

**1689 BAPTIST CONFESSION of FAITH with ESV Verses**

**Also known as the Second London Baptist Confession**

**Put forth by the ELDERS and BRETHERN of many  
CONGREGATIONS of CHRISTIANS  
(baptized upon Profession of their faith) in London and the Country.**

**For with the heart one believes and is justified, and  
with the mouth one confesses and is saved. Rom. 10:10**

**You search the Scriptures because you think that in them you have eternal life;  
and it is they that bear witness about me. John 5:39**

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In England during the 1630's and 1640's Congregationalists and Baptists of Calvinistic persuasion emerged from the Church of England. Their early existence was marked by repeated cycles of persecution at the hands of the established religion of crown and Parliament. The infamous Clarendon Code was adopted in the 1660's to crush all dissent from the official religion of the state. Periods of rigorous application and intervals of relaxation of these coercive acts haunted Presbyterians, Congregationalists, and Baptists alike.

Presbyterians and Congregationalists suffered less than did Baptists under this harassment. No little reason for their relative success in resisting government tyranny was their united front of doctrinal agreement. All Presbyterians stood by their Westminster Confession of 1646. Congregationalists adopted virtually the same articles of faith in the Savoy Confession of 1658. Feeling their substantial unity with paedobaptists suffering under the same cruel injustice, Calvinistic Baptists met to publish their substantial harmony with them in doctrine.

A circular letter was sent to particular Baptist churches in England and Wales asking each assembly to send representatives to a meeting in London in 1677. A confession consciously modeled after the Westminster Confession of Faith was approved and published. It has ever since borne the name of the Second London Confession. The First London Confession had been issued by seven Baptist congregations of London in 1644. That first document had been drawn up to distinguish newly organized Calvinistic Baptists from the Arminian Baptists and the Anabaptists. Because this second London Confession was drawn up in dark hours of oppression, it was issued anonymously.

A preface to the original publication of 1677 says in part: "...It is now many years since diverse of us...did conceive ourselves under a necessity of publishing a Confession of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession... This was first put forth about the year 1643, in the name of seven congregations then gathered in London..."

"Forasmuch as this confession is not now commonly to be had; and also that many others have since<sup>1</sup> embraced the same truth which is owned therein; it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles..."

"We did conclude it necessary to confess ourselves the more fully and distinctly,...and finding no defect in this regard in that fixed on by the Assembly<sup>2</sup>, and after them by those of the Congregational way, we did conclude it best to retain the same order in our present confession...for the most part without any variation of the terms...making use of the very same words with them both...This we did to...convince all that we have no itch to clog religion with new words, but to readily acquiesce in that form of sound words which hath been used by others before us...In those things wherein we differ from others, we have expressed ourselves with all candor and plainness...Contention is most remote from our design in all that we have done in this matter..."

William and Mary assumed England's throne in 1689. On May 24 of that very year the

<sup>1</sup> These early Baptists were conscious that the 1644 Calvinistic Baptist Confession predated the 1646 Presbyterian Confession and the 1658 Congregationalist Confession.

<sup>2</sup> Westminster Assembly.

Act of Toleration was enacted. Within two months, seven London pastors called for a general meeting of Baptists from England and Wales. Representatives of one hundred and seven congregations met in London from September third to the twelfth. They adopted the Confession of 1677 with the following endorsement:

3

WE the MINISTERS and MESSENGERS of and concerned for upwards of one hundred baptized congregations in England and Wales (denying *Arminianism*), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.

Hansard Knollys, Pastor	Broken Wharf	London
William Kiffin, Pastor	Devonshire-square	London
John Harris, Pastor	Joiners' Hall	London
William Collins, Pastor	Petty France	London
Hurcules Collins, Pastor	Wapping	London
Robert Steed, Pastor	Broken Wharf	London
Leonard Harrison, Pastor	Limehouse	London
George Barret, Pastor	Mile End Green	London
Isaac Lamb, Pastor	Pennington-street	London
Richard Adams, Minister	Shad Thames	Southwark
Benjamin Keach, Pastor	Horse-lie-down	Southwark
Andrew Gifford, Pastor	Bristol, Fryars	Som. & Glouc.
Thomas Vaux, Pastor	<i>Broadmead</i>	Som. & Glouc.
Thomas Winnel, Pastor	Taunton	Som. & Glouc.
James Hitt, Preacher	Dalwood	Dorset
Richard Tidmarsh, Minister	Oxford City	Oxon
William Facey, Pastor	Reading	Berks
Samuel Buttall, Minister	Plymouth	Devon
Christopher Price, Minister	Abergavenny	Monmouth
Daniel Finch, Minister	Kingsworth	Herts
John Ball, Minister	Tiverton	Devon
Edmond White, Pastor	Evershall	Bedford
William Prichard, Pastor	Blaenau	Monmouth
Paul Fruin, Minister	Warwick	Warwick
Richard Ring, Pastor	Southampton	Hants
John Tomkins, Minister	Abingdon	Berks
Toby Willes, Pastor	Bridgewater	Somerset
John Carter	Steventon	Bedford
James Webb	Devizes	Wilts.
Richard Sutton, Pastor	Tring	Herts
Robert Knight, Pastor	Stukeley	Bucks
Edward Price, Pastor	Hereford City	Hereford
William Phipps, Pastor	Exon	Devon
William Hawkins, Pastor	Dimmock	Gloucester
Samuel Ewer, Pastor	Hemstead	Herts
Edward Man, Pastor	Houndsditch	London
Charles Archer, Pastor	Hoch-Norton	Oxon

In the name and behalf of the whole assembly

Because the title page of the newly subscribed creed bore the title “The Baptist Confession of Faith adopted by the ministers and messengers of the General Assembly which met in London in 1689”, the Second London Confession, originally composed in 1677, has ever since been called “The 1689 Confession”.

This became the most popular confession of Calvinistic Baptists in the English speaking world. It enjoyed editions in Britain in 1693, 1699, 1719, 1720, 1791, 1809. In 1855 C. H. Spurgeon issued a new edition. It was only the second year of his ministry at the New Park Street Chapel. Spurgeon wrote, “I have thought it right to reprint in a cheap form this excellent list of doctrines, which were subscribed to by the Baptist Ministers in the year 1689. We need a banner because of the truth; it may be that this small volume may aid the cause of the glorious gospel by testifying plainly what are its leading doctrines...May the Lord soon restore unto Zion a pure language, and may her watchmen see eye to eye.” He addressed these remarks to “all the Household of Faith, who rejoice in the glorious doctrines of Free Grace.” Other British editions have appeared in 1958, 1963, 1966, 1970, 1972, 1974.

In the later 1600’s Benjamin Keach and another minister of London published the 1689 Confession with two articles added, one on “the laying on of hands” and another “the singing of psalms”. When Elias Keach, son of Benjamin, became a Baptist minister in America in 1688, he became a part of the Calvinistic Baptists who formed the Philadelphia Baptist Association in 1707. Through him the Second London Confession with his father’s addenda was adopted by the Philadelphia Association. For years the association appealed to the confession, formally adopting it in 1742. The first edition of the “Philadelphia Confession of Faith” was printed by Benjamin Franklin in 1743. Under this name the 1689 confession became the definitive doctrinal statement of Calvinistic Baptists throughout the colonial and early United States periods. Associations in Virginia (1766), Rhode Island (1767), South Carolina (1767), Kentucky (1785), and Tennessee (1788) adopted the confession. It came to be known in America as “*The Baptist Confession*”.

Familiarity with the Confession and its doctrines declined in the latter half of the 19<sup>th</sup> and first half of the 20<sup>th</sup> centuries. But since God has remarkably revived Biblical Calvinism among Baptists in recent days, interest in this historic confession has been renewed.

In this edition care has been taken to be faithful to the original edition of 1677. Changes have been made in spelling and punctuation to suit modern usage.

The words of C. H. Spurgeon are an appropriate conclusion to this introduction: “This little volume,” he wrote, “is not issued as an authoritative rule, or code of faith, whereby you are to be fettered, but as an assistance to you in controversy, a confirmation in faith, and a means of edification in righteousness. Here the younger members of our church will have a body of divinity in small compass, and by means of the Scriptural proofs, will be ready to give a reason for the hope that is in them.

Be not ashamed of your faith; remember it is the ancient gospel of martyrs, confessors, reformers and saints. Above all, it is the truth of God, against which the gates of Hell cannot prevail.

Let your lives adorn your faith, let your example adorn your creed. Above all live in Christ Jesus, and walk in Him, giving credence to no teaching but that which is manifestly approved of Him, and owned by the Holy Spirit. Cleave fast to the Word of God which is here mapped out for you.”

## A CONFESSION OF FAITH

### CHAPTER 1 OF THE HOLY SCRIPTURES

**1 The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.<sup>1</sup> Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable, yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation.<sup>2</sup> Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church;<sup>3</sup> and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.<sup>4</sup>**

<sup>1</sup>2Tim3:15-17; Isa8:20; Luke16:29,31; Eph2:20; <sup>2</sup>Rom1:19-21,2:14,15; Ps19:1-3; <sup>3</sup>Heb1:1; <sup>4</sup>Prov22:19-21; Rom15:4; 2Pet1:19,20;

<sup>1</sup>2Tim3:15-17; <sup>15</sup>and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup>All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup>that the man of God may be competent, equipped for every good work. Isa8:20; <sup>20</sup>To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn. Luke16:29,31; <sup>29</sup>But Abraham said, 'They have Moses and the Prophets; let them hear them.' <sup>31</sup>He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'" Eph2:20; <sup>20</sup>built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,

<sup>2</sup>Rom1:19-21,2:14,15; <sup>19</sup>For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup>For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. <sup>21</sup>For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Rom2:14,15 <sup>14</sup>For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup>They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them. Ps19:1-3; <sup>1</sup>The heavens declare the glory of God, and the sky above proclaims his handiwork. <sup>2</sup>Day to day pours out speech, and night to night reveals knowledge. <sup>3</sup>There is no speech, nor are there words, whose voice is not heard.

<sup>3</sup>Heb1:1; <sup>1</sup>Long ago, at many times and in many ways, God spoke to our fathers by the prophets,

<sup>4</sup>Prov22:19-21; <sup>19</sup>That your trust may be in the LORD, I have made them known to you today, even to you. <sup>20</sup>Have I not written for you thirty sayings of counsel and knowledge, <sup>21</sup>to make you know what is right and true, that you may give a true answer to those who sent you? Rom15:4; <sup>4</sup>For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. 2Pet1:19,20; <sup>19</sup>And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,

**2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:**

## OF THE OLD TESTAMENT

Genesis	2 Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomy	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
1 Samuel	The Song of Solomon	Habakkuk
2 Samuel	Isaiah	Zephaniah
1 Kings	Jeremiah	Haggai
2 Kings	Lamentations	Zechariah
1 Chronicles	Ezekiel	Malachi

## OF THE NEW TESTAMENT

Matthew	Ephesians	Hebrews
Mark	Philippians	James
Luke	Colossians	1 Peter
John	1 Thessalonians	2 Peter
Acts	2 Thessalonians	1 John
Romans	1 Timothy	2 John
1 Corinthians	2 Timothy	3 John
2 Corinthians	Titus	Jude
Galatians	Philemon	Revelation

All of which are given by the inspiration of God, to be the rule of faith and life.<sup>5</sup>

<sup>5</sup>2Tim3:16;

<sup>5</sup>2Tim3:16; <sup>16</sup>All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

**3 The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.<sup>6</sup>**

<sup>6</sup> Luke24:27,44;Rom3:2;

<sup>6</sup> Lu24:27 <sup>27</sup>And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. <sup>44</sup>Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Rom3:2 <sup>2</sup>Much in every way. To begin with, the Jews were entrusted with the oracles of God.

**4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof: therefore it is to be received because it is the Word of God.<sup>7</sup>**

<sup>7</sup>2Peter1:19-21;2Tim3:16;2Thess2:13;1John5:9

<sup>7</sup>2Peter1:19-21 <sup>19</sup>And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, <sup>20</sup>knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. <sup>21</sup>For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.  
 2Tim3:16 <sup>16</sup>All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 2Thess2:13 <sup>13</sup>But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth. 1John5:9 <sup>9</sup>If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son.

**5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.<sup>8</sup>**

<sup>8</sup>John16:13,14;1Cor2:10-12;1John2:20,27

<sup>8</sup>John16:13,14;1Cor2:10-12;1John2:20,27 John16 <sup>13</sup>When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. <sup>14</sup>He will glorify me, for he will take what is mine and declare it to you. 1Cor2:10-12 <sup>10</sup>these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup>For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup>Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. 1John2:20 <sup>20</sup>But you have been anointed by the Holy One, and you all have knowledge. <sup>27</sup>But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him.

**6 The whole council of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the spirit, or traditions of men.<sup>9</sup> Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word,<sup>10</sup> and that there are some circumstances concerning the worship of God, and government of the church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed<sup>11</sup>**

<sup>9</sup>2Tim3:15-17;Gal1:8,9;<sup>10</sup>John6:45;1Cor2:9-12;<sup>11</sup>1Cor11:13,14;14:26,40;

<sup>9</sup>2 Tim3: <sup>15</sup>and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup>All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup>that the man of God may be competent, equipped for every good work. Gal.1:8,9 <sup>8</sup>But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. <sup>9</sup>As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

<sup>10</sup>John6:45 <sup>45</sup>It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me— 1Corinthians 2:9-12 <sup>9</sup>But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him"— <sup>10</sup>these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup>For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup>Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.

<sup>11</sup>1 Cor11:13,14;14:26,40 <sup>13</sup>Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? <sup>14</sup>Does not nature itself teach you that if a man wears long hair it is a disgrace for him, 1 Cor14:26 <sup>26</sup>What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. <sup>40</sup> But all things should be done decently and in order.

**7 All things in Scripture are not alike plain in themselves, nor alike clear unto all;<sup>12</sup> yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.<sup>13</sup>**

<sup>12</sup>2Pet3:16;<sup>13</sup>Ps19:7;119:130;

<sup>12</sup>2Pet3:16; <sup>16</sup>as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.

<sup>13</sup>Ps19:7;119:130 <sup>7</sup>The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; 119:130 <sup>130</sup>The unfolding of your words gives light; it imparts understanding to the simple.

**8 The Old Testament in Hebrew (which was the native language of the people of God of old),<sup>14</sup> and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.<sup>15</sup> But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read<sup>16</sup> and search them,<sup>17</sup> therefore they are to be translated into the vulgar language of every nation unto which they come,<sup>18</sup> that the Word of God dwelling plentifully in all, they may worship him**

**in an acceptable manner, and through patience and comfort of the Scriptures may have hope.<sup>19</sup>**

<sup>14</sup>Rom3:2; <sup>15</sup>Isa8:20; <sup>16</sup>Acts15:15; <sup>17</sup>John5:39; <sup>18</sup>1Cor14:6,9,11,12,24,28; <sup>19</sup>Col3:16;

<sup>14</sup>Rom3:2; <sup>2</sup>*Much in every way. To begin with, the Jews were entrusted with the oracles of God.*

<sup>15</sup>Isa8:20; <sup>20</sup>*To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn.*

<sup>16</sup>Acts15:15; <sup>15</sup>*And with this the words of the prophets agree, just as it is written,*

<sup>17</sup>John5:39; <sup>39</sup>*You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me,*

<sup>18</sup>1Cor14:6,9,11,12,24,28; <sup>6</sup>*Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching? <sup>9</sup>So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air. <sup>11</sup>but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me. <sup>12</sup>So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church. <sup>24</sup>But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, <sup>28</sup>But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God.*

<sup>19</sup>Col3:16 <sup>16</sup>*Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.*

**9 The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly.<sup>20</sup>**

<sup>20</sup>2Pet1:20,21; Acts15:15,16;

<sup>20</sup>2Pet1:20,21 <sup>20</sup>*knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. <sup>21</sup>For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit. Acts15:15,16 <sup>15</sup>And with this the words of the prophets agree, just as it is written, <sup>16</sup>"After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it,*

**10 The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.<sup>21</sup>**

<sup>21</sup>Matt22:29,31; Eph2:20; Acts28:23;

<sup>21</sup>Matt22:29,31 <sup>29</sup>But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. <sup>31</sup>And as for the resurrection of the dead, have you not read what was said to you by God: Eph2:20 <sup>20</sup>built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, Acts28:23 <sup>23</sup>When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets.

## CHAPTER 2 OF GOD AND OF THE HOLY TRINITY

**1 The Lord our God is but one only living and true God;<sup>1</sup> whose subsistence is in and of himself,<sup>2</sup> infinite in being and perfection, whose essence cannot be comprehended by any but himself;<sup>3</sup> a most pure spirit,<sup>4</sup> invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;<sup>5</sup> who is immutable,<sup>6</sup> immense,<sup>7</sup> eternal,<sup>8</sup> incomprehensible, almighty,<sup>9</sup> every way infinite, most holy,<sup>10</sup> most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will<sup>11</sup> for his own glory;  
<sup>12</sup> most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him,<sup>13</sup> and withal most just and terrible in his judgments,<sup>14</sup> hating all sin,<sup>15</sup> and who will by no means clear the guilty.<sup>16</sup>**

<sup>1</sup>1Cor8:4,6;Deut6:4;<sup>2</sup>Jer10:10;Isa48:12;<sup>3</sup>Exod3:14;<sup>4</sup>John4:24;<sup>5</sup>1Tim1:17;Deut4:15,16;

<sup>6</sup>Mal3:6;<sup>7</sup>1Kings8:27;Jer23:23;<sup>8</sup>Ps90:2;<sup>9</sup>Gen17:1;<sup>10</sup>Isa6:3;<sup>11</sup>Ps115:3;Isa46:10;

<sup>12</sup>Prov16:4;Rom11:36;<sup>13</sup>Exod34:6,7;Heb11:6;<sup>14</sup>Neh9:32,33;<sup>15</sup>Ps5:5,6;

<sup>16</sup>Exod34:7;Nahum1:2,3;

<sup>1</sup>1Cor8:4,6; <sup>4</sup>Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." <sup>6</sup>yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. Deut6:4; <sup>4</sup>"Hear, O Israel: The LORD our God, the LORD is one.

<sup>2</sup>Jer10:10; <sup>10</sup>But the LORD is the true God; he is the living God and the everlasting King. At his wrath the earth quakes, and the nations cannot endure his indignation. Isa48:12;

<sup>12</sup>"Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last.

<sup>3</sup>Exod3:14; <sup>14</sup>God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"

<sup>4</sup>John4:24; <sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth."

<sup>5</sup>1Tim1:17; <sup>17</sup>To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen. Deut4:15,16; <sup>15</sup> "Therefore watch yourselves very carefully. Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire <sup>16</sup>beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female,

<sup>6</sup>Mal3:6; <sup>6</sup>"For I the LORD do not change; therefore you, O children of Jacob, are not consumed.

<sup>7</sup>1Kings8:27; <sup>27</sup>"But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built! Jer23:23; <sup>23</sup> "Am I a God at hand, declares the LORD, and not a God far away?

<sup>8</sup>Ps90:2; <sup>2</sup>Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.

<sup>9</sup>Gen17:1; <sup>1</sup>When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless,

<sup>10</sup>Isa6:3; <sup>3</sup>And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!"

<sup>11</sup>Ps115:3; Isa46:10; <sup>3</sup>Our God is in the heavens; he does all that he pleases. <sup>10</sup>declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,'

<sup>12</sup>Prov16:4; Rom11:36; <sup>4</sup>The LORD has made everything for its purpose, even the wicked for the day of trouble. <sup>36</sup>For from him and through him and to him are all things. To him be glory forever. Amen.

<sup>13</sup>Exod34:6,7; <sup>6</sup>The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, <sup>7</sup>keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation." Heb11:6; <sup>6</sup>And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

<sup>14</sup>Neh9:32,33; <sup>32</sup>"Now, therefore, our God, the great, the mighty, and the awesome God, who keeps covenant and steadfast love, let not all the hardship seem little to you that has come upon us, upon our kings, our princes, our priests, our prophets, our fathers, and all your people, since the time of the kings of Assyria until this day. <sup>33</sup>Yet you have been righteous in all that has come upon us, for you have dealt faithfully and we have acted wickedly.

<sup>15</sup>Ps5:5,6; <sup>5</sup>The boastful shall not stand before your eyes; you hate all evildoers. <sup>6</sup>You destroy those who speak lies; the LORD abhors the bloodthirsty and deceitful man.

<sup>16</sup>Exod34:7; <sup>7</sup>keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation." Nahum1:2,3  
<sup>2</sup>The LORD is a jealous and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keeps wrath for his enemies. <sup>3</sup>The LORD is slow to anger and great in power, and the LORD will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet.

**2 God, having all life,<sup>17</sup> glory,<sup>18</sup> goodness,<sup>19</sup> blessedness, in and of himself, is alone in and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving an glory from them,<sup>20</sup> but only manifesting his own glory in, by, unto, and upon them; he is the alone fountain of all being, of whom, through whom, and to whom are all things,<sup>21</sup> and he hath most sovereign dominion over all creatures, to do by them, for them, and upon them, whatsoever himself pleaseth;<sup>22</sup> in his sight all things are open and manifest,<sup>23</sup> his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain;<sup>24</sup> he is most holy in all his counsels, in all his works,<sup>25</sup> and in all his commands; to him is due from angels and men whatsoever worship,<sup>26</sup> service, or obedience as creatures they owe unto the Creator, and whatever he is further pleased to require of them.**

<sup>17</sup>John5:26;<sup>18</sup>Ps148:13;<sup>19</sup>Ps119:68;<sup>20</sup>Job22:2,3;<sup>21</sup>Rom11:34-36;<sup>22</sup>Dan4:25,34,35;

<sup>23</sup>Heb4:13;<sup>24</sup>Ezek11:5;Acts15:18;<sup>25</sup>Ps145:17;<sup>26</sup>Rev5:12-14

<sup>17</sup>John5:26; <sup>26</sup> For as the Father has life in himself, so he has granted the Son also to have life in himself.

<sup>18</sup>Ps148:13; <sup>13</sup> Let them praise the name of the LORD, for his name alone is exalted; his majesty is above earth and heaven.

<sup>19</sup>Ps119:68; <sup>68</sup> You are good and do good; teach me your statutes.

<sup>20</sup>Job22:2,3; <sup>2</sup> "Can a man be profitable to God? Surely he who is wise is profitable to himself. <sup>3</sup>Is it any pleasure to the Almighty if you are in the right, or is it gain to him if you make your ways blameless?

<sup>21</sup>Rom11:34-36; <sup>34</sup>"For who has known the mind of the Lord, or who has been his counselor?" <sup>35</sup>"Or who has given a gift to him that he might be repaid?" <sup>36</sup>For from him and through him and to him are all things. To him be glory forever. Amen.

<sup>22</sup>Dan4:25,34,35; <sup>25</sup> that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like an ox, and you shall be wet with the dew of heaven, and seven periods of time shall pass over you, till you know that the Most High rules the kingdom of men and gives it to whom he will. <sup>34</sup>At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever, for his dominion is an everlasting dominion, and his kingdom endures from generation to generation; <sup>35</sup> all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?"

<sup>23</sup>Heb4:13; <sup>13</sup>And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

<sup>24</sup>Ezek11:5; Acts15:18 <sup>5</sup>And the Spirit of the LORD fell upon me, and he said to me, "Say, Thus says the LORD: So you think, O house of Israel. For I know the things that come into your mind. <sup>18</sup> known from of old.'

<sup>25</sup>Ps145:17; <sup>17</sup>The LORD is righteous in all his ways and kind in all his works.

<sup>26</sup>Rev5:12-14; <sup>12</sup>saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" <sup>13</sup>And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" <sup>14</sup>And the four living creatures said, "Amen!" and the elders fell down and worshiped.

**3 In this divine and infinite Being there are three subsistences, the Father, the Word (or Son), and the Holy Spirit,<sup>27</sup> of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:<sup>28</sup> the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;<sup>29</sup> the Holy Spirit proceeding from the Father and the Son;<sup>30</sup> all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar, relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.**

<sup>27</sup>1John5:7;Matt28:19;2Cor13:14;<sup>28</sup>Exod3:14;John14:11;1Cor8:6;<sup>29</sup>John1:14,18;

<sup>30</sup>John15:26;Gal4:6

<sup>27</sup>1John5:7; <sup>7</sup>For there are three that testify: Matt28:19; <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 2Cor13:14; <sup>14</sup>The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

<sup>28</sup>Exod3:14; <sup>14</sup>God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'" John14:11; <sup>11</sup>Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. 1Cor8:6; <sup>6</sup>yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

<sup>29</sup>John1:14,18; <sup>14</sup>And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. <sup>18</sup> No one has ever seen God; the only God, who is at the Father's side, he has made him known.

<sup>30</sup>John15:26; <sup>26</sup>"But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. Gal4:6 <sup>6</sup>And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"

### CHAPTER 3 OF GOD'S DECREE

**1 God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever comes to pass;<sup>1</sup> yet so as thereby is God neither the author of sin nor hath fellowship with any therein;<sup>2</sup> nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;<sup>3</sup> in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree.<sup>4</sup>**

<sup>1</sup>Isa46:10;Eph1:11;Heb6:17;Rom9:15,18;<sup>2</sup>James1:13;1John1:5;<sup>3</sup>Acts4:27,28;John19:11;

<sup>4</sup>Num23:19;Eph1:3-5;

<sup>1</sup>Isa46:10; <sup>10</sup> declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,' Eph1:11 <sup>11</sup>In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, Heb6:17 <sup>17</sup>So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, Rom9:15,18 <sup>15</sup>For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." <sup>18</sup>So then he has mercy on whomever he wills, and he hardens whomever he wills.

<sup>2</sup>James1:13; <sup>13</sup>Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. 1John1:5; <sup>5</sup>This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all.

<sup>3</sup>Acts4:27,28; <sup>27</sup>for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, <sup>28</sup>to do whatever your hand and your plan had predestined to take place. John19:11 <sup>11</sup>Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

<sup>4</sup>Numb23:19; <sup>19</sup>God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it? Eph1:3-5 <sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup>even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>5</sup>he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will,

**2 Although God knoweth whatsoever may or can come to pass upon all supposed conditions,<sup>5</sup> yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.<sup>6</sup>**

<sup>5</sup>Acts15:18; <sup>6</sup>Rom9:11,13,16,18;

<sup>5</sup>Acts15:18; <sup>18</sup>known from of old.'

<sup>6</sup>Rom9:11, <sup>11</sup>though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls—

<sup>13</sup>As it is written, "Jacob I loved, but Esau I hated."

<sup>16</sup>So then it depends not on human will or exertion, but on God, who has mercy.

<sup>18</sup>So then he has mercy on whomever he wills, and he hardens whomever he wills.

**3 By the decree of God, for the manifestation of his glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,<sup>7</sup> to the praise of his glorious grace;<sup>8</sup> others being left to act in their sin to their just condemnation, to the praise of his glorious justice.<sup>9</sup>**

<sup>7</sup>1Tim5:21; Matt25:34; <sup>8</sup>Eph1:5,6; <sup>9</sup>Rom9:22,23; Jude1:4;

<sup>7</sup>1Tim5:21; <sup>21</sup>In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality. Matt25:34 <sup>34</sup>Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

<sup>8</sup>Eph1:5,6; <sup>5</sup>he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, <sup>6</sup>to the praise of his glorious grace, with which he has blessed us in the Beloved.

<sup>9</sup>Rom9:22,23; <sup>22</sup>What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, <sup>23</sup>in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— Jude1:4; <sup>4</sup>For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

**4 These angels and men thus predestinated and foreordained are particularly and unchangeable designed, and their number so certain and definite, that it cannot be either increased or diminished.<sup>10</sup>**

<sup>10</sup>2Tim2:19; John13:18;

<sup>10</sup>2Tim2:19; <sup>19</sup>But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity."

John13:18; <sup>18</sup>I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'

**5 Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love,<sup>11</sup> without any other thing in the creature as a condition or cause moving him thereunto.<sup>12</sup>**

<sup>11</sup>Eph1:4,9,11; Rom8:30; 2Tim1:9; 1Thess5:9; <sup>12</sup>Rom9:13,16; Eph2:5,12;

<sup>11</sup>Eph1:4,9,11; <sup>4</sup>even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>9</sup>making known to us the mystery of his will, according to his purpose, which he set forth in Christ <sup>11</sup>In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, Rom8:30; <sup>30</sup>And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. 2Tim1:9; <sup>9</sup>who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages

began, 1Thess5:9; <sup>9</sup>For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ,

<sup>12</sup>Rom9:13,16; <sup>13</sup>As it is written, "Jacob I loved, but Esau I hated." <sup>16</sup>So then it depends not on human will or exertion, but on God, who has mercy. Eph2:5,12, <sup>5</sup>even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved <sup>12</sup>remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

**6 As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained all the means thereunto;<sup>13</sup> wherefore they who are elected, being fallen in Adam, are redeemed by Christ,<sup>14</sup> are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified,<sup>15</sup> and kept by his power through faith unto salvation;<sup>16</sup> neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.<sup>17</sup>**

<sup>13</sup>1Pet1:2; 2Thess2:13; <sup>14</sup>1Thess5:9,10; <sup>15</sup>Rom8:30; 2Thess2:13; <sup>16</sup>1Pet1:5;

<sup>17</sup>John10:26; 17:9; 6:64;

<sup>13</sup>1Pet1:2; <sup>2</sup>according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you. 2Thess2:13; <sup>13</sup>But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.

<sup>14</sup>1Thess5:9,10; <sup>9</sup>For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, <sup>10</sup>who died for us so that whether we are awake or asleep we might live with him.

<sup>15</sup>Rom8:30; <sup>30</sup>And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. 2Thess2:13; <sup>13</sup>But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth

<sup>16</sup>1Pet1:5; <sup>5</sup>who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

<sup>17</sup>John10:26; 17:9; 6:64; <sup>26</sup>but you do not believe because you are not part of my flock. <sup>9</sup>I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. <sup>64</sup>But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

**7 The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;<sup>18</sup> so shall this doctrine afford matter of praise,<sup>19</sup> reverence, and admiration of God, and of humility,<sup>20</sup> diligence, and abundant consolation to all that sincerely obey the gospel.<sup>21</sup>**

<sup>18</sup>1Thess1:4,5;2Pet1:10;<sup>19</sup>Eph1:6;Rom11:33;<sup>20</sup>Rom11:5,6,20;<sup>21</sup>Luke10:20;

<sup>18</sup>1Thess1:4,5; <sup>4</sup>For we know, brothers loved by God, that he has chosen you, <sup>5</sup>because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. 2Pet1:10; <sup>10</sup>Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall.

<sup>19</sup>Eph1:6; <sup>6</sup>to the praise of his glorious grace, with which he has blessed us in the Beloved. <sup>33</sup>Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

<sup>20</sup>Rom11:5,6,20; <sup>5</sup>So too at the present time there is a remnant, chosen by grace. <sup>6</sup>But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. <sup>20</sup>That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.

<sup>21</sup>Luke10:20; <sup>20</sup>Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

#### CHAPTER 4 OF CREATION

**1 In the beginning it pleased God the Father, Son, and Holy Spirit,<sup>1</sup> for the manifestation of the glory of his eternal power,<sup>2</sup> wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.<sup>3</sup>**

<sup>1</sup>John1:2,3;Heb1:2;Job26:13;<sup>2</sup>Rom1:20;<sup>3</sup>Col1:16;Gen1:31;

<sup>1</sup>John1:2,3; <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things were made through him, and without him was not any thing made that was made. Heb1:2; <sup>2</sup>but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. Job26:13; <sup>13</sup>By his wind the heavens were made fair; his hand pierced the fleeing serpent.

<sup>2</sup>Rom1:20; <sup>20</sup>For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

<sup>3</sup>Col1:16; <sup>16</sup>For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. Gen1:31; <sup>31</sup>And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

**2 After God had made all other creatures, he created man, male and female,<sup>4</sup> with reasonable and immortal souls,<sup>5</sup> rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;<sup>6</sup> having the law of God written in their hearts,<sup>7</sup> and power to fulfil it, and yet**

**under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.<sup>8</sup>**

<sup>4</sup>Gen1:27; <sup>5</sup>Gen2:7; <sup>6</sup>Eccl7:29; <sup>7</sup>Gen1:26; <sup>7</sup>Rom2:14,15; <sup>8</sup>Gen3:6;

<sup>4</sup>Gen1:27; <sup>27</sup>So God created man in his own image, in the image of God he created him; male and female he created them.

<sup>5</sup>Gen2:7; <sup>7</sup>then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

<sup>6</sup>Eccles7:29; <sup>29</sup>See, this alone I found, that God made man upright, but they have sought out many schemes. <sup>Gen1:26</sup>; <sup>26</sup>Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

<sup>7</sup>Rom2:14,15 <sup>14</sup>For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup>They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them

<sup>8</sup>Gen3:6 <sup>6</sup>So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

**3 Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,<sup>9</sup> which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.<sup>10</sup>**

<sup>9</sup>Gen2:17; <sup>10</sup>Gen1:26,28;

<sup>9</sup>Gen2:17; <sup>17</sup>but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

<sup>10</sup>Gen1:26,28; <sup>26</sup>Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

<sup>28</sup>And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

## CHAPTER 5 OF DIVINE PROVIDENCE

**1 God the good Creator of all things, in his infinite power and wisdom, doth uphold, direct, dispose, and govern all creatures and things,<sup>1</sup> from the greatest even to the least,<sup>2</sup> by his most wise and holy providence, to the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his**

**own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.<sup>3</sup>**

<sup>1</sup>Heb1:3; Job38:11; Isa46:10,11; Ps135:6; <sup>2</sup>Matt10:29-31; <sup>3</sup>Eph1:11;

<sup>1</sup>Heb1:3; <sup>3</sup>He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, Job38:11; <sup>11</sup>and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'? Isa46:10 <sup>10</sup>declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,' <sup>11</sup>calling a bird of prey from the east, the man of my counsel from a far country. I have spoken, and I will bring it to pass; I have purposed, and I will do it. Ps135:6; <sup>6</sup>Whatever the LORD pleases, he does, in heaven and on earth, in the seas and all deeps.

<sup>2</sup>Matt10:29-31; <sup>29</sup>Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. <sup>30</sup>But even the hairs of your head are all numbered. <sup>31</sup>Fear not, therefore; you are of more value than many sparrows.

<sup>3</sup>Eph1:11; <sup>11</sup>In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,

**2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;<sup>4</sup> so that there is not anything befalls any by chance, or without his providence;<sup>5</sup> yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.<sup>6</sup>**

<sup>4</sup>Acts2:23; <sup>5</sup>Prov16:33; <sup>6</sup>Gen8:22;

<sup>4</sup>Acts2:23; <sup>23</sup>this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

<sup>5</sup>Prov16:33; <sup>33</sup>The lot is cast into the lap, but its every decision is from the LORD.

<sup>6</sup>Gen8:22; <sup>22</sup>While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

**3 God, in his ordinary providence maketh use of means,<sup>7</sup> yet is free to work without,<sup>8</sup> above,<sup>9</sup> and against them<sup>10</sup> at his pleasure.**

<sup>7</sup>Acts27:31,44; Isa55:10,11; <sup>8</sup>Hosea1:7; <sup>9</sup>Rom4:19-21; <sup>10</sup>Dan3:27;

<sup>7</sup>Acts27:31; <sup>31</sup>Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." <sup>44</sup>and the rest on planks or on pieces of the ship. And so it was that all were brought safely to land. Isa55:10,11 <sup>10</sup>"For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, <sup>11</sup>so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.

<sup>8</sup>Hosea1:7; <sup>7</sup>But I will have mercy on the house of Judah, and I will save them by the LORD their God. I will not save them by bow or by sword or by war or by horses or by horsemen."

<sup>9</sup>Rom4:19-21; <sup>19</sup>He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. <sup>20</sup>No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup>fully convinced that God was able to do what he had promised.

<sup>10</sup>Dan3:27; <sup>27</sup>And the satraps, the prefects, the governors, and the king's counselors gathered together and saw that the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their cloaks were not harmed, and no smell of fire had come upon them.

**4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;<sup>11</sup> and that not by a bare permission, which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth,<sup>12</sup> in a manifold dispensation to his most holy ends;<sup>13</sup> yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.<sup>14</sup>**

<sup>11</sup>Rom11:32-34;2Sam24:1;1Chron21:1;<sup>12</sup>2Kings19:28;Ps76:10;<sup>13</sup>Gen50:20;Isa10:6,7,12;<sup>14</sup>Ps50:21;1John2:16;

<sup>11</sup>Rom11:32-34; <sup>32</sup>For God has consigned all to disobedience, that he may have mercy on all. <sup>33</sup>Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! <sup>34</sup>"For who has known the mind of the Lord, or who has been his counselor?" 2Sam24:1; <sup>1</sup>Again the anger of the LORD was kindled against Israel, and he incited David against them, saying, "Go, number Israel and Judah." 1Chron21:1; <sup>1</sup>Then Satan stood against Israel and incited David to number Israel

<sup>12</sup>2Kings19:28; <sup>28</sup>Because you have raged against me and your complacency has come into my ears, I will put my hook in your nose and my bit in your mouth, and I will turn you back on the way by which you came. Ps76:10; <sup>10</sup>Surely the wrath of man shall praise you; the remnant of wrath you will put on like a belt.

<sup>13</sup>Gen50:20; <sup>20</sup>As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. Isa10:6,7,12; <sup>6</sup>Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets. <sup>7</sup>But he does not so intend, and his heart does not so think; but it is in his heart to destroy, and to cut off nations not a few; <sup>12</sup>When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes.

<sup>14</sup>Ps50:21<sup>21</sup>These things you have done, and I have been silent; you thought that I was one like yourself. But now I rebuke you and lay the charge before you. 1John2:16<sup>16</sup>For all that is in the world— the desires of the flesh and the desires of the eyes and pride in possessions— is not from the Father but is from the world.

**5 The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.<sup>15</sup> So that whatsoever befalls any of his elect is by his appointment, for his glory, and their good.<sup>16</sup>**  
<sup>15</sup>2Chron32:25,26,31;2Cor12:7-9;<sup>16</sup>Rom8:28;

<sup>15</sup>2Chron32:25,26,31; <sup>25</sup>But Hezekiah did not make return according to the benefit done to him, for his heart was proud. Therefore wrath came upon him and Judah and Jerusalem.  
<sup>26</sup>But Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.  
<sup>31</sup>And so in the matter of the envoys of the princes of Babylon, who had been sent to him to inquire about the sign that had been done in the land, God left him to himself, in order to test him and to know all that was in his heart. 2Cor12:7-9; <sup>7</sup>So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. <sup>8</sup>Three times I pleaded with the Lord about this, that it should leave me. <sup>9</sup>But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.

<sup>16</sup>Rom8:28; <sup>28</sup>And we know that for those who love God all things work together for good, for those who are called according to his purpose.

**6 As for those wicked and ungodly men whom God, as a righteous judge, for former sin doth blind and harden;<sup>17</sup> from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding, and wrought upon in their hearts;<sup>18</sup> but sometimes also withdraweth the gifts which they had,<sup>19</sup> and exposeth them to such objects as their corruption makes occasion of sin;<sup>20</sup> and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,<sup>21</sup> whereby it comes to pass that they harden themselves even under those means which God useth for the softening of others.<sup>22</sup>**

<sup>17</sup>Rom1:24-26,28;11:7,8;<sup>18</sup>Deut29:4;<sup>19</sup>Matt13:12;<sup>20</sup>Deut2:30;2Kings8:12,13;

<sup>21</sup>Ps81:11,12;2Thess2:10-12;<sup>22</sup>Exod8:15,32;Isa6:9,10;1Pet2:7,8;

<sup>17</sup>Rom1:24-26,28;11:7,8; <sup>24</sup>Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup>because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. <sup>26</sup>For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; <sup>28</sup>And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. <sup>7</sup>What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, <sup>8</sup>as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."

<sup>18</sup>Deut29:4; <sup>4</sup>But to this day the LORD has not given you a heart to understand or eyes to see or ears to hear.

<sup>19</sup>Matt13:12; <sup>12</sup>For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken

<sup>20</sup>Deut2:30; <sup>30</sup>But Sihon the king of Heshbon would not let us pass by him, for the LORD your God hardened his spirit and made his heart obstinate, that he might give him into your hand, as he is this day. 2Kings8:12,13; <sup>12</sup>And Hazael said, "Why does my lord weep?" He answered, "Because I know the evil that you will do to the people of Israel. You will set on fire their fortresses, and you will kill their young men with the sword and dash in pieces their little ones and rip open their pregnant women." <sup>13</sup>And Hazael said, "What is your servant, who is but a dog, that he should do this great thing?" Elisha answered, "The LORD has shown me that you are to be king over Syria."

<sup>21</sup>Ps81:11,12; <sup>11</sup>"But my people did not listen to my voice; Israel would not submit to me. <sup>12</sup>So I gave them over to their stubborn hearts, to follow their own counsels. 2Thess2:10-12; <sup>10</sup>and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. <sup>11</sup>Therefore God sends them a strong delusion, so that they may believe what is false, <sup>12</sup>in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

<sup>22</sup>Exod8:15,32; <sup>15</sup>But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said. <sup>32</sup>But Pharaoh hardened his heart this time also, and did not let the people go. Isa6:9,10; <sup>9</sup>And he said, "Go, and say to this people: "Keep on hearing, but do not understand; keep on seeing, but do not perceive <sup>10</sup>Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed." 1Pet2:7,8; <sup>7</sup>So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone," <sup>8</sup>and "A stone of stumbling, and a rock of offense." They stumble because they disobey the word, as they were destined to do.

**7 As the providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his church, and disposeth of all things to the good thereof.**<sup>23</sup>

<sup>23</sup>1Tim4:10; Amos9:8,9; Isa43:3-5;

<sup>23</sup>1Tim4:10 <sup>10</sup>For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. Amos9:8,9; <sup>8</sup>Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from the surface of the ground, except that I will not utterly destroy the house of Jacob," declares the LORD. <sup>9</sup>"For behold, I will command, and shake the house of Israel among all the nations as one shakes with a sieve, but no pebble shall fall to the earth. Isa43:3-5; <sup>3</sup>For I am the LORD your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Cush and Seba in exchange for you. <sup>4</sup>Because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life. <sup>5</sup>Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you.

CHAPTER 6  
OF THE FALL OF MAN, OF SIN,  
AND OF THE PUNISHMENT THEREOF

**1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,<sup>1</sup> yet he did not long abide in this honor; Satan using the subtlety of the serpent to seduce Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,<sup>2</sup> which God was pleased, according to his wise and holy counsel to permit, having purposed to order it to his own glory.**

<sup>1</sup>Gen 2:16,17;<sup>2</sup>Gen3:12,13;2Cor11:3;

<sup>1</sup>Gen 2:16,17; <sup>16</sup>And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, <sup>17</sup>but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

<sup>2</sup>Gen3:12,13; <sup>12</sup>The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." <sup>13</sup>Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate." 2Cor11:3; <sup>3</sup>But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ

**2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all;<sup>3</sup> all becoming dead in sin,<sup>4</sup> and wholly defiled in all the faculties and parts of soul and body.<sup>5</sup>**

<sup>3</sup>Rom3:23;<sup>4</sup>Rom5:12;<sup>5</sup>Tit1:15;Gen6:5;Jer17:9;Rom3:10-19;

<sup>3</sup>Rom3:23; <sup>23</sup>for all have sinned and fall short of the glory of God,

<sup>4</sup>Rom5:12; <sup>12</sup>Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

<sup>5</sup>Tit1:15; <sup>15</sup>To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. Gen6:5; <sup>5</sup>The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. Jer17:9; <sup>9</sup>The heart is deceitful above all things, and desperately sick; who can understand it? Rom3:10-19; <sup>10</sup>as it is written: "None is righteous, no, not one; <sup>11</sup>no one understands; no one seeks for God. <sup>12</sup>All have turned aside; together they have become worthless; no one does good, not even one." <sup>13</sup>"Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." <sup>14</sup>"Their mouth is full of curses and bitterness." <sup>15</sup>"Their feet are swift to shed blood; <sup>16</sup>in their paths are ruin and misery, <sup>17</sup>and the way of peace they have not known." <sup>18</sup>"There is no fear of God before their eyes." <sup>19</sup>Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.

**3 They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,<sup>6</sup> being now conceived in sin,<sup>7</sup>**

and by nature children of wrath,<sup>8</sup> the servants of sin, the subjects of death,<sup>9</sup> and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.<sup>10</sup>

<sup>6</sup>Rom5:12-19; <sup>1</sup>Cor15:21,22,45,49; <sup>7</sup>Ps51:5; <sup>Job</sup>14:4; <sup>8</sup>Eph2:3; <sup>9</sup>Rom6:20; <sup>5</sup>:12;

<sup>10</sup>Heb2:14,15; <sup>1</sup>Thess1:10;

<sup>6</sup>Rom5:12-19; <sup>2</sup>Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— <sup>13</sup>for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup>Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. <sup>15</sup>But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup>And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. <sup>17</sup>For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. <sup>18</sup>Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup>For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. <sup>1</sup>Cor15:21,22,45,49; <sup>21</sup>For as by a man came death, by a man has come also the resurrection of the dead. <sup>22</sup>For as in Adam all die, so also in Christ shall all be made alive. <sup>45</sup>Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. <sup>49</sup>Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

<sup>7</sup>Ps51:5; <sup>5</sup>Behold, I was brought forth in iniquity, and in sin did my mother conceive me. <sup>Job</sup>14:4; <sup>4</sup>Who can bring a clean thing out of an unclean? There is not one.

<sup>8</sup>Eph2:3; <sup>3</sup>among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

<sup>9</sup>Rom6:20; <sup>5</sup>:12; <sup>20</sup>For when you were slaves of sin, you were free in regard to righteousness. <sup>12</sup>Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

<sup>10</sup>Heb2:14,15; <sup>14</sup>Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, <sup>15</sup>and deliver all those who through fear of death were subject to lifelong slavery. <sup>1</sup>Thess1:10; <sup>10</sup>and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

**4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,<sup>11</sup> do proceed all actual transgressions.<sup>12</sup>**

<sup>11</sup>Rom8:7; <sup>Col</sup>1:21; <sup>12</sup>James1:14,15; <sup>Matt</sup>15:19;

<sup>11</sup>Rom8:7; <sup>7</sup>For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. <sup>Col</sup>1:21; <sup>21</sup>And you, who once were alienated and hostile in mind, doing evil deeds,

<sup>12</sup>James1:14,15; <sup>14</sup>But each person is tempted when he is lured and enticed by his own desire. <sup>15</sup>Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. Matt15:19; <sup>19</sup>For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.

**5 This corruption of nature, during this life, doth remain in those that are regenerated;<sup>13</sup> and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.<sup>14</sup>**

<sup>13</sup>Rom7:18,23;Eccl7:20;1John1:8;<sup>14</sup>Rom7:23-25;Gal5:17;

<sup>13</sup>Rom7:18,23; <sup>18</sup>For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. <sup>23</sup>but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Eccl7:20; <sup>20</sup>Surely there is not a righteous man on earth who does good and never sins. 1John1:8; <sup>8</sup>If we say we have no sin, we deceive ourselves, and the truth is not in us.

<sup>14</sup>Rom7:23-25; <sup>23</sup>but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. <sup>24</sup>Wretched man that I am! Who will deliver me from this body of death? <sup>25</sup>Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. Gal5:17; <sup>17</sup>For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

## CHAPTER 7 OF GOD'S COVENANT

**1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.<sup>1</sup>**

<sup>1</sup>Luke 17:10;Job35:7,8;

<sup>1</sup>Luke 17:10; <sup>10</sup>So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.'" Job35:7,8; <sup>7</sup>If you are righteous, what do you give to him? Or what does he receive from your hand? <sup>8</sup>Your wickedness concerns a man like yourself, and your righteousness a son of man.

**2 Moreover, man having bought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,<sup>2</sup> wherein he freely offereth unto sinners life and salvation by Jesus Christ requiring of them faith in him, that they may be saved;<sup>3</sup> and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.<sup>4</sup>**

<sup>2</sup>Gen2:17;Gal3:10;Rom3:20,21;<sup>3</sup>Rom8:3;Mark16:15,16;John3:16;<sup>4</sup>Ezek36:26,27;John6:44,45;Ps110:3;

<sup>2</sup>Gen2:17; <sup>17</sup>but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Gal3:10; <sup>10</sup>For all who rely on works of the law

are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." Rom3:20,21; <sup>10</sup>For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." <sup>21</sup>But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

<sup>3</sup>Rom8:3; <sup>3</sup>For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, Mark16:15,16; <sup>15</sup>And he said to them, "Go into all the world and proclaim the gospel to the whole creation. <sup>16</sup>Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

John3:16; <sup>16</sup>"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

<sup>4</sup>Ezek36:26,27; <sup>26</sup>And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup>And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. John6:44,45;Ps110:3; <sup>44</sup>No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. <sup>45</sup>It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me- Ps110:3; <sup>3</sup>Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours.

**3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,<sup>5</sup> and afterward by farther steps, until the full discovery thereof was completed in the New Testament;<sup>6</sup> and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;<sup>7</sup> and it is alone by the grace of this covenant that all of the posterity of fallen Adam that ever were saved did obtain life and a blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.<sup>8</sup>**

<sup>5</sup>Gen3:15;<sup>6</sup>Heb1:1;<sup>7</sup>2Tim1:9;Tit1:2;<sup>8</sup>Heb11:6,13;Rom4:1,2;Acts4:12;John8:56;

<sup>5</sup>Gen3:15; <sup>15</sup>I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

<sup>6</sup>Heb1:1; <sup>1</sup>Long ago, at many times and in many ways, God spoke to our fathers by the prophets,

<sup>2</sup>Tim1:9;Tit1:2; <sup>9</sup> who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, Tit1:2; <sup>2</sup>in hope of eternal life, which God, who never lies, promised before the ages began

<sup>8</sup>Heb11:6,13; <sup>6</sup>And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. <sup>13</sup>These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. Rom4:1,2; <sup>1</sup>What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. Acts4:12; <sup>12</sup>And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." John8:56 <sup>56</sup> Your father Abraham rejoiced that he would see my day. He saw it and was glad."

## CHAPTER 8 OF CHRIST THE MEDIATOR

**1 It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;<sup>1</sup> the prophet,<sup>2</sup> priest,<sup>3</sup> and king;<sup>4</sup> head and savior of his church,<sup>5</sup> the heir of all things,<sup>6</sup> and judge of the world;<sup>7</sup> unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.<sup>8</sup>**

<sup>1</sup>Isa42:1; <sup>1</sup>Pet1:19,20; <sup>2</sup>Acts3:22; <sup>3</sup>Heb5:5,6; <sup>4</sup>Ps2:6; <sup>4</sup>Luke1:33; <sup>5</sup>Eph1:22,23; <sup>6</sup>Heb1:2; <sup>7</sup>Acts17:31; <sup>8</sup>Isa53:10; <sup>8</sup>John17:6; <sup>8</sup>Rom8:30;

<sup>1</sup>Isa42:1; <sup>1</sup>Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. <sup>1</sup>Pet1:19,20; <sup>19</sup>but with the precious blood of Christ, like that of a lamb without blemish or spot. <sup>20</sup>He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you

<sup>2</sup>Acts3:22; <sup>22</sup>Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.

<sup>3</sup>Heb5:5,6; <sup>5</sup>So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you"; <sup>6</sup>as he says also in another place, "You are a priest forever, after the order of Melchizedek."

<sup>4</sup>Ps2:6; <sup>6</sup>"As for me, I have set my King on Zion, my holy hill." <sup>4</sup>Luke1:33; <sup>33</sup>and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

<sup>5</sup>Eph1:22,23; <sup>22</sup>And he put all things under his feet and gave him as head over all things to the church, <sup>23</sup>which is his body, the fullness of him who fills all in all.

<sup>6</sup>Heb1:2; <sup>2</sup>but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

<sup>7</sup>Acts17:31; <sup>31</sup>because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."

<sup>8</sup>Isa53:10; <sup>10</sup>Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. John17:6; <sup>6</sup> "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.

Rom8:30; <sup>30</sup>And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified

**2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with him, who made the world, who upholdeth and governeth all things he hath made, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof,<sup>9</sup> yet without sin;<sup>10</sup> being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her, and the power of the Most High overshadowing her, and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the scriptures;<sup>11</sup> so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.<sup>12</sup>**

<sup>9</sup>John1:14;Gal4:4;<sup>10</sup>Rom8:3;Heb2:14,16,17;4:15;<sup>11</sup>Matt1:22,23;Luke1:27,31,35;<sup>12</sup>Rom9:5;1Tim2:5;

<sup>9</sup>John1:14; <sup>14</sup>And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. Gal4:4; <sup>4</sup>But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,

<sup>10</sup>Rom8:3; <sup>3</sup>For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, Heb2:14, <sup>14</sup>Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, <sup>16</sup>For surely it is not angels that he helps, but he helps the offspring of Abraham. <sup>17</sup>Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. Heb4:15; <sup>15</sup>For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

<sup>11</sup>Matt1:22,23; <sup>22</sup>All this took place to fulfill what the Lord had spoken by the prophet: <sup>23</sup>"Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel"(which means, God with us). Luke1:27,31,35; <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. <sup>31</sup>And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. <sup>35</sup>And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

<sup>12</sup>Rom9:5; <sup>5</sup>To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen. <sup>1</sup>Tim2:5; <sup>5</sup>For there is one God, and there is one mediator between God and men, the man Christ Jesus,

**3 The Lord Jesus, His human nature thus united to the divine, once in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,<sup>13</sup> having in Himself all the treasures of wisdom and knowledge;<sup>14</sup> in whom it pleased the Father that all fullness should dwell,<sup>15</sup> to the end that being holy, harmless, undefiled,<sup>16</sup> and full of grace and truth,<sup>17</sup> he might be thoroughly furnished to execute the office of a mediator and surety,<sup>18</sup> which office he took not upon himself, but was thereunto called his Father.<sup>19</sup> who also put all power and judgment in his hand, and gave Him commandment to exercise the same.<sup>20</sup>**

<sup>13</sup>Ps45:7; Acts10:38; John3:34; <sup>14</sup>Col2:3; <sup>15</sup>Col1:19; <sup>16</sup>Heb7:26; <sup>17</sup>John1:14; <sup>18</sup>Heb7:22; <sup>19</sup>Heb5:5; <sup>20</sup>John5:22,27; Matt28:18; Acts2:36;

<sup>13</sup>Ps45:7; <sup>7</sup>you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions; Acts10:38; <sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. John3:34; <sup>34</sup>For he whom God has sent utters the words of God, for he gives the Spirit without measure.

<sup>14</sup>Col2:3; <sup>3</sup>in whom are hidden all the treasures of wisdom and knowledge.

<sup>15</sup>Col1:19; <sup>19</sup>For in him all the fullness of God was pleased to dwell,

<sup>16</sup>Heb7:26; <sup>26</sup>For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.

<sup>17</sup>John1:14; <sup>14</sup>And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

<sup>18</sup>Heb7:22; <sup>22</sup>This makes Jesus the guarantor of a better covenant.

<sup>19</sup>Heb5:5; <sup>5</sup>So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you

<sup>20</sup>John5:22,27; <sup>22</sup>The Father judges no one, but has given all judgment to the Son, <sup>27</sup>And he has given him authority to execute judgment, because he is the Son of Man. Matt28:18; <sup>18</sup>And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Acts2:36 <sup>36</sup>Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

**4 This office the Lord Jesus did most willingly undertake,<sup>21</sup> which that he might discharge he was made under the law,<sup>22</sup> and did perfectly fulfill it, and underwent the punishment due to us, which we should have borne and suffered,<sup>23</sup> being made sin and a curse for us;<sup>24</sup> enduring most grievous sorrows in his soul, and most painful sufferings in his body;<sup>25</sup> was crucified, and died, and remained in the state of the dead, yet saw no corruption:<sup>26</sup> on the third day he arose from the dead<sup>27</sup> with the same body in which he**

suffered,<sup>28</sup> with which he also ascended into heaven,<sup>29</sup> and there sitteth at the right hand of his Father, making intercession,<sup>30</sup> and shall return to judge men and angels at the end of the world.<sup>31</sup>

<sup>21</sup>Ps40:7,8; Heb10:5-10; John10:18; <sup>22</sup>Gal4:4; Matt3:15; <sup>23</sup>Gal3:13; Isa53:6; 1Pet3:18;

<sup>24</sup>2Cor5:21; <sup>25</sup>Matt26:37,38; Luke22:44; Matt27:46; <sup>26</sup>Acts13:37; <sup>27</sup>1Cor15:3,4;

<sup>28</sup>John20:25,27; <sup>29</sup>Mark16:19; Acts1:9-11; <sup>30</sup>Rom8:34; Heb9:24; <sup>31</sup>Acts10:42; Rom14:9,10; Acts1:11; 2Pet2:4;

<sup>21</sup>Ps40:7,8; <sup>7</sup>Then I said, "Behold, I have come; in the scroll of the book it is written of me:<sup>8</sup>I delight to do your will, O my God; your law is within my heart." Heb10:5-10; <sup>5</sup>Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; <sup>6</sup>in burnt offerings and sin offerings you have taken no pleasure. <sup>7</sup>Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" <sup>8</sup>When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), <sup>9</sup>then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. <sup>10</sup>And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. John10:18; <sup>18</sup>No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

<sup>22</sup>Gal4:4; <sup>4</sup>But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, Matt3:15; <sup>15</sup>But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented.

<sup>23</sup>Gal3:13; <sup>13</sup>Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—Isa53:6; <sup>6</sup>All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all. 1Pet3:18; <sup>18</sup>For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,

<sup>24</sup>2Cor5:21; <sup>21</sup>For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

<sup>25</sup>Matt26:37,38; <sup>37</sup>And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. <sup>38</sup>Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." Luke22:44; <sup>44</sup>And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. Matt27:46; <sup>46</sup>And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"

<sup>26</sup>Acts13:37; <sup>37</sup>but he whom God raised up did not see corruption.

<sup>27</sup>1Cor15:3,4; <sup>3</sup>For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, <sup>4</sup>that he was buried, that he was raised on the third day in accordance with the Scriptures,

<sup>28</sup>John20:25,27; <sup>25</sup>So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe." <sup>27</sup>Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe."

<sup>29</sup>Mark16:19; <sup>19</sup>So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. Acts1:9-11; <sup>9</sup>And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. <sup>10</sup>And while they were gazing into heaven as he went, behold, two men stood by them in white robes, <sup>11</sup>and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

<sup>30</sup>Rom8:34; <sup>34</sup>Who is to condemn? Christ Jesus is the one who died—more than that, who was raised— who is at the right hand of God, who indeed is interceding for us. Heb9:24; <sup>24</sup>For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

<sup>31</sup>Acts10:42; <sup>42</sup>And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. Rom14:9,10; <sup>9</sup>For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. <sup>10</sup>Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; Acts1:11; <sup>11</sup>and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." 2Pet2:4; <sup>4</sup>For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment;

**5 The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,<sup>32</sup> procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.<sup>33</sup>**

<sup>32</sup>Heb9:14;10:14;Rom3:25,26;<sup>33</sup>John17:2;Heb9:15;

<sup>32</sup>Heb9:14;10:14 <sup>14</sup>how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. <sup>14</sup>For by a single offering he has perfected for all time those who are being sanctified. Rom3:25,26; <sup>25</sup>whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup>It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

<sup>33</sup>John17:2; <sup>2</sup>since you have given him authority over all flesh, to give eternal life to all whom you have given him. Heb9:15; <sup>15</sup>Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

**6 Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed of the woman which should bruise the serpent's head;<sup>34</sup> and the Lamb slain from the foundation of the world,<sup>35</sup> being the same yesterday, and today, and forever.<sup>36</sup>**

<sup>34</sup>1Cor4:10;Heb4:2;1Pet1:10,11;<sup>35</sup>Rev13:8;<sup>36</sup>Heb13:8;

<sup>34</sup>1Cor4:10; <sup>10</sup>We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. Heb4:2; <sup>2</sup>For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. 1Pet1:10,11; <sup>10</sup>Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, <sup>11</sup>inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

<sup>35</sup>Rev13:8; <sup>8</sup>and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.

<sup>36</sup>Heb13:8 <sup>8</sup>Jesus Christ is the same yesterday and today and forever.

**7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in scripture, attributed to the person denominated by the other nature.<sup>37</sup>**

<sup>37</sup>John3:13;Acts20:28;

<sup>37</sup>John3:13; <sup>13</sup>No one has ascended into heaven except he who descended from heaven, the Son of Man. Acts20:28; <sup>28</sup>Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

**8 To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same, making intercession for them;<sup>38</sup> uniting them to himself by his Spirit, revealing unto them, in and by the Word, the mystery of salvation, persuading them to believe and obey,<sup>39</sup> governing their hearts by his Word and Spirit,<sup>40</sup> and overcoming all their enemies by his almighty power and wisdom,<sup>41</sup> in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.<sup>42</sup>**

<sup>38</sup>John6:37;10:15,16;17:9;Rom5:10;<sup>39</sup>John17:6;Eph1:9;1John5:20;<sup>40</sup>Rom8:9,14;

<sup>41</sup>Ps110:1;1Cor15:25,26;<sup>42</sup>John3:8;Eph1:8;

<sup>38</sup>John6:37; <sup>37</sup>All that the Father gives me will come to me, and whoever comes to me I will never cast out. 10:15,16;17:9; <sup>15</sup>just as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup>And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. <sup>9</sup>I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. Rom5:10; <sup>10</sup>For if while we were enemies we were reconciled to God

by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

<sup>39</sup>John17:6; <sup>6</sup>"I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Eph1:9; <sup>9</sup> making known to us the mystery of his will, according to his purpose, which he set forth in Christ 1John5:20; <sup>20</sup>And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.

<sup>40</sup>Rom8:9,14; <sup>9</sup>You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>14</sup>For all who are led by the Spirit of God are sons of God.

<sup>41</sup>Ps110:1; <sup>1</sup>The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." 1Cor15:25,26; <sup>25</sup>For he must reign until he has put all his enemies under his feet. <sup>26</sup>The last enemy to be destroyed is death.

<sup>42</sup>John3:8; <sup>8</sup>The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Eph1:8; <sup>8</sup>which he lavished upon us, in all wisdom and insight

**9 This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from him to any other.**<sup>43</sup>

<sup>43</sup>1Tim2:5;

<sup>43</sup>1Tim2:5; <sup>5</sup>For there is one God, and there is one mediator between God and men, the man Christ Jesus,

**10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;<sup>44</sup> and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;<sup>45</sup> and in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.**<sup>46</sup>

<sup>44</sup>John1:18; <sup>45</sup>Col1:21; Gal5:17; <sup>46</sup>John16:8; Ps110:3; Luke1:74,75;

<sup>44</sup>John1:18; <sup>18</sup>No one has ever seen God; the only God, who is at the Father's side, he has made him known.

<sup>45</sup>Col1:21; <sup>21</sup>And you, who once were alienated and hostile in mind, doing evil deeds, Gal5:17; <sup>17</sup>For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

<sup>46</sup>John16:8; <sup>8</sup>And when he comes, he will convict the world concerning sin and righteousness and judgment: Ps110:3; <sup>3</sup>Your people will offer themselves freely on the day

*of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. Luke1:74,75; <sup>74</sup>that we, being delivered from the hand of our enemies, might serve him without fear, <sup>75</sup>in holiness and righteousness before him all our days.*

## CHAPTER 9 Of Free Will

**1 God hath indued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.<sup>1</sup>**

<sup>1</sup>Matt17:12; James1:14; Deut30:19;

*<sup>1</sup>Matt17:12; <sup>2</sup>But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands." James1:14; <sup>14</sup>But each person is tempted when he is lured and enticed by his own desire. Deut30:19 <sup>19</sup>I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live,*

**2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God, <sup>2</sup>but yet was mutable so that he might fall from it.<sup>3</sup>**

<sup>2</sup>Eccl7:29; <sup>3</sup>Gen3:6;

*<sup>2</sup>Eccl7:29 <sup>29</sup>See, this alone I found, that God made man upright, but they have sought out many schemes.*

*<sup>3</sup>Gen3:6; <sup>6</sup>So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.*

**3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;<sup>4</sup> so as a natural man, being altogether averse from that good, and dead in sin,<sup>5</sup> is not able by his own strength to convert himself, or so prepare himself thereunto.<sup>6</sup>**

<sup>4</sup>Rom5:6; 8:7; <sup>5</sup>Eph2:1,5; <sup>6</sup>Tit3:3-5; John6:44;

*<sup>4</sup>Rom5:6; 8:7; <sup>6</sup>For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup>For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.*

*<sup>5</sup>Eph2:1,5; <sup>1</sup>And you were dead in the trespasses and sins <sup>1</sup>And you hath he quickened, who were dead in trespasses and sins; <sup>5</sup>even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved—*

*<sup>6</sup>Tit3:3-5; <sup>3</sup>For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. <sup>4</sup>But when the goodness and loving kindness of God our Savior appeared, <sup>5</sup>he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, John6:44; <sup>44</sup>No one*

*can come to me unless the Father who sent me draws him. And I will raise him up on the last day.*

**4 When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,<sup>7</sup> and by his grace alone enables him freely to will and to do that which is spiritually good;<sup>8</sup> yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will that which is good, but doth also will that which is evil.<sup>9</sup>**

<sup>7</sup>Col1:13; John8:36; <sup>8</sup>Phil2:13; <sup>9</sup>Rom7:15,18,19,21,23;

<sup>7</sup>Col1:13; <sup>13</sup>He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son John8:36; <sup>36</sup>So if the Son sets you free, you will be free indeed.

<sup>8</sup>Phil2:13; <sup>13</sup>for it is God who works in you, both to will and to work for his good pleasure.

<sup>9</sup>Rom7:15,18,19,21,23; <sup>15</sup>For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. <sup>18</sup>For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. <sup>19</sup>For I do not do the good I want, but the evil I do not want is what I keep on doing. <sup>21</sup>So I find it to be a law that when I want to do right, evil lies close at hand. <sup>23</sup>but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.

**5 This will of man is made perfectly and immutably free to good alone in the state of glory only.<sup>10</sup>**

<sup>10</sup>Eph4:13;

<sup>10</sup>Eph4:13; <sup>13</sup>until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,

## CHAPTER 10 Of Effectual Calling

**1 Those whom God hath predestinated unto life, he is pleased in his appointed and accepted time, effectually to call,<sup>1</sup> by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;<sup>2</sup> enlightening their minds spiritually and savingly to understand the things of God;<sup>3</sup> taking away their heart of stone, and giving unto them an heart of flesh;<sup>4</sup> renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;<sup>5</sup> yet so as they come most freely, being made willing by his grace.<sup>6</sup>**

<sup>1</sup>Rom8:30;11:7; Eph1:10,11; 2Thess2:13,14; <sup>2</sup>Eph2:1-6; <sup>3</sup>Acts26:18; Eph1:17,18;

<sup>4</sup>Ezek36:26; <sup>5</sup>Deut30:6; Ezek36:27; Eph1:19; <sup>6</sup>Ps110:3; Song1:4;

<sup>1</sup>Rom8:30;11:7; <sup>30</sup>And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. Rom11:7 <sup>7</sup>What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, Eph1:10,11; <sup>10</sup>as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. <sup>11</sup>In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,

*2Thess2:13,14; <sup>13</sup>But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth. <sup>14</sup>To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.*

*<sup>2</sup>Eph2:1-6; And you were dead in the trespasses and sins <sup>2</sup>in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— <sup>3</sup>among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. <sup>4</sup>But God, being rich in mercy, because of the great love with which he loved us, <sup>5</sup>even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved— <sup>6</sup>and raised us up with him and seated us with him in the heavenly places in Christ Jesus,*

*<sup>3</sup>Acts26:18; <sup>18</sup>to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.' Eph1:17,18; <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, <sup>18</sup>having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,*

*<sup>4</sup>Ezek36:26; <sup>26</sup>And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.*

*<sup>5</sup>Deut30:6; <sup>6</sup>And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live. Ezek36:27; <sup>27</sup>And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. Eph1:19; <sup>19</sup>and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might*

*<sup>6</sup>Ps110:3; <sup>3</sup>Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. Song1:4; <sup>4</sup>Draw me after you; let us run. The king has brought me into his chambers. Others We will exult and rejoice in you; we will extol your love more than wine; rightly do they love you.*

**2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature coworking with his special grace,<sup>7</sup> the creature being wholly passive therein, being dead in sins and 7 trespasses, until being quickened and renewed by the Holy Spirit;<sup>8</sup> he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.<sup>9</sup>**

*<sup>7</sup>2Tim1:9;Eph2:8;<sup>8</sup>1Cor2:14;Eph2:5;John5:25;<sup>9</sup>Eph1:19,20;*

*<sup>7</sup>2Tim1:9; <sup>9</sup>who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began. Eph2:8; For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,*

<sup>8</sup>1Cor2:14; <sup>14</sup>The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. Eph2:5; <sup>5</sup>even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved— John5:25; <sup>25</sup>"Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.

<sup>9</sup>Eph1:19,20; <sup>19</sup>and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might <sup>20</sup>that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

**3 Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;<sup>10</sup> who worketh when, and where, and how he pleaseth;<sup>11</sup> so also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.**

<sup>10</sup>John3:3,5,6; <sup>11</sup>John3:8;

<sup>10</sup>John3:3,5,6; <sup>3</sup>Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." <sup>5</sup>Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup>That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

<sup>11</sup>John3:8; The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

**4 Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,<sup>12</sup> yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:<sup>13</sup> much less can men that receive not the Christian religion be saved, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.<sup>14</sup>**

<sup>12</sup>Matt22:14;13:20,21;Heb6:4,5;<sup>13</sup>John6:44,45,65;1John2:24,25;<sup>14</sup>Acts4:12; John4:22;17:3;

<sup>12</sup>Matt22:14;13:20,21; <sup>14</sup>For many are called, but few are chosen." <sup>20</sup>As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, <sup>21</sup>yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. Heb6:4,5; <sup>4</sup>For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, <sup>5</sup>and have tasted the goodness of the word of God and the powers of the age to come,

<sup>13</sup>John6:44,45,65; <sup>44</sup>No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. <sup>45</sup>It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me— <sup>65</sup>And he said, "This is why I told you that no one can come to me unless it is granted him by the Father." 1John2:24,25; <sup>24</sup>Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup>And this is the promise that he made to us— eternal life.

<sup>14</sup>Acts4:12; <sup>12</sup>And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." John4:22;17:3; <sup>22</sup>You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>3</sup>And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.

## CHAPTER 11 Of Justification

**1 Those whom God effectually calleth, he also freely justifieth,<sup>1</sup> not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;<sup>2</sup> not for anything wrought in them, or done by them, but for Christ's sake alone;<sup>3</sup> not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness,<sup>4</sup> they receiving and resting on him and his righteousness by faith, which faith they have not of themselves; it is the gift of God.<sup>5</sup>**

<sup>1</sup>Rom3:24;8:30;<sup>2</sup>Rom4:5-8;Eph1:7;<sup>3</sup>1Cor1:30,31;Rom5:17-19;<sup>4</sup>Phil3:8,9;Eph2:8-10;<sup>5</sup>John1:12;Rom5:17;

<sup>1</sup>Rom3:24; <sup>24</sup>and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 8:30; <sup>30</sup>And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

<sup>2</sup>Rom4:5-8; <sup>5</sup>And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup>just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: <sup>7</sup>"Blessed are those whose lawless deeds are forgiven, and whose sins are covered; <sup>8</sup>blessed is the man against whom the Lord will not count his sin." Eph1:7; <sup>7</sup>In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

<sup>3</sup>1Cor1:30,31<sup>30</sup>And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, <sup>31</sup>so that, as it is written, "Let the one who boasts, boast in the Lord." Rom5:17-19; <sup>17</sup>For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

<sup>18</sup>Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup>For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

<sup>4</sup>Phil3:8,9; <sup>8</sup>Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ <sup>9</sup>and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— Eph2:8-10; <sup>8</sup>For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, <sup>9</sup>not a result of works, so that no one may boast. <sup>10</sup>For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

<sup>5</sup>John1:12; <sup>12</sup>But to all who did receive him, who believed in his name, he gave the right to become children of God, Rom5:17; <sup>17</sup>For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

**2 Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;<sup>6</sup> yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.<sup>7</sup>**

<sup>6</sup>Rom3:28; <sup>7</sup>Gal5:6; James2:17,22,26;

<sup>6</sup>Rom3:28; <sup>28</sup>For we hold that one is justified by faith apart from works of the law.

<sup>7</sup>Gal5:6; <sup>6</sup>For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love. James2:17,22,26 <sup>17</sup>So also faith by itself, if it does not have works, is dead. <sup>22</sup>You see that faith was active along with his works, and faith was completed by his works; <sup>26</sup>For as the body apart from the spirit is dead, so also faith apart from works is dead.

**3 Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;<sup>8</sup> yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them,<sup>9</sup> their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.<sup>10</sup>**

<sup>8</sup>Heb10:14; 1Pet1:18,19; Isa53:5,6; <sup>9</sup>Rom8:32; 2Cor5:21; <sup>10</sup>Rom3:26; Eph1:6,7; 2:7;

<sup>8</sup>Heb10:14; <sup>14</sup>For by a single offering he has perfected for all time those who are being sanctified. 1Pet1:18,19; <sup>18</sup>knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, <sup>19</sup>but with the precious blood of Christ, like that of a lamb without blemish or spot. Isa53:5,6; <sup>5</sup>But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

<sup>9</sup>Rom8:32; <sup>32</sup>He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 2Cor5:21; <sup>21</sup>For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

<sup>10</sup>Rom3:26; <sup>26</sup>It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. Eph1:6,7; <sup>6</sup>to the praise of his glorious grace, with which he has blessed us in the Beloved. <sup>7</sup>In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 2:7; <sup>7</sup>so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

**4 God did from all eternity decree to justify all the elect,<sup>11</sup> and Christ did in the fullness of time die for their sins, and rise again for their justification;<sup>12</sup> nevertheless, they are not justified personally, until the Holy Spirit doth in due time actually apply Christ unto them.<sup>13</sup>**

<sup>11</sup>Gal3:8; 1Pet1:2; 1Tim2:6; <sup>12</sup>Rom4:25; <sup>13</sup>Col1:21,22; Tit3:4-7;

<sup>11</sup>Gal3:8; <sup>8</sup>And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." 1Pet1:2; <sup>2</sup>according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you. 1Tim2:6; <sup>6</sup>who gave himself as a ransom for all, which is the testimony given at the proper time.

<sup>12</sup>Rom4:25; <sup>25</sup>who was delivered up for our trespasses and raised for our justification.

<sup>13</sup>Col1:21,22; <sup>21</sup>And you, who once were alienated and hostile in mind, doing evil deeds, <sup>22</sup>he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, Tit3:4-7; <sup>4</sup>But when the goodness and loving kindness of God our Savior appeared, <sup>5</sup>he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, <sup>6</sup>whom he poured out on us richly through Jesus Christ our Savior, <sup>7</sup>so that being justified by his grace we might become heirs according to the hope of eternal life.

**5 God doth continue to forgive the sins of those that are justified,<sup>14</sup> and although they can never fall from the state of justification,<sup>15</sup> yet they may, by their sins, fall under God's fatherly displeasure;<sup>16</sup> and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.<sup>17</sup>**

<sup>14</sup>Matt6:12; 1John1:7,9; <sup>15</sup>John10:28; <sup>16</sup>Ps89:31-33; <sup>17</sup>Ps32:5; Ps51; Matt26:75;

<sup>14</sup>Matt6:12; <sup>12</sup>and forgive us our debts, as we also have forgiven our debtors. 1John1:7,9; <sup>7</sup>But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. <sup>9</sup>If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

<sup>15</sup>John10:28; <sup>28</sup>I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

<sup>16</sup>Ps89:31-33; <sup>31</sup>if they violate my statutes and do not keep my commandments, <sup>32</sup>then I will punish their transgression with the rod and their iniquity with stripes, <sup>33</sup>but I will not remove from him my steadfast love or be false to my faithfulness.

<sup>17</sup>Ps32:5; <sup>5</sup>I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin. Selah Ps51; <sup>1</sup>Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. <sup>2</sup>Wash me thoroughly from my iniquity, and cleanse me from my sin! <sup>3</sup>For I know my transgressions, and my sin is ever before me. <sup>4</sup>Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. <sup>5</sup>Behold, I was brought forth in

*iniquity, and in sin did my mother conceive me. <sup>6</sup>Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart. <sup>7</sup>Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. <sup>8</sup>Let me hear joy and gladness; let the bones that you have broken rejoice. <sup>9</sup>Hide your face from my sins, and blot out all my iniquities. <sup>10</sup>Create in me a clean heart, O God, and renew a right spirit within me. <sup>11</sup>Cast me not away from your presence, and take not your Holy Spirit from me. <sup>12</sup>Restore to me the joy of your salvation, and uphold me with a willing spirit. <sup>13</sup>Then I will teach transgressors your ways, and sinners will return to you. <sup>14</sup>Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness. <sup>15</sup>O Lord, open my lips, and my mouth will declare your praise. <sup>16</sup>For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. <sup>17</sup>The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise. <sup>18</sup>Do good to Zion in your good pleasure; build up the walls of Jerusalem; <sup>19</sup>then will you delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on your altar. Matt26:75; <sup>75</sup>And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.*

**6 The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.<sup>18</sup>**

<sup>18</sup>Gal3:9;Rom4:22-24;

<sup>18</sup>Gal3:9; <sup>9</sup>So then, those who are of faith are blessed along with Abraham, the man of faith. Rom4:22-24; <sup>22</sup>That is why his faith was "counted to him as righteousness." <sup>23</sup>But the words "it was counted to him" were not written for his sake alone, <sup>24</sup>but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord,

## CHAPTER 12 Of Adoption

**1 All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,<sup>1</sup> by which they are taken into the number, and enjoy the liberties and privileges of children of God,<sup>2</sup> have his name put upon them,<sup>3</sup> receive the spirit of adoption,<sup>4</sup> have access to the throne of grace with boldness, are enabled to cry Abba, Father,<sup>5</sup> are pitied,<sup>6</sup> protected,<sup>7</sup> provided for,<sup>8</sup> and chastened by him as by a Father,<sup>9</sup> yet never cast off,<sup>10</sup> but sealed to the day of redemption,<sup>11</sup> and inherit the promises as heirs of everlasting salvation.<sup>12</sup>**

<sup>1</sup>Eph1:5;Gal4:4,5;<sup>2</sup>John1:12;Rom8:17;<sup>3</sup>2Cor6:18;Rev3:12;<sup>4</sup>Rom8:15;<sup>5</sup>Gal4:6;Eph2:18;<sup>6</sup>Ps 103:13;<sup>7</sup>Prov14:26;<sup>8</sup>1Pet5:7;<sup>9</sup>Heb12:6;<sup>10</sup>Isa54:8,9;Lam3:31;<sup>11</sup>Eph4:30;<sup>12</sup>Heb1:14;6:12;

<sup>1</sup>Eph1:5; <sup>5</sup>he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, Gal4:4,5; <sup>4</sup>But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup>to redeem those who were under the law, so that we might receive adoption as sons.

<sup>2</sup>John1:12; <sup>12</sup>But to all who did receive him, who believed in his name, he gave the right to become children of God, Rom8:17; <sup>17</sup>and if children, then heirs—heirs of God and fellow

heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

<sup>3</sup>2Cor6:18; <sup>18</sup>and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty." Rev3:12; <sup>12</sup>The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

<sup>4</sup>Rom8:15; <sup>15</sup>For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"

<sup>5</sup>Gal4:6; <sup>6</sup>And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" Eph2:18; <sup>18</sup>For through him we both have access in one Spirit to the Father.

<sup>6</sup>Ps103:13; <sup>13</sup>As a father shows compassion to his children, so the LORD shows compassion to those who fear him.

<sup>7</sup>Prov14:26; <sup>26</sup>In the fear of the LORD one has strong confidence, and his children will have a refuge.

<sup>8</sup>1Pet5:7; <sup>7</sup>casting all your anxieties on him, because he cares for you.

<sup>9</sup>Heb12:6; <sup>6</sup>For the Lord disciplines the one he loves, and chastises every son whom he receives."

<sup>10</sup>Isa54:8,9; <sup>8</sup> In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you," says the LORD, your Redeemer. <sup>9</sup>"This is like the days of Noah to me: as I swore that the waters of Noah should no more go over the earth, so I have sworn that I will not be angry with you, and will not rebuke you. Lam3:31; <sup>31</sup>For the Lord will not cast off forever,

<sup>11</sup>Eph4:30; <sup>30</sup>And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

<sup>12</sup>Heb1:14;6:12; <sup>14</sup>Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? <sup>12</sup>so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

### CHAPTER 13 Of Sanctification

**1** They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,<sup>1</sup> through the same virtue, by his Word and Spirit dwelling in them;<sup>2</sup> the dominion of the whole body of sin is destroyed,<sup>3</sup> and the several lusts thereof are more and more weakened and mortified,<sup>4</sup> and they more and

**more quickened and strengthened in all saving graces,<sup>5</sup> to the practice of all true holiness, without which no man shall see the Lord.<sup>6</sup>**

<sup>1</sup>Acts20:32; Rom6:5,6; <sup>2</sup>John17:17; Eph3:16-19; 1Thess5:21-23; <sup>3</sup>Rom6:14; <sup>4</sup>Gal5:24; <sup>5</sup>Col1:11; <sup>6</sup>2Cor7:1; Heb12:14;

<sup>1</sup>Acts20:32; <sup>32</sup>And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

Rom6:5,6; <sup>5</sup>For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. <sup>6</sup>We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

<sup>2</sup>John17:17; <sup>17</sup>Sanctify them in the truth; your word is truth. Eph3:16-19; <sup>16</sup>that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, <sup>17</sup>so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, <sup>18</sup>may have strength to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup>and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. 1Thess5:21-23; <sup>21</sup>but test everything; hold fast what is good. <sup>22</sup>Abstain from every form of evil. <sup>23</sup>Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.

<sup>3</sup>Rom6:14; <sup>14</sup>For sin will have no dominion over you, since you are not under law but under grace.

<sup>4</sup>Gal5:24; <sup>24</sup>And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

<sup>5</sup>Col1:11; <sup>11</sup>May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy,

<sup>6</sup>2Cor7:1; <sup>1</sup>Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God Heb12:14; <sup>14</sup>Strive for peace with everyone, and for the holiness without which no one will see the Lord.

**2 This sanctification is throughout, in the whole man,<sup>7</sup> yet imperfect in this life; there abideth still some remnants of corruption in every part,<sup>8</sup> whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.<sup>9</sup>**

<sup>7</sup>1Thess5:23; <sup>8</sup>Rom7:18,23; <sup>9</sup>Gal5:17; 1Pet2:11;

<sup>7</sup>1Thess5:23; <sup>23</sup>Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.

<sup>8</sup>Rom7:18,23; <sup>18</sup>For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. <sup>23</sup>but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.

<sup>9</sup>Gal5:17; <sup>17</sup>For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. 1Pet2:11; <sup>11</sup>Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.

**3 In which war, although the remaining corruption for a time may much prevail,<sup>10</sup> yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;<sup>11</sup> and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ, as Head and King, in his Word hath prescribed to them.<sup>12</sup>**

<sup>10</sup>Rom7:23; <sup>11</sup>Rom6:14; <sup>12</sup>Eph4:15,16; 2Cor3:18; 7:1;

<sup>10</sup> Rom7:23; <sup>23</sup>but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.

<sup>11</sup> Rom6:14; <sup>14</sup>For sin will have no dominion over you, since you are not under law but under grace.

<sup>12</sup> Eph4:15,16; <sup>15</sup>Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, <sup>16</sup>from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love. 2Cor3:18; 7:1; <sup>18</sup>And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. <sup>1</sup>Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

## CHAPTER 14 Of Saving Faith

**1 The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts,<sup>1</sup> and is ordinarily wrought by the ministry of the Word;<sup>2</sup> by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.<sup>3</sup>**

<sup>1</sup>2Cor4:13; Eph2:8; <sup>2</sup>Rom10:14,17; <sup>3</sup>Luke17:5; 1Pet2:2; Acts20:32;

<sup>1</sup>2Cor4:13; <sup>13</sup>Since we have the same spirit of faith according to what has been written, "I believed, and so I spoke," we also believe, and so we also speak, Eph2:8; <sup>8</sup>For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,

<sup>2</sup>Rom10:14,17; <sup>14</sup>How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? <sup>17</sup>So faith comes from hearing, and hearing through the word of Christ.

<sup>3</sup>Luke17:5; <sup>5</sup>The apostles said to the Lord, "Increase our faith!" 1Pet2:2; <sup>2</sup>Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation—

*Acts20:32; <sup>32</sup>And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.*

**2 By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God himself,<sup>4</sup> and also apprehendeth an excellency therein above all other writings and all things in the world,<sup>5</sup> as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth thus believed;<sup>6</sup> and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,<sup>7</sup> trembling at the threatenings,<sup>8</sup> and embracing the promises of God for this life and that which is to come;<sup>9</sup> but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.<sup>10</sup>**

<sup>4</sup>Acts24:14; <sup>5</sup>Ps19:7-10; 119:72; <sup>6</sup>2Tim1:12; <sup>7</sup>John15:14; <sup>8</sup>Isa66:2; <sup>9</sup>Heb11:13;

<sup>10</sup>John1:12; Acts16:31; Gal2:20; Acts15:11;

<sup>4</sup>Acts24:14; <sup>14</sup>*But this I confess to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets,*

<sup>5</sup>Ps19:7-10; <sup>7</sup>*The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; <sup>8</sup>the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; <sup>9</sup>the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. <sup>10</sup>More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. 119:72; <sup>72</sup>The law of your mouth is better to me than thousands of gold and silver pieces*

<sup>6</sup>2Tim1:12; <sup>12</sup>*which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me.*

<sup>7</sup>John15:14; <sup>14</sup>*You are my friends if you do what I command you.*

<sup>8</sup>Isa66:2; <sup>2</sup>*All these things my hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.*

<sup>9</sup>Heb11:13; <sup>13</sup>*These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth.*

<sup>10</sup>John1:12; <sup>12</sup>*But to all who did receive him, who believed in his name, he gave the right to become children of God, Acts16:31; <sup>31</sup>And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." Gal2:20; <sup>20</sup>I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. Acts15:11; <sup>11</sup>But we believe that we will be saved through the grace of the Lord Jesus, just as they will."*

**3 This faith, although it be different in degrees, and may be weak or strong,<sup>11</sup> yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;<sup>12</sup> and, therefore, though it may be many times assailed and weakened, yet it gets the victory,<sup>13</sup> growing up in many to the attainment of a full assurance through Christ,<sup>14</sup> who is both the author and finisher of our faith.<sup>15</sup>**

<sup>11</sup>Heb5:13,14; Matt6:30; Rom4:19,20; <sup>12</sup>2Pet1:1; <sup>13</sup>Eph6:16; 1John5:4,5; <sup>14</sup>Heb6:11,12; Col2:2; <sup>15</sup>Heb12:2;

<sup>11</sup>Heb5:13,14; <sup>13</sup>for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. <sup>14</sup>But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. Matt6:30; <sup>30</sup>But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Rom4:19,20; <sup>19</sup>He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. <sup>20</sup>No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,

<sup>12</sup>2Pet1:1; <sup>1</sup>Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:

<sup>13</sup>Eph6:16; <sup>16</sup>In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; 1John5:4,5; <sup>4</sup>For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world— our faith. <sup>5</sup>Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

<sup>14</sup>Heb6:11,12; <sup>11</sup>And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, <sup>12</sup>so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. Col2:2; <sup>2</sup>that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ,

<sup>15</sup>Heb12:2; <sup>2</sup>looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

## CHAPTER 15 Of Repentance unto Life and Salvation

**1 Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.<sup>1</sup>**

<sup>1</sup>Tit3:2-5;

<sup>1</sup>Tit3:2-5; <sup>2</sup> to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. <sup>3</sup>For we ourselves were once foolish, disobedient, led astray,

slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. <sup>4</sup>But when the goodness and loving kindness of God our Savior appeared, <sup>5</sup>he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

**2** Whereas there is none that doth good and sinneth not,<sup>2</sup> and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.<sup>3</sup>

<sup>2</sup>Eccl7:20;<sup>3</sup>Luke22:31,32;

<sup>2</sup>Eccl7:20; <sup>20</sup>Surely there is not a righteous man on earth who does good and never sins.

<sup>3</sup>Luke22:31,32; <sup>31</sup>"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, <sup>32</sup>but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."

**3** This saving repentance is an evangelical grace,<sup>4</sup> whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, destestation of it, and self-abhorrency,<sup>5</sup> praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.<sup>6</sup>

<sup>4</sup>Zech12:10;Acts11:18;<sup>5</sup>Ezek36:31;2Cor7:11;<sup>6</sup>Ps119:6,128;

<sup>4</sup>Zech12:10; <sup>10</sup>"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

Acts11:18; <sup>18</sup>When they heard these things they fell silent. And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to life."

<sup>5</sup>Ezek36:31; <sup>31</sup>Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations.

2Cor7:11; <sup>11</sup>For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter.

<sup>6</sup>Ps119:6,128; <sup>6</sup>Then I shall not be put to shame, having my eyes fixed on all your commandments. <sup>128</sup>Therefore I consider all your precepts to be right; I hate every false way.

**4** As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.<sup>7</sup>

<sup>7</sup>Luke19:8;1Tim1:13,15;

<sup>7</sup>Luke19:8; <sup>8</sup>And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold." 1Tim1:13,15; <sup>13</sup>though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, <sup>15</sup>The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.

**5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation,<sup>8</sup> yet there is no sin so great that it shall bring damnation on them that repent,<sup>9</sup> which makes the constant preaching of repentance necessary.**

<sup>8</sup>Rom6:23;<sup>9</sup>Isa1:16-18;55:7;

<sup>8</sup>Rom6:23; <sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

<sup>9</sup>Isa1:16-18;55:7; <sup>16</sup>Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, <sup>17</sup>learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause. <sup>18</sup>"Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. <sup>7</sup>let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon.

## CHAPTER 16 Of Good Works

**1 Good works are only such as God hath commanded in his holy Word,<sup>1</sup> and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.<sup>2</sup>**

<sup>1</sup>Mic6:8;Heb13:21;<sup>2</sup>Matt15:9;Isa29:13;

<sup>1</sup>Mic6:8; <sup>8</sup>He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? Heb13:21; <sup>21</sup> equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

<sup>2</sup>Matt15:9; <sup>9</sup>in vain do they worship me, teaching as doctrines the commandments of men." Isa29:13; <sup>13</sup>And the Lord said:"Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment taught by men,

**2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;<sup>3</sup> and by them believers manifest their thankfulness,<sup>4</sup> strengthen their assurance,<sup>5</sup> edify their brethren, adorn the profession of the gospel,<sup>6</sup> stop the mouths of the adversaries, and glorify God,<sup>7</sup> whose workmanship they are, created in Christ Jesus thereunto,<sup>8</sup> that having their fruit unto holiness they may have the end eternal life.<sup>9</sup>**

<sup>3</sup>James2:18,22;<sup>4</sup>Ps116:12,13;<sup>5</sup>1John2:3,5;2Pet1:5-11;<sup>6</sup>Matt5:16;  
<sup>7</sup>1Tim6:1;1Pet2:15;Phil1:11;<sup>8</sup>Eph2:10;<sup>9</sup>Rom6:22;

<sup>3</sup>James2:18,22; <sup>18</sup>But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. <sup>22</sup>You see that faith was active along with his works, and faith was completed by his works;

<sup>4</sup>Ps116:12,13; <sup>12</sup>What shall I render to the LORD for all his benefits to me? <sup>13</sup>I will lift up the cup of salvation and call on the name of the LORD,

<sup>5</sup>1John2:3,5; <sup>3</sup>And by this we know that we have come to know him, if we keep his commandments. <sup>5</sup>but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: 2Pet1:5-11; <sup>5</sup>For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, <sup>6</sup>and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, <sup>7</sup>and godliness with brotherly affection, and brotherly affection with love. <sup>8</sup>For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup>For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. <sup>10</sup>Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall. <sup>11</sup>For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>6</sup>Matt5:16; <sup>16</sup>In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

<sup>7</sup>1Tim6:1; <sup>1</sup>Let all who are under a yoke as slaves regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled. 1Pet2:15; <sup>15</sup>For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. Phil1:11; <sup>11</sup>filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

<sup>8</sup>Eph2:10; <sup>10</sup>For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

<sup>9</sup>Rom6:22; <sup>22</sup>But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.

**3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;<sup>10</sup> and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of his good pleasure;<sup>11</sup> yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.<sup>12</sup>**

<sup>10</sup>John15:4,5;<sup>11</sup>2Cor3:5;Phil2:13;<sup>12</sup>Phil2:12;Heb6:11,12;Isa64:7;

<sup>10</sup>John15:4,5; <sup>4</sup>Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. <sup>5</sup>I am the vine; you are the

branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

<sup>11</sup>2Cor3:5; <sup>5</sup>Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, Phil2:13; <sup>13</sup>for it is God who works in you, both to will and to work for his good pleasure.

<sup>12</sup>Phil2:12; <sup>12</sup>Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, Heb6:11,12; <sup>11</sup>And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, <sup>12</sup>so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. Isa64:7; <sup>7</sup>There is no one who calls upon your name, who rouses himself to take hold of you; for you have hidden your face from us, and have made us melt in the hand of our iniquities.

**4 They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.<sup>13</sup>**

<sup>13</sup>Job9:2,3;Gal5:17;Luke17:10;

<sup>13</sup>Job9:2,3; <sup>2</sup>"Truly I know that it is so: But how can a man be in the right before God? <sup>3</sup>If one wished to contend with him, one could not answer him once in a thousand times. Gal5:17; <sup>17</sup>For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. Luke17:10; <sup>10</sup>So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.'"

**5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;<sup>14</sup> but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his Spirit,<sup>15</sup> and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.<sup>16</sup>**

<sup>14</sup> Rom3:20;Eph2:8,9;Rom4:6; <sup>15</sup>Gal5:22,23; <sup>16</sup>Isa64:6;Ps143:2;

<sup>14</sup> Rom3:20; <sup>20</sup>For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. Eph2:8,9; <sup>8</sup>For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, <sup>9</sup>not a result of works, so that no one may boast.

<sup>15</sup>Gal5:22,23; <sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.

<sup>16</sup>Isa64:6; <sup>6</sup>We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. Ps143:2; <sup>2</sup>Enter not into judgment with your servant, for no one living is righteous before you.

**6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him;<sup>17</sup> not as though they were in this life wholly unblameable and unreprovable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accomplished with many weaknesses and imperfections.<sup>18</sup>**

<sup>17</sup>Eph1:6;1Pet2:5;<sup>18</sup>Matt25:21,23;Heb6:10;

<sup>17</sup>Eph1:6; <sup>6</sup>to the praise of his glorious grace, with which he has blessed us in the Beloved.1Pet2:5; <sup>5</sup>you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

<sup>18</sup> Matt25:21,23; <sup>21</sup>His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' <sup>23</sup>His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' Heb6:10; <sup>10</sup>For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

**7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;<sup>19</sup> yet because they proceed not from a heart purified by faith,<sup>20</sup> nor are done in a right manner according to the Word,<sup>21</sup> nor to a right end, the glory of God,<sup>22</sup> they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,<sup>23</sup> and yet their neglect of them is more sinful and displeasing to God.<sup>24</sup>**

<sup>19</sup>2Kings10:30;1Kings21:27,29;<sup>20</sup>Gen4:5;Heb11:4,6;<sup>21</sup>1Cor13:1;<sup>22</sup>Matt6:2,5;

<sup>23</sup>Amos5:21,22;Rom9:16;Tit3:5;<sup>24</sup>Job21:14,15;Mat25:41-43;

<sup>19</sup>2Kings10:30; <sup>30</sup>And the LORD said to Jehu, "Because you have done well in carrying out what is right in my eyes, and have done to the house of Ahab according to all that was in my heart, your sons of the fourth generation shall sit on the throne of Israel." 1Kings21:27,29; <sup>27</sup>And when Ahab heard those words, he tore his clothes and put sackcloth on his flesh and fasted and lay in sackcloth and went about dejectedly. <sup>29</sup>"Have you seen how Ahab has humbled himself before me? Because he has humbled himself before me, I will not bring the disaster in his days; but in his son's days I will bring the disaster upon his house."

<sup>20</sup>Gen4:5; <sup>5</sup>but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. Heb11:4,6; <sup>4</sup>By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. <sup>6</sup>And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

<sup>21</sup>1Cor13:1; <sup>1</sup>If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.

<sup>22</sup>Matt6:2,5; <sup>2</sup>"Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. <sup>5</sup>"And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.

<sup>23</sup> Amos5:21,22; <sup>21</sup> "I hate, I despise your feasts, and I take no delight in your solemn assemblies. <sup>22</sup>Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. Rom9:16; <sup>16</sup>So then it depends not on human will or exertion, but on God, who has mercy. Tit3:5; <sup>5</sup>he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

<sup>24</sup>Job21:14,15; <sup>14</sup>They say to God, 'Depart from us! We do not desire the knowledge of your ways. <sup>15</sup>What is the Almighty, that we should serve him? And what profit do we get if we pray to him?' Matt25:41-43; <sup>41</sup>"Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. <sup>42</sup>For I was hungry and you gave me no food, I was thirsty and you gave me no drink, <sup>43</sup>I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.'

## CHAPTER 17 Of the Perseverance of the Saints

**1** Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;<sup>1</sup> and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,<sup>2</sup> yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternity.<sup>3</sup>

<sup>1</sup>John10:28,29; Phil1:6; 2Tim2:19; 1John2:19; <sup>2</sup>Ps89:31,32; 1Cor11:32; <sup>3</sup>Mal3:6;

<sup>1</sup>John10:28,29; <sup>28</sup>I give them eternal life, and they will never perish, and no one will snatch them out of my hand. <sup>29</sup>My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Phil1:6; <sup>6</sup>And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. 2Tim2:19; <sup>19</sup>But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity." 1John2:19; <sup>19</sup>They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.

<sup>2</sup>Ps89:31,32; <sup>31</sup>if they violate my statutes and do not keep my commandments, <sup>32</sup>then I will punish their transgression with the rod and their iniquity with stripes, 1Cor11:32; <sup>32</sup>But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

<sup>3</sup>Mal3:6 <sup>6</sup>"For I the LORD do not change; therefore you, O children of Jacob, are not consumed.

**2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,<sup>4</sup> flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with him,<sup>5</sup> the oath of God,<sup>6</sup> the abiding of his Spirit, and the seed of God within them,<sup>7</sup> and the nature of the covenant of grace;<sup>8</sup> from all which ariseth also the certainty and infallibility thereof.**

<sup>4</sup>Rom8:30;9:11,16;<sup>5</sup>Rom5:9,10;John14:19;<sup>6</sup>Heb6:17,18;<sup>7</sup>1John3:9;<sup>8</sup>Jer32:40;

<sup>4</sup>Rom8:30; <sup>30</sup>And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. Rom9:11,16; <sup>11</sup>though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls—<sup>16</sup>So then it depends not on human will or exertion, but on God, who has mercy.

<sup>5</sup>Rom5:9,10; <sup>9</sup>Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. <sup>10</sup>For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. John14:19; <sup>19</sup>Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.

<sup>6</sup>Heb6:17,18; <sup>17</sup>So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, <sup>18</sup>so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.

<sup>7</sup>1John3:9; <sup>9</sup>No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God.

<sup>8</sup>Jer32:40; <sup>40</sup>I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me.

**3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein,<sup>9</sup> whereby they incur God's displeasure and grieve his Holy Spirit,<sup>10</sup> come to have their graces and comforts impaired,<sup>11</sup> have their hearts hardened, and their consciences wounded,<sup>12</sup> hurt and scandalize others, and bring temporal judgments upon themselves,<sup>13</sup> yet they shall renew their repentance and be preserved through faith in Christ Jesus to the end.<sup>14</sup>**

<sup>9</sup>Matt26:70,72,74;<sup>10</sup>Isa64:5,9;Eph4:30;<sup>11</sup>Ps51:10,12;<sup>12</sup>Ps32:3,4;<sup>13</sup>2Sam12:14;

<sup>14</sup>Luke22:32,61,62;

<sup>9</sup>Matt 26:70,72,74; <sup>70</sup>But he denied it before them all, saying, "I do not know what you mean." <sup>72</sup>And again he denied it with an oath: "I do not know the man." <sup>74</sup>Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed.

<sup>10</sup>Isa64:5,9; <sup>5</sup>You meet him who joyfully works righteousness, those who remember you in your ways. Behold, you were angry, and we sinned; in our sins we have been a long time, and shall we be saved? <sup>9</sup>Be not so terribly angry, O LORD, and remember not iniquity forever. Behold, please look, we are all your people. Eph4:30; <sup>30</sup>And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

<sup>11</sup>Ps51:10,12; <sup>10</sup>Create in me a clean heart, O God, and renew a right spirit within me.

<sup>12</sup>Restore to me the joy of your salvation, and uphold me with a willing spirit.

<sup>12</sup>Ps32:3,4; <sup>3</sup>For when I kept silent, my bones wasted away through my groaning all day long. <sup>4</sup>For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah

<sup>13</sup>2Sam12:14; <sup>14</sup>Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die."

<sup>14</sup>Luke22:32,61,62; <sup>32</sup>but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers." <sup>61</sup>And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times." <sup>62</sup>And he went out and wept bitterly.

## CHAPTER 18 Of the Assurance of Grace and Salvation

**1** Although temporary believers and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and in a state of salvation, which hope of theirs shall perish;<sup>1</sup> yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,<sup>2</sup> which hope shall never make them ashamed.<sup>3</sup>

<sup>1</sup>Job8:13,14;Matt7:22,23;<sup>2</sup>1John2:3;3:14,18,19,21,24;5:13;<sup>3</sup>Rom5:2,5;

<sup>1</sup>Job8:13,14; <sup>13</sup>Such are the paths of all who forget God; the hope of the godless shall perish. <sup>14</sup>His confidence is severed, and his trust is a spider's web. Matt7:22,23; <sup>22</sup>On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' <sup>23</sup>And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

<sup>2</sup>1John2:3;3:14,18,19,21,24;5:13; <sup>3</sup>And by this we know that we have come to know him, if we keep his commandments. <sup>14</sup>We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. <sup>18</sup>Little children, let us not

love in word or talk but in deed and in truth. <sup>19</sup>By this we shall know that we are of the truth and reassure our heart before him; <sup>21</sup>Beloved, if our heart does not condemn us, we have confidence before God; <sup>24</sup>Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us. <sup>13</sup>I write these things to you who believe in the name of the Son of God that you may know that you have eternal life.

<sup>3</sup>Rom5:2,5; <sup>2</sup>Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>5</sup>and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

**2 This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith<sup>4</sup> founded on the blood and righteousness of Christ revealed in the Gospel;<sup>5</sup> and also upon the inward evidence of those graces of the Spirit unto which promises are made,<sup>6</sup> and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;<sup>7</sup> and, as a fruit thereof, keeping the heart both humble and holy.<sup>8</sup>**

<sup>4</sup> Heb6:11,19;<sup>5</sup>Heb6:17,18;<sup>6</sup>2Pet1:4,5,10,11;<sup>7</sup>Rom8:15,16;<sup>8</sup>1John 3:1-3;

<sup>4</sup>Heb6:11,19; <sup>11</sup>And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, <sup>19</sup>We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain,

<sup>5</sup>Heb6:17,18; <sup>17</sup>So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, <sup>18</sup>so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.

<sup>6</sup>2Pet1:4,5,10,11; <sup>4</sup>by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. <sup>5</sup>For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, <sup>10</sup>Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall. <sup>11</sup>For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>7</sup>Rom8:15,16; <sup>15</sup>For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" <sup>16</sup>The Spirit himself bears witness with our spirit that we are children of God,

<sup>8</sup>1John3:1-3; <sup>1</sup>See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. <sup>2</sup>Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. <sup>3</sup>And everyone who thus hopes in him purifies himself as he is pure.

**3 This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it;<sup>9</sup> yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto:<sup>10</sup> and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;<sup>11</sup> – so far is it from inclining men to looseness.<sup>12</sup>**

<sup>9</sup>Isa50:10;Ps88;Ps77:1-12;<sup>10</sup>1John4:13;Heb6:11,12;<sup>11</sup>Rom5:1,2,5;14:17;Ps119:32;

<sup>12</sup>Rom6:1,2;Tit2:11,12,14;

<sup>9</sup>Isa50:10;<sup>10</sup>Who among you fears the LORD and obeys the voice of his servant? Let him who walks in darkness and has no light trust in the name of the LORD and rely on his God. Ps88; <sup>1</sup>O LORD, God of my salvation; I cry out day and night before you. <sup>2</sup>Let my prayer come before you; incline your ear to my cry! <sup>3</sup>For my soul is full of troubles, and my life draws near to Sheol. <sup>4</sup>I am counted among those who go down to the pit; I am a man who has no strength, <sup>5</sup>like one set loose among the dead, like the slain that lie in the grave, like those whom you remember no more, for they are cut off from your hand. <sup>6</sup>You have put me in the depths of the pit, in the regions dark and deep. <sup>7</sup>Your wrath lies heavy upon me, and you overwhelm me with all your waves. Selah <sup>8</sup>You have caused my companions to shun me; you have made me a horror to them. I am shut in so that I cannot escape; <sup>9</sup>my eye grows dim through sorrow. Every day I call upon you, O LORD; I spread out my hands to you. <sup>10</sup>Do you work wonders for the dead? Do the departed rise up to praise you? Selah <sup>11</sup>Is your steadfast love declared in the grave, or your faithfulness in Abaddon? <sup>12</sup>Are your wonders known in the darkness, or your righteousness in the land of forgetfulness? <sup>13</sup>But I, O LORD, cry to you; in the morning my prayer comes before you. <sup>14</sup>O LORD, why do you cast my soul away? Why do you hide your face from me? <sup>15</sup>Afflicted and close to death from my youth up, I suffer your terrors; I am helpless. <sup>16</sup>Your wrath has swept over me; your dreadful assaults destroy me. <sup>17</sup>They surround me like a flood all day long; they close in on me together. <sup>18</sup>You have caused my beloved and my friend to shun me; my companions have become darkness Ps77:1-12; <sup>1</sup>I cry aloud to God, aloud to God, and he will hear me. <sup>2</sup>In the day of my trouble I seek the Lord; in the night my hand is stretched out without wearying; my soul refuses to be comforted. <sup>3</sup>When I remember God, I moan; when I meditate, my spirit faints. Selah <sup>4</sup>You hold my eyelids open; I am so troubled that I cannot speak. <sup>5</sup>I consider the days of old, the years long ago. <sup>6</sup>I said, "Let me remember my song in the night; let me meditate in my heart." Then my spirit made a diligent search: <sup>7</sup>"Will the Lord spurn forever, and never again be favorable? <sup>8</sup>Has his steadfast love forever ceased? Are his promises at an end for all time? <sup>9</sup>Has God forgotten to be gracious? Has he in anger shut up his compassion?" Selah <sup>10</sup>Then I said, "I will appeal to this, to the years of the right hand of the Most High." <sup>11</sup>I will remember the deeds of the LORD; yes, I will remember your wonders of old. <sup>12</sup>I will ponder all your work, and meditate on your mighty deeds.

<sup>10</sup>1John4:13; <sup>13</sup> By this we know that we abide in him and he in us, because he has given us of his Spirit. Heb6:11,12; <sup>11</sup>And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, <sup>12</sup>so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

<sup>11</sup>Rom5:1,2,5;14:17; <sup>1</sup>Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup>Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>5</sup>and hope does not

put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. <sup>17</sup>For the kingdom of God is not a matter of eating and

drinking but of righteousness and peace and joy in the Holy Spirit. Ps119:32; <sup>32</sup>I will run in the way of your commandments when you enlarge my heart!

<sup>12</sup>Rom6:1,2; <sup>1</sup>What shall we say then? Are we to continue in sin that grace may abound?

<sup>2</sup>By no means! How can we who died to sin still live in it? Tit2:11,12,14; <sup>11</sup>For the grace of God has appeared, bringing salvation for all people, <sup>12</sup>training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, <sup>14</sup>who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

**4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,<sup>13</sup> by falling into some special sin which woundeth the conscience and grieveth the Spirit;<sup>14</sup> by some sudden or vehement temptation,<sup>15</sup> by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light,<sup>16</sup> yet are they never destitute of the seed of God<sup>17</sup> and life of faith,<sup>18</sup> that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived,<sup>19</sup> and by the which, in the meantime, they are preserved from utter despair.<sup>20</sup>**

<sup>13</sup>Song5:2,3,6; <sup>14</sup>Ps51:8,12,14; <sup>15</sup>Ps116:11;77:7,8;31:22; <sup>16</sup>Ps30:7; <sup>17</sup>1John3:9; <sup>18</sup>Luke22:32; <sup>19</sup>Ps42:5,11; <sup>20</sup>Lam3:26-31;

<sup>13</sup>Song5:2,3,6; <sup>2</sup>I slept, but my heart was awake. A sound! My beloved is knocking."Open to me, my sister, my love, my dove, my perfect one, for my head is wet with dew, my locks with the drops of the night." <sup>3</sup>I had put off my garment; how could I put it on? I had bathed my feet; how could I soil them? <sup>6</sup>I opened to my beloved, but my beloved had turned and gone. My soul failed me when he spoke. I sought him, but found him not; I called him, but he gave no answer.

<sup>14</sup>Ps51:8,12,14; <sup>8</sup>Let me hear joy and gladness; let the bones that you have broken rejoice. <sup>12</sup>Restore to me the joy of your salvation, and uphold me with a willing spirit. <sup>14</sup>Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness.

<sup>15</sup>Ps116:11;77:7,8;31:22; <sup>11</sup>I said in my alarm, "All mankind are liars." <sup>7</sup>"Will the Lord spurn forever, and never again be favorable? <sup>8</sup>Has his steadfast love forever ceased? Are his promises at an end for all time? <sup>22</sup>I had said in my alarm, "I am cut off from your sight." But you heard the voice of my pleas for mercy when I cried to you for help.

<sup>16</sup>Ps30:7; <sup>7</sup>By your favor, O LORD, you made my mountain stand strong; you hid your face; I was dismayed.

<sup>17</sup>1John3:9; <sup>9</sup>No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God.

<sup>18</sup>Luke22:32; <sup>32</sup>but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."

<sup>19</sup>*Ps42:5,11; <sup>5</sup>Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation <sup>11</sup>Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God.*

<sup>20</sup>*Lam3:26-31; <sup>26</sup>It is good that one should wait quietly for the salvation of the LORD. <sup>27</sup>It is good for a man that he bear the yoke in his youth. <sup>28</sup>Let him sit alone in silence when it is laid on him; <sup>29</sup>let him put his mouth in the dust— there may yet be hope; <sup>30</sup>let him give his cheek to the one who strikes, and let him be filled with insults. <sup>31</sup>For the Lord will not cast off forever,*

## CHAPTER 19 Of the Law of God

**1 God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil:<sup>1</sup> by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience;<sup>2</sup> promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.<sup>3</sup>**

<sup>1</sup>Gen1:27, Eccl7:29; <sup>2</sup>Rom10:5; <sup>3</sup>Gal3:10,12;

<sup>1</sup>Gen1:27, <sup>27</sup>*So God created man in his own image, in the image of God he created him; male and female he created them. Eccl7:29; <sup>29</sup>See, this alone I found, that God made man upright, but they have sought out many schemes.*

<sup>2</sup>Rom10:5; <sup>5</sup>*For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.*

<sup>3</sup>Gal3:10,12; <sup>10</sup>*For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." <sup>12</sup>But the law is not of faith, rather "The one who does them shall live by them."*

**2 The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,<sup>4</sup> and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.<sup>5</sup>**

<sup>4</sup>Rom2:14,15; <sup>5</sup>Deut10:4;

<sup>4</sup>Rom2:14,15; <sup>14</sup>*For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup>They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them*

<sup>5</sup>Deut10:4; <sup>4</sup>*And he wrote on the tablets, in the same writing as before, the Ten Commandments that the LORD had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And the LORD gave them to me.*

**3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship,**

prefiguring Christ, his graces, actions, sufferings, and benefits;<sup>6</sup> and partly holding forth divers instructions of moral duties,<sup>7</sup> all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end, abrogated and taken away.<sup>8</sup>

<sup>6</sup>Heb10:1; Col2:17; <sup>7</sup>1Cor5:7; <sup>8</sup>Col2:14,16,17; Eph2:14,16;

<sup>6</sup>Heb10:1; <sup>1</sup>For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Col2:17; <sup>17</sup>These are a shadow of the things to come, but the substance belongs to Christ.

<sup>7</sup>1Cor5:7; <sup>7</sup>Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

<sup>8</sup>Col2:14,16,17; <sup>14</sup>by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. <sup>16</sup>Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. <sup>17</sup>These are a shadow of the things to come, but the substance belongs to Christ. Eph2:14,16; <sup>14</sup>For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility <sup>16</sup>and might reconcile us both to God in one body through the cross, thereby killing the hostility.

**4 To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.**<sup>9</sup>

<sup>9</sup>1Cor9:8-10;

<sup>9</sup>1Cor9:8-10; <sup>8</sup>Do I say these things on human authority? Does not the Law say the same? <sup>9</sup>For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned? <sup>10</sup>Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop.

**5 The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,<sup>10</sup> and that not only in regard of the matter contained in, but also in respect of the authority of God the Creator, who gave it;<sup>11</sup> neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.<sup>12</sup>**

<sup>10</sup>Rom13:8-10; James2:8,10-12; <sup>11</sup>James2:10,11; <sup>12</sup>Matt5:17-19; Rom3:31

<sup>10</sup>Rom13:8-10; <sup>8</sup>Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. <sup>9</sup>For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." <sup>10</sup>Love does no wrong to a neighbor; therefore love is the fulfilling of the law. James2:8,10-12; <sup>8</sup>If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. <sup>10</sup>For whoever keeps the whole law but fails in one point has become accountable for all of it. <sup>11</sup>For he who said, "Do not commit adultery," also said, "Do

not murder." If you do not commit adultery but do murder, you have become a transgressor of the law. <sup>12</sup>So speak and so act as those who are to be judged under the law of liberty.

<sup>11</sup>James2:10,11; <sup>10</sup>For whoever keeps the whole law but fails in one point has become accountable for all of it. <sup>11</sup>For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law.

<sup>12</sup>Matt5:17-19; <sup>17</sup>"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup>For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

<sup>19</sup>Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. Rom3:31; <sup>31</sup>Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

**6 Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,<sup>13</sup> yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;<sup>14</sup> together with a clearer sight of the need they have of Christ and the perfection of his obedience: it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigor thereof. The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.<sup>15</sup>**

<sup>13</sup>Rom6:14;Gal2:16;Rom8:1;10:4;<sup>14</sup>Rom3:20;7:7,etc;<sup>15</sup>Rom6:12-14;1Pet3:8-13;

<sup>13</sup>Rom6:14; <sup>14</sup>For sin will have no dominion over you, since you are not under law but under grace. Gal2:16; <sup>16</sup>yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. Rom8:1;10:4; <sup>1</sup>There is therefore now no condemnation for those who are in Christ Jesus. <sup>4</sup>For Christ is the end of the law for righteousness to everyone who believes.

<sup>14</sup>Rom3:20;7:7,etc; <sup>20</sup>For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. <sup>7</sup>What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet"; etc.

<sup>15</sup>Rom6:12-14; <sup>12</sup>Let not sin therefore reign in your mortal body, to make you obey its passions. <sup>13</sup>Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. <sup>14</sup>For sin will have no dominion over you,

since you are not under law but under grace. (The reader is likewise referred to 1Pet3:8-13). <sup>8</sup>Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind, <sup>9</sup>Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. <sup>10</sup>For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; <sup>11</sup>let him turn away from evil and do good; let him seek peace and pursue it. <sup>12</sup>For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil." <sup>13</sup>Now who is there to harm you if you are zealous for what is good?

**7 Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,<sup>16</sup> the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.<sup>17</sup>**

<sup>16</sup>Gal3:21; <sup>17</sup>Ezek36:27;

<sup>16</sup>Gal3:21; <sup>21</sup>Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.

<sup>17</sup>Ezek36:27; <sup>27</sup>And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

## CHAPTER 20

### Of the Gospel, and of the Extent of the Grace thereof

**1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;<sup>1</sup> in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.<sup>2</sup>**

<sup>1</sup>Gen3:15; <sup>2</sup>Rev13:8;

<sup>1</sup>Gen3:15; <sup>15</sup>I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

<sup>2</sup>Rev13:8; <sup>8</sup>and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.

**2 This promise of Christ, and salvation by him, is revealed only by the Word of God;<sup>3</sup> neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way;<sup>4</sup> much less that men destitute of the revelation of him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.<sup>5</sup>**

<sup>3</sup>Rom1:17; <sup>4</sup>Rom10:14,15,17; <sup>5</sup>Prov29:18; Isa25:7; 60:2,3;

<sup>3</sup>Rom1:17; <sup>17</sup>For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

<sup>4</sup>Rom10:14,15,17; <sup>14</sup>How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? <sup>15</sup>And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" <sup>17</sup>So faith comes from hearing, and hearing through the word of Christ.

<sup>5</sup>Prov29:18; <sup>18</sup>Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law. Isa25:7;60:2,3; <sup>7</sup>And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. <sup>2</sup>For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. <sup>3</sup>And nations shall come to your light, and kings to the brightness of your rising.

**3 The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;<sup>6</sup> not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;<sup>7</sup> and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.**

<sup>6</sup>Ps147:20;Acts16:7;<sup>7</sup>Rom1:18-32;

<sup>6</sup>Ps147:20; <sup>20</sup>He has not dealt thus with any other nation; they do not know his rules. Praise the LORD! Acts16:7; <sup>7</sup>And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them.

<sup>7</sup>Rom1:18-32; <sup>18</sup>For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. <sup>19</sup>For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup>For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. <sup>21</sup>For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. <sup>22</sup>Claiming to be wise, they became fools, <sup>23</sup>and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. <sup>24</sup>Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup>because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. <sup>26</sup>For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; <sup>27</sup>and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. <sup>28</sup>And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. <sup>29</sup>They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, <sup>30</sup>slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, <sup>31</sup>foolish, faithless, heartless, ruthless. <sup>32</sup>Though they know God's decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

**4 Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual, insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;<sup>8</sup> without which no other means will effect their conversion unto God.<sup>9</sup>**

<sup>8</sup>Ps110:3; 1Cor2:14; Eph1:19,20; <sup>9</sup>John6:44; 2Cor4:4,6;

<sup>8</sup>Ps110:3; <sup>3</sup>Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. 1Cor2:14; <sup>14</sup>The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. Eph1:19,20; <sup>19</sup>and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might <sup>20</sup>that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

<sup>9</sup>John6:44; <sup>44</sup>No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. 2Cor4:4,6; <sup>4</sup>In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. <sup>6</sup>For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

## CHAPTER 21 Of Christian Liberty and Liberty of Conscience

**1 The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigor and curse of the law,<sup>1</sup> and in their being delivered from this present evil world,<sup>2</sup> bondage to Satan,<sup>3</sup> and dominion of sin,<sup>4</sup> from the evil of afflictions,<sup>5</sup> the fear and sting of death, the victory of the grave,<sup>6</sup> and everlasting damnation:<sup>7</sup> as also in their free access to God, and their yielding obedience unto him, not out of slavish fear,<sup>8</sup> but a child-like love and willing mind.<sup>9</sup>**

**All which were common also to believers under the law for the substance of them;<sup>10</sup> but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.<sup>11</sup>**

<sup>1</sup>Gal3:13; <sup>2</sup>Gal1:4; <sup>3</sup>Acts26:18; <sup>4</sup>Rom8:3; <sup>5</sup>Rom8:28; <sup>6</sup>1Cor15:54-57; <sup>7</sup>2Thess1:10; <sup>8</sup>Rom8:15; <sup>9</sup>Luke1:73-75; 1John4:18; <sup>10</sup>Gal3:9,14; <sup>11</sup>John7:38,39; Heb10:19-21;

<sup>1</sup>Gal3:13; <sup>13</sup>Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—

<sup>2</sup>Gal1:4; <sup>4</sup>who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father,

<sup>3</sup>Acts26:18; <sup>18</sup>to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

<sup>4</sup>Rom8:3; <sup>3</sup>For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,

<sup>5</sup>Rom8:28; <sup>28</sup>And we know that for those who love God all things work together for good, for those who are called according to his purpose.

<sup>6</sup>1Cor15:54-57; <sup>54</sup>When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." <sup>55</sup>"O death, where is your victory? O death, where is your sting?" <sup>56</sup>The sting of death is sin, and the power of sin is the law. <sup>57</sup>But thanks be to God, who gives us the victory through our Lord Jesus Christ.

<sup>7</sup>2Thess1:10; <sup>10</sup>when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.

<sup>8</sup>Rom8:15; <sup>15</sup>For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"

<sup>9</sup>Luke1:73-75; <sup>73</sup>the oath that he swore to our father Abraham, to grant us <sup>74</sup>that we, being delivered from the hand of our enemies, might serve him without fear, <sup>75</sup>in holiness and righteousness before him all our days. 1John4:18; <sup>18</sup>There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. <sup>14</sup>so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

<sup>10</sup>Gal3:9,14; <sup>9</sup>So then, those who are of faith are blessed along with Abraham, the man of faith. <sup>14</sup>so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

<sup>11</sup>John7:38,39; <sup>38</sup>Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" <sup>39</sup>Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified. Heb10:19-21; <sup>19</sup>Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, <sup>20</sup>by the new and living way that he opened for us through the curtain, that is, through his flesh, <sup>21</sup>and since we have a great priest over the house of God,

**2 God alone is Lord of the conscience,<sup>12</sup> and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it.<sup>13</sup> So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;<sup>14</sup> and the requiring of an implicit faith, and absolute and blind obedience, is to destroy liberty of conscience and reason also.<sup>15</sup>**

<sup>12</sup>James4:12,Rom14:4;<sup>13</sup>Acts4:19,29;1Cor7:23,Matt15:9;<sup>14</sup>Col2:20,22,23;<sup>15</sup>1Cor3:5; 2Cor1:24;

<sup>12</sup>James4:12, <sup>12</sup>There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor? Rom14:4; <sup>4</sup>Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

<sup>13</sup>Acts4:19,29; <sup>19</sup>But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, you must judge, <sup>29</sup>And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness, 1Cor7:23, <sup>23</sup>You were bought with a price; do not become slaves of men. Matt15:9; <sup>9</sup>in vain do they worship me, teaching as doctrines the commandments of men."

<sup>14</sup>Col2:20,22,23; <sup>20</sup>If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations— <sup>22</sup>(referring to things that all perish as they are used)—according to human precepts and teachings? <sup>23</sup>These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.

<sup>15</sup>1Cor3:5; <sup>5</sup>What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. 2Cor1:24; <sup>24</sup>Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith.

**3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,<sup>16</sup> so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the day of our lives.<sup>17</sup>**

<sup>16</sup>Rom6:1,2;<sup>17</sup>Gal5:13;2Pet2:18,21;

<sup>16</sup> Rom6:1,2; <sup>1</sup>What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup>By no means! How can we who died to sin still live in it?

<sup>17</sup>Gal5:13; <sup>13</sup>For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. 2Pet2:18,21; <sup>18</sup>For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. <sup>21</sup>For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them.

## CHAPTER 22 Of Religious Worship and the Sabbath Day

**1 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.<sup>1</sup> But the acceptable way of worshipping the true God is instituted by himself,<sup>2</sup> and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.<sup>3</sup>**

<sup>1</sup>Jer10:7,Mark12:33;<sup>2</sup>Deut12:32;<sup>3</sup>Exod20:4-6;

<sup>1</sup>Jer10:7, <sup>7</sup>Who would not fear you, O King of the nations? For this is your due; for among all the wise ones of the nations and in all their kingdoms there is none like you. Mark12:33;  
<sup>33</sup>And to love him with all the heart and with all the understanding and with all the strength,

*and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices."*

<sup>2</sup>Deut12:32; <sup>32</sup>"Everything that I command you, you shall be careful to do. You shall not add to it or take from it.

<sup>3</sup>Exod20:4-6; <sup>4</sup>"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. <sup>5</sup>You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, <sup>6</sup>but showing steadfast love to thousands of those who love me and keep my commandments.

**2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone;<sup>4</sup> not to angels, saints, or any other creatures;<sup>5</sup> and since the fall, not without a mediator,<sup>6</sup> nor in the mediation of any other but Christ alone.<sup>7</sup>**

<sup>4</sup> Matt4:9,10;John4:23;Matt28:19;<sup>5</sup>Rom1:25;Col2:18;Rev19:10;<sup>6</sup>John14:6;<sup>7</sup>1Tim2:5;

<sup>4</sup> Matt4:9,10; <sup>9</sup>And he said to him, "All these I will give you, if you will fall down and worship me." <sup>10</sup>Then Jesus said to him, "Be gone, Satan! For it is written, "'You shall worship the Lord your God and him only shall you serve.'" John4:23; <sup>23</sup>But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. Matt28:19; <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

<sup>5</sup>Rom1:25; <sup>25</sup>because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. Col2:18; <sup>18</sup>Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, Rev19:10; <sup>10</sup>Then I fell down at his feet to worship him, but he said to me, "You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit of prophecy.

<sup>6</sup>John14:6; <sup>6</sup>Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

<sup>7</sup>1Tim2:5; <sup>5</sup>For there is one God, and there is one mediator between God and men, the man Christ Jesus,

**3 Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.<sup>8</sup> But that it may be accepted it is to be made in the name of the Son,<sup>9</sup> by the help of the Spirit,<sup>10</sup> according to his will;<sup>11</sup> with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.<sup>12</sup>**

<sup>8</sup>Ps95:1-7;65:2;<sup>9</sup>John14:13,14;<sup>10</sup>Rom8:26;<sup>11</sup>1John5:14;<sup>12</sup>1Cor14:16,17;

<sup>8</sup>Ps95:1-7; Let Us Sing Songs of Praise <sup>1</sup>Oh come, let us sing to the LORD; let us make a joyful noise to the rock of our salvation! <sup>2</sup>Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! <sup>3</sup>For the LORD is a great God, and a great King above all gods. <sup>4</sup>In his hand are the depths of the earth; the heights of the

mountains are his also. <sup>5</sup>The sea is his, for he made it, and his hands formed the dry land. <sup>6</sup>Oh come, let us worship and bow down; let us kneel before the LORD, our Maker! <sup>7</sup>For he is our God, and we are the people of his pasture, and the sheep of his hand. Today, if you hear his voice, 65:2; <sup>2</sup>O you who hear prayer, to you shall all flesh come.

<sup>9</sup>John14:13,14; <sup>13</sup>Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup>If you ask me anything in my name, I will do it.

<sup>10</sup>Rom8:26; <sup>26</sup>Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

<sup>11</sup>1John5:14; <sup>14</sup>And this is the confidence that we have toward him, that if we ask anything according to his will he hears us.

<sup>12</sup>1Cor14:16,17; <sup>16</sup>Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say "Amen" to your thanksgiving when he does not know what you are saying? <sup>17</sup>For you may be giving thanks well enough, but the other person is not being built up.

**4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;<sup>13</sup> but not for the dead,<sup>14</sup> nor for those of whom it may be known that they have sinned the sin unto death.<sup>15</sup>**

<sup>13</sup>1Tim2:1,2;2Sam7:29;<sup>14</sup>2Sam12:21-23;<sup>15</sup>1John5:16;

<sup>13</sup>1Tim2:1,2; <sup>1</sup>First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, <sup>2</sup>for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. 2Sam7:29; <sup>29</sup>Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed forever."

<sup>14</sup>2Sam12:21-23; <sup>1</sup>Then his servants said to him, "What is this thing that you have done? You fasted and wept for the child while he was alive; but when the child died, you arose and ate food." <sup>22</sup>He said, "While the child was still alive, I fasted and wept, for I said, 'Who knows whether the LORD will be gracious to me, that the child may live?' <sup>23</sup>But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me."

<sup>15</sup>1John5:16; <sup>16</sup>If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that.

**5 The reading of the Scriptures,<sup>16</sup> preaching, and hearing the Word of God,<sup>17</sup> teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;<sup>18</sup> as also the administration of baptism,<sup>19</sup> and the Lord's supper,<sup>20</sup> are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence and godly fear; moreover, solemn humiliation with**

**fastings,<sup>21</sup> and thanksgivings upon special occasions, ought to be used in an holy and religious manner.<sup>22</sup>**

<sup>16</sup>1Tim4:13; <sup>17</sup>2Tim4:2; Luke8:18; <sup>18</sup>Col3:16; Eph5:19; <sup>19</sup>Matt28:19,20; <sup>20</sup>1Cor11:26;

<sup>21</sup>Esther4:16; Joel2:12 <sup>22</sup>Exod15:1-19; Ps107

<sup>16</sup>1Tim4:13; <sup>13</sup>Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.

<sup>17</sup>2Tim4:2; <sup>2</sup>preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. Luke8:18; <sup>18</sup> Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away."

<sup>18</sup>Col3:16; <sup>16</sup>Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. Eph5:19; <sup>19</sup>addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart,

<sup>19</sup>Matt28:19,20; <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

<sup>20</sup>1Cor11:26; <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

<sup>21</sup>Esther4:16; <sup>16</sup>"Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, and if I perish, I perish." Joel2:12 <sup>12</sup>"Yet even now," declares the LORD, "return to me with all your heart, with fasting, with weeping, and with mourning;

<sup>22</sup>Exod15:1-19; <sup>1</sup>Then Moses and the people of Israel sang this song to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. <sup>2</sup>The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him. <sup>3</sup>The LORD is a man of war; the LORD is his name. <sup>4</sup>"Pharaoh's chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea. <sup>5</sup>The floods covered them; they went down into the depths like a stone. <sup>6</sup>Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy. <sup>7</sup>In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble. <sup>8</sup>At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea. <sup>9</sup>The enemy said, 'I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.' <sup>10</sup>You blew with your wind; the sea covered them; they sank like lead in the mighty waters.

<sup>11</sup>"Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? <sup>12</sup>You stretched out your right hand; the earth swallowed them. <sup>13</sup>"You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode. <sup>14</sup>The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia. <sup>15</sup>Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of

Canaan have melted away. <sup>16</sup>Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased. <sup>17</sup>You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established. <sup>18</sup>The LORD will reign forever and ever." <sup>19</sup>For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the LORD brought back the

waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea. Ps107 <sup>1</sup>Oh give thanks to the LORD, for he is good, for his steadfast love endures forever! <sup>2</sup>Let the redeemed of the LORD say so, whom he has redeemed from trouble <sup>3</sup>and gathered in from the lands, from the east and from the west, from the north and from the south. <sup>4</sup>Some wandered in desert wastes, finding no way to a city to dwell in; <sup>5</sup>hungry and thirsty, their soul fainted within them. <sup>6</sup>Then they cried to the LORD in their trouble, and he delivered them from their distress. <sup>7</sup>He led them by a straight way till they reached a city to dwell in. <sup>8</sup>Let them thank the LORD for his steadfast love, for his wondrous works to the children of man! <sup>9</sup>For he satisfies the longing soul, and the hungry soul he fills with good things. <sup>10</sup>Some sat in darkness and in the shadow of death, prisoners in affliction and in irons, <sup>11</sup>for they had rebelled against the words of God, and spurned the counsel of the Most High. <sup>12</sup>So he bowed their hearts down with hard labor; they fell down, with none to help. <sup>13</sup>Then they cried to the LORD in their trouble, and he delivered them from their distress. <sup>14</sup>He brought them out of darkness and the shadow of death, and burst their bonds apart. <sup>15</sup>Let them thank the LORD for his steadfast love, for his wondrous works to the children of man! <sup>16</sup>For he shatters the doors of bronze and cuts in two the bars of iron. <sup>17</sup>Some were fools through their sinful ways, and because of their iniquities suffered affliction; <sup>18</sup>they loathed any kind of food, and they drew near to the gates of death. <sup>19</sup>Then they cried to the LORD in their trouble, and he delivered them from their distress. <sup>20</sup>He sent out his word and healed them, and delivered them from their destruction. <sup>21</sup>Let them thank the LORD for his steadfast love, for his wondrous works to the children of man! <sup>22</sup>And let them offer sacrifices of thanksgiving, and tell of his deeds in songs of joy! <sup>23</sup>Some went down to the sea in ships, doing business on the great waters; <sup>24</sup>they saw the deeds of the LORD, his wondrous works in the deep. <sup>25</sup>For he commanded and raised the stormy wind, which lifted up the waves of the sea. <sup>26</sup>They mounted up to heaven; they went down to the depths; their courage melted away in their evil plight; <sup>27</sup>they reeled and staggered like drunken men and were at their wits' end. <sup>28</sup>Then they cried to the LORD in their trouble, and he delivered them from their distress. <sup>29</sup>He made the storm be still, and the waves of the sea were hushed. <sup>30</sup>Then they were glad that the waters were quiet, and he brought them to their desired haven. <sup>31</sup>Let them thank the LORD for his steadfast love, for his wondrous works to the children of man! <sup>32</sup>Let them extol him in the congregation of the people, and praise him in the assembly of the elders. <sup>33</sup>He turns rivers into a desert, springs of water into thirsty ground, <sup>34</sup>a fruitful land into a salty waste, because of the evil of its inhabitants. <sup>35</sup>He turns a desert into pools of water, a parched land into springs of water. <sup>36</sup>And there he lets the hungry dwell, and they establish a city to live in; <sup>37</sup>they sow fields and plant vineyards and get a fruitful yield. <sup>38</sup>By his blessing they multiply greatly, and he does not let their livestock diminish. <sup>39</sup>When they are diminished and brought low through oppression, evil, and sorrow, <sup>40</sup>he pours contempt on princes and makes them wander in trackless wastes; <sup>41</sup>but he raises up the needy out of affliction and makes their families like flocks. <sup>42</sup>The upright see it and are glad, and all wickedness shuts its mouth. <sup>43</sup>Whoever is wise, let him attend to these things; let them consider the steadfast love of the LORD.

**6 Neither prayer nor any other part of religious worship is now under the gospel tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;<sup>23</sup> as in private families<sup>24</sup> daily,<sup>25</sup> and in secret each one by himself,<sup>26</sup> so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God by his word or providence calleth thereto.<sup>27</sup>**

<sup>23</sup>John4:21; Mal1:11; 1Tim2:8; <sup>24</sup>Acts10:2; <sup>25</sup>Matt6:11; Ps55:17; <sup>26</sup>Matt6:6;

<sup>27</sup>Heb10:25; Acts2:42

<sup>23</sup>John4:21; <sup>21</sup>Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. Mal1:11; <sup>11</sup>For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the LORD of hosts. 1Tim2:8; <sup>8</sup>I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;

<sup>24</sup>Acts10:2; <sup>2</sup>a devout man who feared God with all his household, gave alms generously to the people, and prayed continually to God.

<sup>25</sup>Matt6:11; <sup>11</sup>Give us this day our daily bread, Ps55:17; <sup>17</sup>Evening and morning and at noon I utter my complaint and moan, and he hears my voice.

<sup>26</sup>Matt6:6; <sup>6</sup>But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

<sup>27</sup> Heb10:25; <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. Acts2:42; <sup>42</sup>And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.

**7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him,<sup>28</sup> which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:<sup>29</sup> and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.**

<sup>28</sup>Exod20:8; <sup>29</sup>1Cor16:1,2; Acts20:7; Rev1:10;

<sup>28</sup>Exod20:8; <sup>8</sup>"Remember the Sabbath day, to keep it holy.

<sup>29</sup>1Cor16:1,2; <sup>1</sup>Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. Acts20:7; <sup>7</sup>On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. Rev1:10; <sup>10</sup>I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet

**8 The Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all the day, from their own works, words and thoughts, about their worldly employment and recreations,<sup>30</sup> but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.<sup>31</sup>**

<sup>30</sup>Isa58:13;Neh13:15-22;<sup>31</sup>Matt12:1-13;

<sup>30</sup>Isa58:13; <sup>13</sup>"If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; Neh13:15-22; <sup>15</sup>In those days I saw in Judah people treading winepresses on the Sabbath, and bringing in heaps of grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of loads, which they brought into Jerusalem on the Sabbath day. And I warned them on the day when they sold food. <sup>16</sup>Tyrrians also, who lived in the city, brought in fish and all kinds of goods and sold them on the Sabbath to the people of Judah, in Jerusalem itself! <sup>17</sup>Then I confronted the nobles of Judah and said to them, "What is this evil thing that you are doing, profaning the Sabbath day? <sup>18</sup>Did not your fathers act in this way, and did not our God bring all this disaster on us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath." <sup>19</sup>As soon as it began to grow dark at the gates of Jerusalem before the Sabbath, I commanded that the doors should be shut and gave order that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, that no load might be brought in on the Sabbath day. <sup>20</sup>Then the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice. <sup>21</sup> But I warned them and said to them, "Why do you lodge outside the wall? If you do so again, I will lay hands on you." From that time on they did not come on the Sabbath. <sup>22</sup>Then I commanded the Levites that they should purify themselves and come and guard the gates, to keep the Sabbath day holy. Remember this also in my favor, O my God, and spare me according to the greatness of your steadfast love.

<sup>31</sup>Matt12:1-13; *Jesus Is Lord of the Sabbath* <sup>1</sup>At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. <sup>2</sup>But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath." <sup>3</sup>He said to them, "Have you not read what David did when he was hungry, and those who were with him: <sup>4</sup>how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? <sup>5</sup>Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? <sup>6</sup>I tell you, something greater than the temple is here. <sup>7</sup>And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. <sup>8</sup>For the Son of Man is lord of the Sabbath." *A Man with a Withered Hand* <sup>9</sup>He went on from there and entered their synagogue. <sup>10</sup>And a man was there with a withered hand. And they asked him, "Is it lawful to heal on the Sabbath?"— so that they might accuse him. <sup>11</sup>He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? <sup>12</sup>Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath." <sup>13</sup>Then he said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, healthy like the other.

**CHAPTER 23**  
**Of Lawful Oaths and Vows**

**1 A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth,<sup>1</sup> and to judge him according to the truth or falseness thereof.<sup>2</sup>**

<sup>1</sup>Exod20:7;Deut10:20;Jer4:2;<sup>2</sup>2Chron6:22,23;

*<sup>1</sup>Exod20:7; <sup>7</sup>"You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain. Deut10:20; <sup>20</sup>You shall fear the LORD your God. You shall serve him and hold fast to him, and by his name you shall swear. Jer4:2; <sup>2</sup>and if you swear, 'As the LORD lives,' in truth, in justice, and in righteousness, then nations shall bless themselves in him, and in him shall they glory."*

*<sup>2</sup>2Chron6:22,23; <sup>22</sup>"If a man sins against his neighbor and is made to take an oath and comes and swears his oath before your altar in this house, <sup>23</sup>then hear from heaven and act and judge your servants, repaying the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.*

**2 The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred;<sup>3</sup> yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God;<sup>4</sup> so a lawful oath being imposed by lawful authority in such matters, ought to be taken.<sup>5</sup>**

<sup>3</sup>Matt5:34,37;James5:12;<sup>4</sup>Heb6:16;2Cor1:23;<sup>5</sup>Neh13:25;

*<sup>3</sup>Matt5:34,37; <sup>34</sup>But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, <sup>37</sup>Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil. James5:12; <sup>12</sup>But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your "yes" be yes and your "no" be no, so that you may not fall under condemnation.*

*<sup>4</sup>Heb6:16; <sup>16</sup>For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. 2Cor1:23; <sup>23</sup>But I call God to witness against me—it was to spare you that I refrained from coming again to Corinth.*

*<sup>5</sup>Neh13:25; <sup>25</sup>And I confronted them and cursed them and beat some of them and pulled out their hair. And I made them take oath in the name of God, saying, "You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves.*

**3 Whosoever taketh an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.<sup>6</sup>**

<sup>6</sup>Lev19:12;Jer23:10;

<sup>6</sup> Lev19:12; <sup>12</sup> You shall not swear by my name falsely, and so profane the name of your God: I am the LORD. Jer23:10; <sup>10</sup>For the land is full of adulterers; because of the curse the land mourns, and the pastures of the wilderness are dried up. Their course is evil, and their might is not right.

**4 An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.<sup>7</sup>**

<sup>7</sup>Ps24:4;

<sup>7</sup>Ps24:4; <sup>4</sup>He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.

**5 A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;<sup>8</sup> but popish monastical vows of perpetual single life,<sup>9</sup> professed poverty,<sup>10</sup> and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.<sup>11</sup>**

<sup>8</sup>Ps76:11; Gen28:20-22; <sup>9</sup>1Cor7:2,9; <sup>10</sup>Eph4:28; <sup>11</sup>Matt19:11;

<sup>8</sup>Ps76:11; <sup>11</sup>Make your vows to the LORD your God and perform them; let all around him bring gifts to him who is to be feared, Gen28:20-22; <sup>20</sup>Then Jacob made a vow, saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, <sup>21</sup> so that I come again to my father's house in peace, then the LORD shall be my God, <sup>22</sup>and this stone, which I have set up for a pillar, shall be God's house. And of all that you give me I will give a full tenth to you."

<sup>9</sup>1Cor7:2,9; <sup>2</sup>But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband. <sup>9</sup>But if they cannot exercise self-control they should marry. For it is better to marry than to burn with passion.

<sup>10</sup>Eph4:28; <sup>28</sup>Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.

<sup>11</sup>Matt19:11; <sup>11</sup>But he said to them, "Not everyone can receive this saying, but only those to whom it is given.

## CHAPTER 24 Of the Civil Magistrate

**1 God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.<sup>1</sup>**

<sup>1</sup> Romans13:1-4;

<sup>1</sup> Romans13:1-4; <sup>1</sup>Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. <sup>2</sup>Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. <sup>3</sup>For rulers are not a terror to good conduct, but to bad. Would you have

*no fear of the one who is in authority? Then do what is good, and you will receive his approval,*

**2 It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace,<sup>2</sup> according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.<sup>3</sup>**

<sup>2</sup>2Sam23:3;Ps82:3,4;<sup>3</sup>Luke3:14;

<sup>4</sup>*for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.*

**2 It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace,<sup>2</sup> according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.<sup>3</sup>**

<sup>2</sup>2Sam23:3;Ps82:3,4;<sup>3</sup>Luke3:14;

<sup>2</sup>2Sam23:3; <sup>3</sup>*The God of Israel has spoken; the Rock of Israel has said to me: When one rules justly over men, ruling in the fear of God, <sup>3</sup>Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. <sup>4</sup>Rescue the weak and the needy; deliver them from the hand of the wicked."*

<sup>3</sup>Luke3:14; <sup>14</sup>*Soldiers also asked him, "And we, what shall we do?" And he said to them, "Do not extort money from anyone by threats or by false accusation, and be content with your wages."*

**3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;<sup>4</sup> and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.<sup>5</sup>**

<sup>4</sup>Rom13:5-7;1Pet2:17;<sup>5</sup>1Tim2:1,2;

<sup>4</sup>Rom13:5-7; <sup>5</sup>*Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. <sup>6</sup>For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. <sup>7</sup>Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed. 1Pet2:17; <sup>17</sup>Honor everyone. Love the brotherhood. Fear God. Honor the emperor.*

<sup>5</sup>1Tim2:1,2; <sup>1</sup>*First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, <sup>2</sup>for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.*

## CHAPTER 25 Of Marriage

**1 Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.<sup>1</sup>**

<sup>1</sup>Gen2:24; Mal2:15; Matt19:5,6;

<sup>1</sup>Gen2:24; <sup>24</sup>Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. Mal2:15; <sup>15</sup>Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth. Matt19:5,6; <sup>5</sup>and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? <sup>6</sup>So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

**2 Marriage was ordained for the mutual help of husband and wife,<sup>2</sup> for the increase of mankind with a legitimate issue,<sup>3</sup> and for preventing of uncleanness.<sup>4</sup>**

<sup>2</sup>Gen2:18; <sup>3</sup>Gen1:28; <sup>4</sup>1Cor7:2,9;

<sup>2</sup>Gen2:18; <sup>18</sup>Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

<sup>3</sup>Gen1:28; <sup>28</sup>And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

<sup>4</sup>1Cor7:2,9; <sup>2</sup>But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband. <sup>9</sup>But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion.

**3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent;<sup>5</sup> yet it is the duty of Christians to marry in the Lord;<sup>6</sup> and therefore such as profess the true religion, should not marry with infidels, or idolators; neither should such as are godly be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresey.<sup>7</sup>**

<sup>5</sup>Heb13:4; 1Tim4:3; <sup>6</sup>1Cor7:39; <sup>7</sup>Neh13:25-27;

<sup>5</sup>Heb13:4; <sup>4</sup>Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. 1Tim4:3; <sup>3</sup>who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.

<sup>6</sup>1Cor7:39; <sup>39</sup>A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in the Lord.

<sup>7</sup>Neh13:25-27; <sup>25</sup>And I confronted them and cursed them and beat some of them and pulled out their hair. And I made them take oath in the name of God, saying, "You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves. <sup>26</sup>Did

*not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel. Nevertheless, foreign women made even him to sin. <sup>27</sup>Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?"*

**4 Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;<sup>8</sup> nor can such incestuous marriage ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.<sup>9</sup>**

<sup>8</sup>Lev18;<sup>9</sup>Mark6:18;1Cor5:1;

<sup>8</sup>Lev18; <sup>1</sup>And the LORD spoke to Moses, saying, <sup>2</sup>"Speak to the people of Israel and say to them, I am the LORD your God. <sup>3</sup>You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. <sup>4</sup>You shall follow my rules and keep my statutes and walk in them. I am the LORD your God. <sup>5</sup>You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD. <sup>6</sup>"None of you shall approach any one of his close relatives to uncover nakedness. I am the LORD. <sup>7</sup> You shall not uncover the nakedness of your father, which is the nakedness of your mother; she is your mother, you shall not uncover her nakedness. <sup>8</sup>You shall not uncover the nakedness of your father's wife; it is your father's nakedness. <sup>9</sup>You shall not uncover the nakedness of your sister, your father's daughter or your mother's daughter, whether brought up in the family or in another home. <sup>10</sup>You shall not uncover the nakedness of your son's daughter or of your daughter's daughter, for their nakedness is your own nakedness. <sup>11</sup>You shall not uncover the nakedness of your father's wife's daughter, brought up in your father's family, since she is your sister. <sup>12</sup>You shall not uncover the nakedness of your father's sister; she is your father's relative. <sup>13</sup>You shall not uncover the nakedness of your mother's sister, for she is your mother's relative. <sup>14</sup>You shall not uncover the nakedness of your father's brother, that is, you shall not approach his wife; she is your aunt. <sup>15</sup>You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. <sup>16</sup>You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness. <sup>17</sup>You shall not uncover the nakedness of a woman and of her daughter, and you shall not take her son's daughter or her daughter's daughter to uncover her nakedness; they are relatives; it is depravity. <sup>18</sup>And you shall not take a woman as a rival wife to her sister, uncovering her nakedness while her sister is still alive. <sup>19</sup>"You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness. <sup>20</sup> And you shall not lie sexually with your neighbor's wife and so make yourself unclean with her. <sup>21</sup>You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the LORD. <sup>22</sup> You shall not lie with a male as with a woman; it is an abomination. <sup>23</sup>And you shall not lie with any animal and so make yourself unclean with it, neither shall any woman give herself to an animal to lie with it: it is perversion. <sup>24</sup>"Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean, <sup>25</sup>and the land became unclean, so that I punished its iniquity, and the land vomited out its inhabitants. <sup>26</sup>But you shall keep my statutes and my rules and do none of these abominations, either the native or the stranger who sojourns among you <sup>27</sup>(for the people of the land, who were before you, did all of these abominations, so that the land became unclean), <sup>28</sup>lest the land vomit you out when you make it unclean, as it vomited out the nation that was before you. <sup>29</sup>For everyone who does any of these abominations, the persons who do them shall be cut off from among their people.

<sup>9</sup>Mark6:18; <sup>18</sup>For John had been saying to Herod, "It is not lawful for you to have your brother's wife." 1Cor5:1; <sup>1</sup>It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife.

## CHAPTER 26 Of the Church

**1 The catholic or universal church, which (with respect to internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.<sup>1</sup>**

<sup>1</sup>Heb12:23; Col1:18; Eph1:10,22,23; 5:23,27,32;

<sup>1</sup>Heb12:23; <sup>23</sup>and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect Col1:18; <sup>18</sup>And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. Eph1:10,22,23; 5:23,27,32 <sup>10</sup>as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. <sup>22</sup>And he put all things under his feet and gave him as head over all things to the church, <sup>23</sup>which is his body, the fullness of him who fills all in all. <sup>23</sup>For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. <sup>27</sup>so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. <sup>32</sup>This mystery is profound, and I am saying that it refers to Christ and the church.

**2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;<sup>2</sup> and of such ought all particular congregations to be constituted.<sup>3</sup>**

<sup>2</sup>1Cor1:2; Acts11:26; <sup>3</sup>Rom1:7; Eph1:20-22;

<sup>2</sup>1Cor1:2; <sup>2</sup>To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: Acts11:26; <sup>26</sup>and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians.

<sup>3</sup>Rom1:7; <sup>7</sup>To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. Eph1:20-22; <sup>20</sup>that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, <sup>21</sup>far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. <sup>22</sup>And he put all things under his feet and gave him as head over all things to the church,

**3 The purest churches under heaven are subject to mixture and error;<sup>4</sup> and some have so degenerated as to become no churches of Christ, but synagogues of Satan;<sup>5</sup>**

**nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.<sup>6</sup>**

<sup>4</sup>Read1Cor5;Rev2;Rev3;<sup>5</sup>Rev18:2;2Thess2:11,12;<sup>6</sup>Matt16:18;Ps72:17;102:28;Rev12:17;

<sup>4</sup>Read1Cor5; <sup>1</sup>It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. <sup>2</sup>And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. <sup>3</sup>For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. <sup>4</sup>When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, <sup>5</sup>you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. <sup>6</sup>Your boasting is not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup>Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. <sup>8</sup>Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. <sup>9</sup>I wrote to you in my letter not to associate with sexually immoral people— <sup>10</sup>not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. <sup>11</sup>But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. <sup>12</sup>For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? <sup>13</sup>God judges those outside. "Purge the evil person from among you." *Rev2; To the Church in Ephesus* <sup>1</sup>"To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. <sup>2</sup>"I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. <sup>3</sup>I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. <sup>4</sup>But I have this against you, that you have abandoned the love you had at first. <sup>5</sup>Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. <sup>6</sup>Yet this you have: you hate the works of the Nicolaitans, which I also hate. <sup>7</sup> He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

*To the Church in Smyrna* <sup>8</sup>"And to the angel of the church in Smyrna write: 'The words of the first and the last, who died and came to life. <sup>9</sup>"I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. <sup>10</sup>Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. <sup>11</sup>He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'

*To the Church in Pergamum* <sup>12</sup>"And to the angel of the church in Pergamum write: 'The words of him who has the sharp two-edged sword. <sup>13</sup>"I know where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells. <sup>14</sup>But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. <sup>15</sup>So also you have some who hold the

teaching of the Nicolaitans. <sup>16</sup>Therefore repent. If not, I will come to you soon and war against them with the sword of my mouth. <sup>17</sup> He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.'

*To the Church in Thyatira* <sup>18</sup>"And to the angel of the church in Thyatira write: 'The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze. <sup>19</sup>"I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. <sup>20</sup>But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols. <sup>21</sup>I gave her time to repent, but she refuses to repent of her sexual immorality. <sup>22</sup>Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, <sup>23</sup>and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works. <sup>24</sup>But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden. <sup>25</sup>Only hold fast what you have until I come. <sup>26</sup>The one who conquers and who keeps my works until the end, to him I will give authority over the nations, <sup>27</sup>and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. <sup>28</sup>And I will give him the morning star. <sup>29</sup>He who has an ear, let him hear what the Spirit says to the churches.' *Rev3; To the Church in Sardis* <sup>1</sup>"And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars. "'I know your works. You have the reputation of being alive, but you are dead. <sup>2</sup>Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. <sup>3</sup>Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. <sup>4</sup>Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. <sup>5</sup>The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. <sup>6</sup>He who has an ear, let him hear what the Spirit says to the churches.'

*To the Church in Philadelphia* <sup>7</sup>"And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens. <sup>8</sup>"I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. <sup>9</sup>Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet and they will learn that I have loved you. <sup>10</sup>Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. <sup>11</sup>I am coming soon. Hold fast what you have, so that no one may seize your crown. <sup>12</sup>The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name. <sup>13</sup> He who has an ear, let him hear what the Spirit says to the churches.'

*To the Church in Laodicea* <sup>14</sup>"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation. <sup>15</sup>"I know your

works: you are neither cold nor hot. Would that you were either cold or hot! <sup>16</sup>So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. <sup>17</sup>For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. <sup>18</sup>I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. <sup>19</sup>Those whom I love, I reprove and discipline, so be zealous and repent. <sup>20</sup>Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. <sup>21</sup>The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. <sup>22</sup>He who has an ear, let him hear what the Spirit says to the churches."

<sup>5</sup>Rev18:2; <sup>2</sup>And he called out with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. 2Thess2:11,12; <sup>11</sup>Therefore God sends them a strong delusion, so that they may believe what is false, <sup>12</sup>in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

<sup>6</sup>Matt16:18; <sup>18</sup>And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. Ps72:17;102:28; <sup>17</sup>May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed! <sup>28</sup>The children of your servants shall dwell secure; their offspring shall be established before you. Rev12:17; <sup>17</sup>Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea.

**4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner;<sup>7</sup> neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.<sup>8</sup>**

<sup>7</sup>Col1:18;Matt28:18-20;Eph4:11,12;<sup>8</sup>The reader is referred to 2Thess2:2-9;

<sup>7</sup>Col1:18; <sup>18</sup>And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. Matt28:18-20; <sup>18</sup>And Jesus came and said to them, "All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." Eph4:11,12; <sup>11</sup>And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ,

<sup>8</sup>The reader is referred to 2Thess2:2-9; <sup>2</sup>not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. <sup>3</sup>Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, <sup>4</sup>who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. <sup>5</sup>Do you not remember that when I was still with you I told you these things? <sup>6</sup>And you know what is restraining

him now so that he may be revealed in his time. <sup>7</sup>For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way. <sup>8</sup>And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. <sup>9</sup>The coming of the lawless one is by the activity of Satan with all power and false signs and wonders,

**5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his Word, by his Spirit, those that are given unto him by his Father,<sup>9</sup> that they may walk before him in all the ways of obedience, which he prescribeth to them in his Word.<sup>10</sup> Those thus called, he commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world.<sup>11</sup>**

<sup>9</sup>John10:16;John12:32;<sup>10</sup>Matt28:20;<sup>11</sup>Matt18:15-20;

<sup>9</sup>John10:16; <sup>16</sup>And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. <sup>32</sup>And I, when I am lifted up from the earth, will draw all people to myself."

<sup>10</sup>Matt28:20; <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

<sup>11</sup>Matt18:15-20; <sup>15</sup>"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. <sup>16</sup>But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. <sup>17</sup>If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. <sup>18</sup>Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. <sup>19</sup>Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. <sup>20</sup>For where two or three are gathered in my name, there am I among them."

**6 The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ;<sup>12</sup> and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the gospel.<sup>13</sup>**

<sup>12</sup>Rom1:7;1Cor1:2;<sup>13</sup>Acts2:41,42;5:13,14;2Cor9:13;

<sup>12</sup>Rom1:7; <sup>7</sup>To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. 1Cor1:2; <sup>2</sup>To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

<sup>13</sup>Acts2:41,42;5:13,14; <sup>41</sup>So those who received his word were baptized, and there were added that day about three thousand souls. <sup>42</sup>And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. <sup>13</sup>None of the rest dared join them, but the people held them in high esteem. <sup>14</sup>And more than ever believers

were added to the Lord, multitudes of both men and women, 2Cor9:13 <sup>13</sup>By their approval of this service, they will glorify God because of your submission flowing from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others,

**7 To each of these churches thus gathered, according to his mind declared in his Word, he hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.**<sup>14</sup>

<sup>14</sup>Matt18:17,18;1Cor5:4,5,13;2Cor2:6-8;

<sup>14</sup>Matt18:17,18; <sup>17</sup>If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. <sup>18</sup>Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 1Cor5:4,5;5:13; <sup>4</sup>When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, <sup>5</sup>you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. <sup>13</sup>God judges those outside. "Purge the evil person from among you." <sup>6</sup>For such a one, this punishment by the majority is enough, <sup>7</sup>so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. <sup>8</sup>So I beg you to reaffirm your love for him.

**8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.**<sup>15</sup>

<sup>15</sup>Acts20:17,28;Phil1:1;

<sup>15</sup>Acts20:17,28; <sup>17</sup>Now from Miletus he sent to Ephesus and called the elders of the church to come to him. <sup>28</sup> Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his

own blood. Phil1:1; <sup>1</sup>Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons:

**9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;<sup>16</sup> and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;<sup>17</sup> and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.**<sup>18</sup>

<sup>16</sup> Acts14:23;<sup>17</sup>1Tim4:14;<sup>18</sup>Acts6:3,5,6;

<sup>16</sup> Acts14:23; <sup>23</sup>And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

<sup>17</sup>1Tim4:14; <sup>14</sup>Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you

<sup>18</sup>Acts6:3,5,6; <sup>3</sup>Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. <sup>5</sup>And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. <sup>6</sup>These they set before the apostles, and they prayed and laid their hands on them.

**10 The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;<sup>19</sup> it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according to their ability,<sup>20</sup> so as they may have a comfortable supply, without being themselves entangled in secular affairs;<sup>21</sup> and may also be capable of exercising hospitality towards others;<sup>22</sup> and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.<sup>23</sup>**

<sup>19</sup>Acts6:4; Heb13:17; <sup>20</sup>1Tim5:17,18; Gal6:6,7; <sup>21</sup>2Tim2:4; <sup>22</sup>1Tim3:2; <sup>23</sup>1Cor9:6-14;

<sup>19</sup>Acts6:4; <sup>4</sup>But we will devote ourselves to prayer and to the ministry of the word." Heb13:17 <sup>17</sup>Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

<sup>20</sup>1Tim5:17,18; <sup>17</sup>Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. <sup>18</sup>For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages." Gal6:6,7; <sup>6</sup>One who is taught the word must share all good things with the one who teaches. <sup>7</sup>Do not be deceived: God is not mocked, for whatever one sows, that will he also reap.

<sup>21</sup>2Tim2:4; <sup>4</sup>No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.

<sup>22</sup>1Tim3:2; <sup>2</sup>Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach,

<sup>23</sup>1Cor9:6-14; <sup>6</sup>Or is it only Barnabas and I who have no right to refrain from working for a living? <sup>7</sup>Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk? <sup>8</sup>Do I say these things on human authority? Does not the Law say the same? <sup>9</sup>For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned? <sup>10</sup>Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. <sup>11</sup>If

*we have sown spiritual things among you, is it too much if we reap material things from you? <sup>12</sup>If others share this rightful claim on you, do not we even more?*

**11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them, but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.<sup>24</sup>**

<sup>24</sup>Acts11:19-21;1Pet4:10,11;

<sup>24</sup>Acts11:19-21; *because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. <sup>20</sup>But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. <sup>21</sup>And the hand of the Lord was with them, and a great number who believed turned to the Lord.*

*1Pet4:10,11; <sup>10</sup>As each has received a gift, use it to serve one another, as good stewards of God's varied grace: <sup>11</sup>whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.*

**12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.<sup>25</sup>**

<sup>25</sup>1Thess5:14;2Thess3:6,14,15;

<sup>25</sup>1Thess5:14; <sup>14</sup>And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all. 2Thess3:6,14,15; <sup>6</sup>Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us <sup>14</sup>If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed. <sup>15</sup>Do not regard him as an enemy, but warn him as a brother.

**13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.<sup>26</sup>**

<sup>26</sup>Matt18:15-17;Eph4:2,3;

<sup>26</sup>Matt18:15-17; <sup>15</sup>"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. <sup>16</sup>But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. <sup>17</sup>If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Eph4:2,3; <sup>2</sup>with all humility and gentleness, with patience, bearing with one another in love, <sup>3</sup>eager to maintain the unity of the Spirit in the bond of peace.

**14 As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,<sup>27</sup> in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces) so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification.<sup>28</sup>**

<sup>27</sup>Eph6:18;Ps122:6;<sup>28</sup>3John8-10;Rom16:1,2;

<sup>27</sup>Eph6:18; <sup>18</sup>praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, Ps122:6; <sup>6</sup>Pray for the peace of Jerusalem! "May they be secure who love you!

<sup>28</sup>3John8-10; <sup>8</sup>Therefore we ought to support people like these, that we may be fellow workers for the truth.

<sup>9</sup>I have written something to the church, but Diotrephes, who likes to put himself first, does not acknowledge our authority. <sup>10</sup>So if I come, I will bring up what he is doing, talking wicked nonsense against us. And not content with that, he refuses to welcome the brothers, and also stops those who want to and puts them out of the church. Rom16:1,2; <sup>1</sup>I commend to you our sister Phoebe, a servant of the church at Cenchreae, <sup>2</sup>that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

**15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;<sup>29</sup> howbeit these messengers assembled are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.<sup>30</sup>**

<sup>29</sup>Acts15:2,4,6,22,23,25;<sup>30</sup>2Cor1:24;1John4:1;

<sup>29</sup>Acts15:2,4,6,22,23,25; <sup>2</sup>And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. <sup>4</sup>When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. <sup>6</sup>The apostles and the elders were gathered together to consider this matter. <sup>22</sup>Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, <sup>23</sup>with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. <sup>25</sup>it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul,

<sup>30</sup>2Cor1:24; <sup>24</sup>Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith. <sup>1</sup>Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.

## CHAPTER 27 Of the Communion of Saints

**1 All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory<sup>1</sup> and, being united to one another in love, they have communion in each other's gifts and graces,<sup>2</sup> and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.<sup>3</sup>**

<sup>1</sup>1John1:3; John1:16; Phil3:10; Rom6:5,6; <sup>2</sup>Eph4:15,16; 1Cor12:7; 3:21-23;

<sup>3</sup>1Thess5:11,14; Rom1:12; 1John3:17,18; Gal6:10;

<sup>1</sup>1John1:3; <sup>3</sup>that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. John1:16; <sup>16</sup>And from his fullness we have all received, grace upon grace. Phil3:10; <sup>10</sup>that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death Rom6:5,6; <sup>5</sup>For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. <sup>6</sup>We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

<sup>2</sup>Eph4:15,16; <sup>15</sup>Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, <sup>16</sup>from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love. 1Cor12:7; 3:21-23; <sup>7</sup>To each is given the manifestation of the Spirit for the common good. <sup>21</sup>So let no one boast in men. For all things are yours, <sup>22</sup>whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours, <sup>23</sup>and you are Christ's, and Christ is God's.

<sup>3</sup>1Thess5:11,14; <sup>11</sup>Therefore encourage one another and build one another up, just as you are doing. <sup>14</sup>And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all. Rom1:12; <sup>12</sup>that is, that we may be mutually encouraged by each other's faith, both yours and mine. 1John3:17,18; <sup>17</sup>But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? <sup>18</sup>Little children, let us not love in word or talk but in deed and in truth. Gal6:10; <sup>10</sup>So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith

**2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;<sup>4</sup> as also in relieving each other in outward things according to their several abilities, and necessities;<sup>5</sup> which communion, according to the rule of the gospel, though especially to be exercised by them, in the relations wherein they stand, whether in families,<sup>6</sup> or churches,<sup>7</sup> yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord**

**Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.<sup>8</sup>**

<sup>4</sup> Heb10:24,25;3:12,13;<sup>5</sup>Acts11:29,30;<sup>6</sup>Eph6:4;<sup>7</sup>1Cor12:14-27;<sup>8</sup>Acts5:4;Eph4:28;

<sup>4</sup> Heb10:24,25;3:12,13; <sup>24</sup>And let us consider how to stir up one another to love and good works, <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. <sup>12</sup>Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. <sup>13</sup>But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin.

<sup>5</sup>Acts11:29,30; <sup>29</sup>So the disciples determined, everyone according to his ability, to send relief to the brothers living in Judea. <sup>30</sup> And they did so, sending it to the elders by the hand of Barnabas and Saul

<sup>6</sup>Eph6:4; <sup>4</sup>Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

<sup>7</sup>1Cor12:14-27; <sup>14</sup>For the body does not consist of one member but of many. <sup>15</sup>If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. <sup>16</sup>And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. <sup>17</sup>If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? <sup>18</sup>But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup>If all were a single member, where would the body be? <sup>20</sup>As it is, there are many parts, yet one body. <sup>21</sup>The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." <sup>22</sup>On the contrary, the parts of the body that seem to be weaker are indispensable, <sup>23</sup>and on those parts of the body that we think less honorable we bestow the greater honor, and our unrepresentable parts are treated with greater modesty, <sup>24</sup>which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, <sup>25</sup>that there may be no division in the body, but that the members may have the same care for one another. <sup>26</sup>If one member suffers, all suffer together; if one member is honored, all rejoice together. <sup>27</sup>Now you are the body of Christ and individually members of it.

<sup>8</sup>Acts5:4; <sup>4</sup>While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to men but to God." Eph4:28 <sup>28</sup>Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.

## CHAPTER 28 Of Baptism and the Lord's Supper

**1 Baptism and the Lord's supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world.<sup>1</sup>**

<sup>1</sup>Matt28:19,20;1Cor11:26;

<sup>1</sup>Matt28:19,20; <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."  
 1Cor11:26 <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

**2 These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.<sup>2</sup>**

<sup>2</sup>Matt28:19;1Cor4:1;

<sup>2</sup>Matt28:19; <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 1Cor4:1; <sup>1</sup>This is how one should regard us, as servants of Christ and stewards of the mysteries of God.

## CHAPTER 29 Of Baptism

**1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him in his death and resurrection; of his being engrafted into him;<sup>1</sup> of remission of sins;<sup>2</sup> and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.<sup>3</sup>**

<sup>1</sup>Rom6:3-5; Col2:12; Gal3:27; <sup>2</sup>Mark1:4; Acts22:16; <sup>3</sup>Rom6:4;

<sup>1</sup>Rom6:3-5; <sup>3</sup>Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup>We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. <sup>5</sup>For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. Col2:12; <sup>12</sup>having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. Gal3:27; <sup>27</sup>For as many of you as were baptized into Christ have put on Christ.

<sup>2</sup>Mark1:4; <sup>4</sup>John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins Acts22:16; <sup>16</sup>And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.'

<sup>3</sup>Rom6:4; <sup>4</sup>We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

**2 Those who do actually profess repentance towards God, faith in, and obedience to our Lord Jesus, are the only proper subjects of this ordinance.<sup>4</sup>**

<sup>4</sup>Mark16:16; Acts8:36,37; 2:41; 8:12; 18:8;

<sup>4</sup>Mark16:16; <sup>16</sup>Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. Acts8:36,37; <sup>36</sup>And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" <sup>37</sup>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 2:41; 8:12; 18:8; <sup>41</sup>So

those who received his word were baptized, and there were added that day about three thousand souls. <sup>12</sup>But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>8</sup>Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized.

**3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.<sup>5</sup>**

<sup>5</sup>Matt28:19,20;Acts8:38;

<sup>5</sup>Matt28:19,20; <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." Acts8:38; <sup>38</sup>And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

**4 Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.<sup>6</sup>**

<sup>6</sup>Matt3:16;John3:23;

<sup>6</sup>Matt3:16; <sup>16</sup>And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; John3:23; <sup>23</sup>John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized

## CHAPTER 30 Of the Lord's Supper

**1 The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice in his death,<sup>1</sup> confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other.<sup>2</sup>**

<sup>1</sup>1Cor11:23-26;<sup>2</sup>1Cor10:16,17,21;

<sup>1</sup>1Cor11:23-26; <sup>23</sup>For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." <sup>25</sup>In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

<sup>2</sup>1Cor10:16,17,21; <sup>16</sup>The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? <sup>17</sup>Because there is one bread, we who are many are one body, for we all partake of the one bread.

<sup>21</sup>You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

**2 In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all;<sup>3</sup> and a spiritual oblation of all possible praise unto God for the same.<sup>4</sup> So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own only sacrifice the alone propitiation for all the sins of the elect.**

<sup>3</sup>Heb9:25,26,28;<sup>4</sup>1Cor11:24;Matt26:26,27;

<sup>3</sup>Heb9:25,26,28; <sup>25</sup>Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, <sup>26</sup>for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of <sup>28</sup>so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

<sup>4</sup>1Cor11:24; <sup>24</sup>and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." Matt26:26,27 <sup>26</sup>Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." <sup>27</sup>And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you,

**3 The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.<sup>5</sup>**

<sup>5</sup>1Cor11:23-26;etc;

<sup>5</sup>1Cor11:23-26; <sup>23</sup>For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." <sup>25</sup>In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes; etc.

**4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.<sup>6</sup>**

<sup>6</sup>Matt26:26-28;15:9;Exod20:4,5;

<sup>6</sup>Matt26:26-28;15:9; <sup>26</sup>Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." <sup>27</sup>And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, <sup>28</sup>for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. <sup>9</sup>in vain do they worship me, teaching as doctrines the commandments of men." Exod20:4,5; <sup>4</sup>"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. <sup>5</sup>You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me,

**5 The outward elements in this ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ,<sup>7</sup> albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.<sup>8</sup>**

<sup>7</sup>1Cor11:27;<sup>8</sup>1Cor11:26-28;

<sup>7</sup>1Cor11:27; <sup>27</sup>Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.

<sup>8</sup>1Cor11:26-28; <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. <sup>27</sup>Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. <sup>28</sup>Let a person examine himself, then, and so eat of the bread and drink of the cup.

**6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,<sup>9</sup> but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.<sup>10</sup>**

<sup>9</sup>Acts3:21; Luke24:6,39; <sup>10</sup>1Cor11:24,25;

<sup>9</sup>Acts3:21; <sup>21</sup>whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. Luke24:6,39; <sup>6</sup>He is not here, but has risen. Remember how he told you, while he was still in Galilee, <sup>39</sup>See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have."

<sup>10</sup>1Cor11:24,25; <sup>24</sup>and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." <sup>25</sup>In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

**7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.<sup>11</sup>**

<sup>11</sup>1Cor10:16; 11:23-26;

<sup>11</sup>1Cor10:16; 11:23-26; <sup>16</sup>The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? <sup>23</sup>For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." <sup>25</sup>In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

**8 All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto;<sup>12</sup> yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.<sup>13</sup>**

<sup>12</sup>2Cor6:14,15;<sup>13</sup>1Cor11:29;Matt7:6;

<sup>12</sup>2Cor6:14,15; <sup>14</sup>*Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? <sup>15</sup>What accord has Christ with Belial? Or what portion does a believer share with an unbeliever?*

<sup>13</sup>1Cor11:29; <sup>29</sup>*For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. Matt7:6; <sup>6</sup>"Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.*

## CHAPTER 31

### Of the State of Man after Death, and of the Resurrection of the Dead

**1 The bodies of men after death return to dust, and see corruption;<sup>1</sup> but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.<sup>2</sup> The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;<sup>3</sup> and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;<sup>4</sup> besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.**

<sup>1</sup>Gen3:19;Acts13:36;<sup>2</sup>Eccl12:7;<sup>3</sup>Luke23:43;2Cor5:1,6,8;Phil1:23;Heb12:23;<sup>4</sup>Jude6,7;1Pet3:19;Luke16:23,24;

<sup>1</sup>Gen3:19; <sup>19</sup>*By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."* Acts13:36; <sup>36</sup>*For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption,*

<sup>2</sup>Eccl12:7; <sup>7</sup>*and the dust returns to the earth as it was, and the spirit returns to God who gave it.*

<sup>3</sup>Luke23:43; <sup>43</sup>*And he said to him, "Truly, I say to you, today you will be with me in Paradise."* 2Cor5:1,6,8; <sup>1</sup>*For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. <sup>6</sup>So we are always of good courage. We know that while we are at home in the body we are away from the Lord, <sup>8</sup>Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. Phil1:23; <sup>23</sup>I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. Heb12:23; <sup>23</sup>and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,*

<sup>4</sup>Jude6,7; <sup>6</sup>And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— <sup>7</sup>just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire. 1Pet3:19; <sup>19</sup>in which he went and proclaimed to the spirits in prison, Luke16:23,24; <sup>23</sup>and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. <sup>24</sup>And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.'

**2 At the last day, such of the saints as are found alive shall not sleep, but be changed;<sup>5</sup> and all the dead shall be raised up with the selfsame bodies, and none other;<sup>6</sup> although with different qualities, which shall be united again to their souls for ever.<sup>7</sup>**

<sup>5</sup>1Cor15:51,52;1Thess4:17;<sup>6</sup>Job19:26,27;<sup>7</sup>1Cor15:42,43;

<sup>5</sup>1Cor15:51,52; <sup>51</sup>Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. 1Thess4:17; <sup>17</sup>Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

<sup>6</sup>Job19:26,27; <sup>26</sup>And after my skin has been thus destroyed, yet in my flesh I shall see God, <sup>27</sup>whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!

<sup>7</sup>1Cor15:42,43; <sup>42</sup>So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. <sup>43</sup>It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

**3 The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.<sup>8</sup>**

<sup>8</sup>Acts24:15;John5:28,29;Phil3:21;

<sup>8</sup>Acts24:15; <sup>15</sup>having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust. John5:28,29;. <sup>28</sup>Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice <sup>29</sup>and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. Phil3:21; <sup>21</sup>who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

## CHAPTER 32 Of the Last Judgment

**1 God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ;<sup>1</sup> to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,<sup>2</sup> but likewise all persons that have lived upon the 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.<sup>3</sup>**

<sup>1</sup>Acts17:31; John5:22,27; <sup>2</sup>1Cor6:3; Jude6; <sup>3</sup>2Cor5:10; Eccl12:14; Matt12:36; Rom14:10,12; Matt25:32-46;

<sup>1</sup>Acts17:31; <sup>31</sup>because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead." John5:22,27; <sup>22</sup>The Father judges no one, but has given all judgment to the Son, <sup>27</sup>And he has given him authority to execute judgment, because he is the Son of Man.

<sup>2</sup>1Cor6:3; <sup>3</sup>Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! Jude6; <sup>6</sup>And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—

<sup>3</sup>2Cor5:10; <sup>10</sup>For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil. Eccl12:14; <sup>14</sup>For God will bring every deed into judgment, with every secret thing, whether good or evil. Matt12:36; <sup>36</sup>I tell you, on the day of judgment people will give account for every careless word they speak, Rom14:10,12; <sup>10</sup>Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; <sup>12</sup>So then each of us will give an account of himself to God. Matt25:32-46; <sup>32</sup>Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. <sup>33</sup>And he will place the sheep on his right, but the goats on the left. <sup>34</sup>Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup>For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup>I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' <sup>37</sup>Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? <sup>38</sup>And when did we see you a stranger and welcome you, or naked and clothe you? <sup>39</sup>And when did we see you sick or in prison and visit you?' <sup>40</sup>And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' <sup>41</sup>"Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. <sup>42</sup>For I was hungry and you gave me no food, I was thirsty and you gave me no drink, <sup>43</sup>I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' <sup>44</sup>Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' <sup>45</sup>Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' <sup>46</sup>And these will go away into eternal punishment, but the righteous into eternal life."

**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 eternal damnation of the reprobate, who are wicked and disobedient:<sup>4</sup> for then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting reward, in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into everlasting torments,<sup>5</sup> and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.<sup>6</sup>**

<sup>4</sup>Rom9:22,23; <sup>5</sup>Matt25:21,34; <sup>2</sup>Tim4:8; <sup>6</sup>Matt25:46; Mark9:48; <sup>2</sup>Thess1:7-10;

<sup>4</sup>Rom9:22,23; <sup>22</sup>What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, <sup>23</sup>in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—

<sup>5</sup>Matt25:21,34; <sup>21</sup>His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'

<sup>34</sup>Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 2Tim4:8;

<sup>8</sup>Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

<sup>6</sup>Matt25:46; <sup>46</sup>And these will go away into eternal punishment, but the righteous into eternal life." Mark9:48; <sup>48</sup>'where their worm does not die and the fire is not quenched.' 2Thess1:7-10 <sup>7</sup>and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels <sup>8</sup>in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. <sup>9</sup>They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, <sup>10</sup>when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.

**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,<sup>7</sup> and for the greater consolation of the godly in their adversity,<sup>8</sup> 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,<sup>9</sup> and may ever be prepared to say, *Come Lord Jesus; come quickly.*<sup>10</sup> Amen.**

<sup>7</sup>2Cor5:10,11; <sup>8</sup>2Thess1:5-7; <sup>9</sup>Mark13:35-37; Luke12:35-40; <sup>10</sup>Rev22:20;

<sup>7</sup>2Cor5:10,11; <sup>10</sup>For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

<sup>11</sup>Therefore, knowing the fear of the Lord, we persuade others. But what we are is known to God, and I hope it is known also to your conscience.

<sup>8</sup>2Thess1:5-7; <sup>5</sup>This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— <sup>6</sup>since indeed God considers it just to repay with affliction those who afflict you, <sup>7</sup>and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels

<sup>9</sup>Mark13:35-37; <sup>35</sup> Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning— <sup>36</sup>lest he come suddenly and find you asleep. <sup>37</sup>And what I say to you I say to all: Stay awake." Luke12:35-40; <sup>35</sup>"Stay dressed for action and keep your lamps burning, <sup>36</sup>and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. <sup>37</sup>Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. <sup>38</sup>If he

*comes in the second watch, or in the third, and finds them awake, blessed are those servants! <sup>39</sup>But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into. <sup>40</sup>You also must be ready, for the Son of Man is coming at an hour you do not expect."*

***<sup>10</sup>Rev22:20 He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!***

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