

In 1677, the Particular Baptists also took the *Westminster Confession* as the basis of a new confession of their own and this was published as, *The Second London Confession*.

The 1689 Baptist Confession of Faith (also known as the Second London Confession) was based on the Westminster Confession.

In the USA the famous *Philadelphia Confession* was derived from the 1689 *Confession*. The Philadelphia Baptist Association officially confirmed its adherence to the 1689 Confession in 1724. With some minor additions, it was reprinted by Benjamin Franklin (a Freemason) and became known as the *Philadelphia Confession*. (Masters, 2021).

Conclusion

We are earnestly looking in these days for a move of God in our nation, and indeed throughout the world. Yet if we accept those parts of the Westminster Confession highlighted above, we are seeking and desiring something that is contrary to God's will, Word, and ways.

We must decide what it is we believe, and how we are to move forward in faith: James 1:8 tells us a double minded man (Church, people of God) is unstable in all his (their) ways. James 2:10 warns, '*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*'

For our part, standing as watchmen we at PWI can and will say: there is something like a cancer in the body and it must be rooted out and addressed, as the Church body cannot come to its full strength and maturity with such a false foundation. In Joshua 7 the story is told of Israel's unexpected defeat by the Amorites, due to Achan having (vs 1) – '...took of the accursed thing': (vs 21) '.... they are hid in the earth in the midst of [his] tent...'

The major evangelical denominations are preaching that the demise of the current church is due alone to the onslaught of the enemy and personal unrighteousness, but has taken no time to consider, as with the example of Joshua's army, what it has 'hidden in the tent' that is giving the enemy a legal right to assail it. The plain fact is, we cannot expect God to give victory until such hidden things have been rooted out.

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