



**EMMANUEL REFORMED  
CHURCH**  
MOSCOW, IDAHO

**Book of Confessions**  
*Adopted from Trinity Reformed Church - October 2023*

## **Preface to Confessions**

Emmanuel Reformed Church follows the practice of the historic, universal church by adopting creeds and confessions of faith. We do so in order to offer a public witness of the faith, to distinguish true doctrine from falsehood, to instruct future generations, and to maintain order within the household of God. By doing so we do not make any permanent law which God had not made before, nor do we form new articles for our belief; we do not give the Word of God authority, much less to make it to be his Word, nor even to make a true interpretation--for the church holds no authority over the Word of God. The Word of God is the only infallible rule of faith and practice.

Therefore, Emmanuel Reformed Church adopts the historic creeds and confessions which are set forth in this Book of Confessions as formal and abiding standards of the church's teaching and governance.

Our creeds and confessions express who we are as a church, for the church is the "pillar and ground of the truth" (1 Timothy 3:15). We confess and believe together with our fathers in the faith and with our brothers throughout the world. We are baptized into their company as members of one and the same body, the Church of our Lord Jesus Christ, and with them we eat of a common loaf and drink from a common cup. Their confession is our confession, even as their life is our life. Therefore we receive and adopt this Book of Confessions as the doctrinal witness of Emmanuel Reformed Church, holding them to be faithful statements of the doctrine taught in the Scriptures. Accordingly, our elders and deacons subscribe to these confessions. We approve them for use in liturgy, instruction and accountability. For liturgical use we privilege the ancient formularies, and for catechesis we privilege the Heidelberg Catechism and the Westminster Shorter Catechism. To preserve clear accountability for our church officers (1 Timothy 6:12-14, Jude 3-4, Acts 20:28-31), our confessions should be construed to harmonize wherever possible, but in areas where they cannot be harmonized, we defer to the Westminster Confession of Faith. Because we privilege this confession for doctrinal accountability, we declare our exceptions to this confession only.

### **List of Confessions**

1. Ancient Formularies
  - a. [Apostle's Creed](#)
  - b. [Nicene Creed](#)
  - c. [Definition of Chalcedon](#)
  - d. [Athanasian Creed](#)
2. Reformation Standard from England:
  - a. [Thirty-Nine Articles of Religion](#)
3. Reformation Standards from the Continent
  - a. [Belgic Confession](#)
  - b. [Heidelberg Catechism](#)
  - c. [Canons of Dort](#)
4. 17th century Puritan/Scottish Standards
  - a. [Westminster Confession of Faith \(1647\)](#)
  - b. [Westminster Shorter Catechism](#)

### **Exceptions to WCF 1647**

1. Chapter 7: Of God's Covenant with Man— Para . 2: (cf. Chp. 19, para. 1, 6). We would clarify that the “covenant of works” was not meritorious and we deny that any covenant can be kept without faith. Good works, even in this covenant were a result of faith, as illustrated by the Sabbath rest which was Adam's first full day in the presence of God.
2. Chapter 21: Of Religious Worship and the Sabbath Day— Para . 8: We believe that along with works of piety, necessity, and mercy, the command also calls us to rest our bodies on the Sabbath (Gen. 2:2-3; Ex. 16:30 ; 31:15-17). We do not believe the intention of Scripture was to exclude recreation, especially in the context of the fellowship of God's people.
3. Chapter 24: Of Marriage— Para. 4: Delete the last sentence, which reads, “The man may not marry any of his wife's kindred, nearer in blood than he may of his own: nor the woman of her husband's kindred, nearer in blood than of her own.”
4. Chapter 25: Of the Church— Para. 6: Though we believe the Pope of Rome to be anti-Christian, we do not believe him necessarily to be the Anti-Christ, Man of Lawlessness, or Beast of Revelation, etc.
5. Chapter 27: Of the Sacraments— Para. 4: Ministers of the Word should ordinarily lead in the administration of the Sacraments, yet we believe that it is permissible for the sacraments to be administered with the oversight of any elder, lawfully ordained.
6. Chapter 28: Of Baptism— Para. 3: We believe that the proper modes of baptism include sprinkling, pouring, and immersion.
7. Chapter 29: Of The Lord's Supper— Para. 7: We would clarify that “worthy receivers” of the Lord's Supper should include all baptized covenant members who are able to physically eat and drink the elements, including very young children being raised in the discipline and admonition of the Lord (provided that they are not under discipline). We deny that an artificial standard of age or mental capacity is consistent with the Biblical basis for partaking of the Supper. We defer to the heads of households in discerning the capacity of their young children to partake in the Supper.

### **The Apostles' Creed (second century)<sup>1</sup>**

I believe in God the Father Almighty; Maker of heaven and earth.  
And in Jesus Christ, His only Son, our Lord;  
who was conceived by the Holy Ghost and born of the virgin, Mary;  
suffered under Pontius Pilate, was crucified, dead, and buried;  
He descended into Hades;  
the third day He rose from the dead;  
He ascended into Heaven,  
and sits at the right hand of God the Father Almighty;  
from thence He shall come to judge the living and the dead.  
I believe in the Holy Ghost;  
the holy catholic Church,;  
the communion of saints;  
the forgiveness of sins;  
the resurrection of the body;  
and the life everlasting.  
Amen.

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<sup>1</sup> Text taken from <https://crechurches.org/documents/creeds.php>, accessed October 2nd, 2023.

## **Nicene Creed; Constantinople (AD381)<sup>2</sup>**

I believe in one God, the Father Almighty, Maker of heaven and earth,  
and of all things visible and invisible.

And in one Lord Jesus Christ,  
the only-begotten Son of God, begotten of the Father before all worlds,  
God of God, Light of Light, very God of very God, begotten, not made,  
being of one substance with the Father; by whom all things were made;  
who, for us men, and for our salvation, came down from Heaven,  
and was incarnate by the Holy Ghost of the virgin, Mary,  
and was made man;  
and was crucified also for us under Pontius Pilate;  
He suffered and was buried;  
and the third day He rose again, according to the Scriptures;  
and ascended into Heaven, and sits on the right hand of the Father;  
and He shall come again, with glory,  
to judge both the living and the dead;  
whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of Life,  
who proceeds from the Father and the Son;  
who with the Father and the Son together is worshiped and glorified;  
who spoke by the Prophets.

And I believe one holy catholic and apostolic Church;  
I acknowledge one baptism for the remission of sins;  
and I look for the resurrection of the dead,  
and the life of the world to come.

Amen.

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<sup>2</sup> Text taken from <https://crechurches.org/documents/creeds.php>, accessed October 2nd, 2023.

### **Definition of Chalcedon (AD451)<sup>3</sup>**

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

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<sup>3</sup> Text taken from <https://crechurches.org/documents/creeds.php>, accessed October 2nd, 2023.

## **The Athanasian Creed (sixth century)<sup>4</sup>**

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the persons nor dividing the substance.
5. For there is one person of the Father, another of the Son, and another of the Holy Spirit.
6. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.
7. Such as the Father is, such is the Son, and such is the Holy Spirit.
8. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.
9. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.
10. The Father eternal, the Son eternal, and the Holy Spirit eternal.
11. And yet they are not three eternals but one eternal.
12. As also there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible.
13. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.
14. And yet they are not three almighties, but one almighty.
15. So the Father is God, the Son is God, and the Holy Spirit is God;
16. And yet they are not three Gods, but one God.
17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;
18. And yet they are not three Lords but one Lord.
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;
20. So are we forbidden by the catholic religion to say; There are three Gods or three Lords.
21. The Father is made of none, neither created nor begotten.
22. The Son is of the Father alone; not made nor created, but begotten.

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<sup>4</sup> Text taken from <https://www.ccel.org/creeds/athanasian.creed.html>, accessed October 2nd, 2023.

23. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.
24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.
25. And in this Trinity none is afore or after another; none is greater or less than another.
26. But the whole three persons are coeternal, and coequal.
27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved must thus think of the Trinity.
29. Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.
30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.
31. God of the substance of the Father, begotten before the worlds; and man of substance of His mother, born in the world.
32. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.
33. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.
34. Who, although He is God and man, yet He is not two, but one Christ.
35. One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.
36. One altogether, not by confusion of substance, but by unity of person.
37. For as the reasonable soul and flesh is one man, so God and man is one Christ;
38. Who suffered for our salvation, descended into hell, rose again the third day from the dead;
39. He ascended into heaven, He sits on the right hand of the Father, God, Almighty;
40. From thence He shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies;
42. and shall give account of their own works.
43. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.
44. This is the catholic faith, which except a man believe faithfully he cannot be saved.



## **The Thirty Nine Articles of Religion (1571)<sup>5</sup>**

### **I. OF FAITH IN THE HOLY TRINITY**

THERE is but one living and true God, ever- lasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

### **II. OF THE WORD OR SON OF GOD, WHICH WAS MADE VERY MAN**

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

### **III. OF THE GOING DOWN OF CHRIST INTO HELL**

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

### **IV. OF THE RESURRECTION OF CHRIST**

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

### **V. OF THE HOLY GHOST**

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

### **VI. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION**

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

#### **Of the Names and Number of the Canonical Books**

Genesis

Exodus

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<sup>5</sup> Text taken from

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/book-common-prayer/articles-religion>, accessed October 2nd, 2023.

Leviticus  
Numbers  
Deuteronomy  
Joshua  
Judges  
Ruth  
The First Book of Samuel  
The Second Book of Samuel  
The First Book of Kings  
The Second Book of Kings  
The First Book of Chronicles  
The Second Book of Chronicles  
The First Book of Esdras  
The Second Book of Esdras  
The Book of Esther  
The Book of Job  
The Psalms  
The Proverbs  
Ecclesiastes or Preacher  
Cantica, or Songs of Solomon  
Four Prophets the greater  
Twelve Prophets the less

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras  
The Fourth Book of Esdras  
The Book of Tobias  
The Book of Judith  
The rest of the Book of Esther  
The Book of Wisdom  
Jesus the Son of Sirach  
Baruch the Prophet  
The Song of the Three Children  
The Story of Susanna  
Of Bel and the Dragon  
The Prayer of Manasses  
The First Book of Maccabees  
The Second Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

## VII. OF THE OLD TESTAMENT

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man,

being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

#### VIII. OF THE THREE CREEDS

THE Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

#### IX. OF ORIGINAL OR BIRTH-SIN

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, "*Phronema Sarkos*", which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

#### X. OF FREE-WILL

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

#### XI. OF THE JUSTIFICATION OF MAN

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

#### XII. OF GOOD WORKS

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

#### XIII. OF WORKS BEFORE JUSTIFICATION

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

#### XIV. OF WORKS OF SUPEREROGATION

VOLUNTARY Works besides, over, and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

#### XV. OF CHRIST ALONE WITHOUT SIN

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

#### XVI. OF SIN AFTER BAPTISM

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

#### XVII. OF PREDESTINATION AND ELECTION

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle

their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

#### XVIII. OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

#### XIX. OF THE CHURCH

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

#### XX. OF THE AUTHORITY OF THE CHURCH

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

#### XXI. OF THE AUTHORITY OF GENERAL COUNCILS

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

#### XXII. OF PURGATORY

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

### XXIII. OF MINISTERING IN THE CONGREGATION

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same.

And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

### XXIV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTANDETH

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

### XXV. OF THE SACRAMENTS

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

### XXVI. OF THE UNWORTHINESS OF THE MINISTERS, WHICH HINDERS NOT THE EFFECT OF THE SACRAMENT

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

## XXVII. OF BAPTISM

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

## XXVIII. OF THE LORD'S SUPPER

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

## XXIX. OF THE WICKED WHICH EAT NOT THE BODY OF CHRIST IN THE USE OF THE LORD'S SUPPER

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

## XXX. OF BOTH KINDS

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

#### XXXI. OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

#### XXXII. OF THE MARRIAGE OF PRIESTS

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

#### XXXIII. OF EXCOMMUNICATE PERSONS, HOW THEY ARE TO BE AVOIDED

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

#### XXXIV. OF THE TRADITIONS OF THE CHURCH

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

#### XXXV. OF THE HOMILIES

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies



1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

#### XXXVI. OF CONSECRATION OF BISHOPS AND MINISTERS

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

#### XXXVII. OF THE CIVIL MAGISTRATES

THE King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly

Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

#### XXXVIII. OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

#### XXXIX. OF A CHRISTIAN MAN'S OATH

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

## The Belgic Confession (1561)<sup>6</sup>

### Article 1

#### There Is One Only God

We all believe with the heart, and confess with the mouth, that there is one only simple<sup>1</sup> and spiritual<sup>2</sup> Being, which we call God; and that He is eternal,<sup>3</sup> incomprehensible,<sup>4</sup> invisible,<sup>5</sup> immutable,<sup>6</sup> infinite,<sup>7</sup> almighty, perfectly wise,<sup>8</sup> just,<sup>9</sup> good,<sup>10</sup> and the overflowing fountain of all good.<sup>11</sup>

<sup>1</sup> Eph. 4:6; Deut. 6:4; 1 Tim. 2:5; 1 Cor. 8:6

<sup>2</sup> John 4:24

<sup>3</sup> Isa. 40:28

<sup>4</sup> Rom. 11:33

<sup>5</sup> Rom. 1:20

<sup>6</sup> Mal. 3:6

<sup>7</sup> Isa. 44:6

<sup>8</sup> 1 Tim. 1:17

<sup>9</sup> Jer. 12:1

<sup>10</sup> Matt. 19:17

<sup>11</sup> James. 1:17; 1 Chron. 29:10–12

### Article 2

#### By What Means God is Made Known Unto Us

We know Him by two means: first, by the creation, preservation, and government of the universe;<sup>1</sup> which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate *the invisible things of God*, namely, *His eternal power and divinity*, as the apostle Paul saith (Rom. 1:20). All which things are sufficient to convince men, and leave them without excuse.

Secondly, He makes Himself more clearly and fully known to us by His holy and divine Word;<sup>2</sup> that is to say, as far as is necessary for us to know in this life, to His glory and our salvation.

<sup>1</sup> Ps. 19:2; Eph. 4:6

<sup>2</sup> Ps. 19:8; 1 Cor. 12:6

### Article 3

#### The Written Word of God

We confess that this Word of God was not sent nor delivered by the will of man, but that *holy men of God spake as they were moved by the Holy Ghost*, as the apostle Peter saith.<sup>1</sup> And that afterwards God, from a special care which He has for us and our salvation, commanded His servants, the prophets<sup>2</sup> and apostles,<sup>3</sup> to commit His revealed Word to writing; and He Himself wrote with His own finger the two tables of the law.<sup>4</sup> Therefore we call such writings holy and divine Scriptures.

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<sup>6</sup> Text taken from <https://prts.edu/wp-content/uploads/2016/12/Belgic-Confession-of-Faith-with-Intro.pdf>, accessed October 2nd, 2023.

<sup>1</sup> 2 Peter 1:21

<sup>2</sup> Ex. 24:4; Ps. 102:19; Hab. 2:2

<sup>3</sup> 2 Tim. 3:16; Rev. 1:11

<sup>4</sup> Ex. 31:18

#### *Article 4*

### **Canonical Books of the Holy Scriptures**

We believe that the Holy Scriptures are contained in two books, namely, the Old and New Testaments, which are canonical, against which nothing can be alleged. These are thus named in the Church of God. The books of the Old Testament are: the five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the books of Joshua, Judges, Ruth, the two books of Samuel, the two of the Kings, two books of the Chronicles, commonly called Paralipomenon, the first of Ezra, Nehemiah, Esther, Job, the Psalms of David, the three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs; the four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; and the twelve lesser prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Those of the New Testament are: the four Evangelists, namely, Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen epistles of the apostle Paul, namely, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; the seven epistles of the other apostles, namely, one of James, two of Peter, three of John, one of Jude; and the Revelation of the apostle John.

#### *Article 5*

### **From Whence the Holy Scriptures Derive Their Dignity and Authority**

We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt all things contained in them, not so much because the Church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts that they are from God, whereof they carry the evidence in themselves. For the very blind are able to perceive that the things foretold in them are fulfilling.

#### *Article 6*

### **The Difference Between the Canonical and Apocryphal Books**

We distinguish these sacred books from the apocryphal, viz., the third and fourth book of Esdras, the books of Tobias, Judith, Wisdom, Jesus Syrach, Baruch, the appendix to the book of Esther, the Song of the Three Children in the Furnace, the History of Susannah, of Bell and the Dragon, the Prayer of Manasses, and the two books of the Maccabees. All of which the Church may read and take instruction from, so far as they agree with the canonical books; but they are far from having such power and efficacy as that we may from their testimony confirm any point of faith or of the Christian religion; much less to detract from the authority of the other sacred books.

## Article 7

### **The Sufficiency of the Holy Scriptures to be the Only Rule of Faith**

We believe that those Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation is sufficiently taught therein.<sup>1</sup> For since the whole manner of worship which God requires of us is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise<sup>2</sup> than we are now taught in the Holy Scriptures: *nay, though it were an angel from heaven*, as the apostle Paul saith.<sup>3</sup> For since it is forbidden *to add unto or take away any thing from the Word of God*,<sup>4</sup> it doth thereby evidently appear that the doctrine thereof is most perfect and complete in all respects.

Neither do we consider of equal value any writing of men, however holy these men may have been, with those divine Scriptures;<sup>5</sup> nor ought we to consider custom, or the great multitude, or antiquity, or succession of times and persons, or councils, decrees, or statutes, as of equal value with the truth of God,<sup>6</sup> for the truth is above all; for all men are of themselves liars,<sup>7</sup> and more vain than vanity itself. Therefore we reject with all our hearts whatsoever doth not agree with this infallible rule<sup>8</sup> which the apostles have taught us, saying, *Try the spirits whether they are of God*.<sup>9</sup>

Likewise, *If there come any unto you, and bring not this doctrine, receive him not into your house*.<sup>10</sup>

<sup>1</sup> Rom. 15:4; John 4:25; 2 Tim. 3:15–17; 1 Peter 1:1; Prov. 30:5; Rev. 22:18; John 15:15; Acts 2:27 <sup>2</sup> 1 Peter 4:11; 1 Cor. 15:2–3; 2 Tim. 3:14; 1 Tim. 1:3; 2 John 10

<sup>3</sup> Gal. 1:8–9; 1 Cor. 15:2; Acts 26:22; Rom. 15:4; 1 Peter 4:11; 2 Tim. 3:14

<sup>4</sup> Deut. 12:32; Prov. 30:6; Rev. 22:18; John 4:25

<sup>5</sup> Matt. 15:3; 17:5; Mark 7:7; Isa. 1:12; 1 Cor. 2:4

<sup>6</sup> Isa. 1:12; Rom. 3:4; 2 Tim. 4:3–4

<sup>7</sup> Ps. 62:10

<sup>8</sup> Gal. 6:16; 1 Cor. 3:11; 2 Thess. 2:2

<sup>9</sup> 1 John 4:1

<sup>10</sup> 2 John 10

## Article 8

### **God is One in Essence, Yet Distinguished in Three Persons**

According to this truth and this Word of God, we believe in one only God, who is one single essence,<sup>1</sup> in which are three persons,<sup>2</sup> really, truly, and eternally distinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghost.<sup>3</sup> The Father is the cause, origin, and beginning of all things, visible and invisible;<sup>4</sup> the Son is the word,<sup>5</sup> wisdom,<sup>6</sup> and image of the Father;<sup>7</sup> the Holy Ghost is the eternal power and might,<sup>8</sup> proceeding from the Father and the Son.<sup>9</sup> Nevertheless God is not by this distinction divided into three, since the Holy Scriptures teach us that the Father, and the Son, and the Holy Ghost have each His personality, distinguished by their properties; but in such wise that these three persons are but one only God. Hence then, it is evident that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided nor intermixed; for the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only.<sup>10</sup> The Father hath never been without His Son, or without His Holy Ghost. For they are all three coeternal and coessential. There is neither first nor last; for they are all three one, in truth, in power, in goodness, and in

mercy.

<sup>1</sup> Isa. 43:10

<sup>2</sup> 1 John 5:7; Heb. 1:3

<sup>3</sup> Matt. 28:19

<sup>4</sup> 1 Cor. 8:6; Col. 1:16

<sup>5</sup> John 1:1,2; Rev. 19:13; Prov. 8:12

<sup>6</sup> Prov. 8:12, 22

<sup>7</sup> Col. 1:15; Heb. 1:3

<sup>8</sup> Matt. 12:28

<sup>9</sup> John 15:26; Gal. 4:6

<sup>10</sup> Phil. 2:6, 7; Gal. 4:4; John 1:14

### Article 9

#### **The Proof of the Foregoing Article of the Trinity of Persons in One God**

All this we know, as well from the testimonies of Holy Writ as from their operations, and chiefly by those we feel in ourselves. The testimonies of the Holy Scriptures that teach us to believe this Holy Trinity are written in many places of the Old Testament, which are not so necessary to enumerate as to choose them out with discretion and judgment. In Genesis 1:26, 27, God saith: *Let us make man in our image, after our likeness, etc.*<sup>1</sup> So God created man in His own image, male and female created He them. And Genesis 3:22: *Behold, the man is become as one of us.*<sup>2</sup> From this saying, *Let us make man in our image*, it appears that there are more persons than one in the Godhead; and when He saith *God created*, He signifies the unity. It is true He doth not say how many persons there are, but that which appears to us somewhat obscure in the Old Testament is very plain in the New.

For when our Lord was baptized in Jordan,<sup>3</sup> the voice of the Father was heard, saying, *This is My beloved Son*: the Son was seen in the water, and the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers. *Baptize all nations, in the name of the Father and of the Son, and of the Holy Ghost.*<sup>4</sup> In the Gospel of Luke the angel Gabriel thus addressed Mary, the mother of our Lord: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.*<sup>5</sup>

Likewise, *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you.*<sup>6</sup> And, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*<sup>7</sup> In all which places we are fully taught that there are three persons in one only divine essence. And although this doctrine far surpasses all human understanding, nevertheless we now believe it by means of the Word of God, but expect hereafter to enjoy the perfect knowledge and benefit thereof in heaven.<sup>8</sup>

Moreover, we must observe the particular offices and operations of these three persons towards us. The Father is called our Creator by His power;<sup>9</sup> the Son is our Savior and Redeemer by His blood;<sup>10</sup> the Holy Ghost is our Sanctifier by His dwelling in our hearts.<sup>11</sup>

This doctrine of the Holy Trinity hath always been defended and maintained by the true Church since the times of the apostles to this very day, against the Jews, Mohammedans, and some false Christians and heretics, as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arius, and such like, who have been justly condemned by the orthodox fathers.

Therefore, in this point we do willingly receive the three creeds, namely, that of the Apostles, of Nice, and of Athanasius; likewise that which, conformable thereunto, is agreed upon by the

ancient fathers.

<sup>1</sup> Gen. 1:26, 27

<sup>2</sup> Gen. 3:22

<sup>3</sup> Matt. 3:16–17

<sup>4</sup> Matt. 28:19

<sup>5</sup> Luke 1:35

<sup>6</sup> 2 Cor. 13:13

<sup>7</sup> 1 John 5:7

<sup>8</sup> Ps. 45:8; Isa. 61:1

<sup>9</sup> Eccl. 12:3; Mal. 2:10; 1 Peter 1:2

<sup>10</sup> 1 Peter 1:2; 1 John 1:7; 4:14

<sup>11</sup> 1 Cor. 6:11; 1 Peter 1:2; Gal. 4:6; Titus 3:5; Rom. 8:9; John 14:16

#### Article 10

### Jesus Christ is True and Eternal God

We believe that Jesus Christ, according to His divine nature, is the only begotten Son of God,<sup>1</sup> begotten from eternity,<sup>2</sup> not made nor created (for then He would be a creature), but coessential<sup>3</sup> and coeternal<sup>4</sup> with the Father, *the express image of His person, and the brightness of His glory*,<sup>5</sup> equal unto Him in all things.<sup>6</sup> He is the Son of God, not only from the time that He assumed our nature, but from all eternity,<sup>7</sup> as these testimonies, when compared together, teach us. Moses saith that *God created the world*;<sup>8</sup> and John saith that *all things were made by that Word*, which he calleth God.<sup>9</sup> And the apostle saith that *God made the worlds by His Son*;<sup>10</sup> likewise, that *God created all things by Jesus Christ*.<sup>11</sup>

Therefore it must needs follow that He—who is called God, the Word, the Son, and Jesus Christ—did exist at that time when all things were created by Him.<sup>12</sup> Therefore the prophet Micah saith: *His goings forth have been from of old, from everlasting*.<sup>13</sup> And the apostle: *He hath neither beginning of days nor end of life*.<sup>14</sup> He therefore is that true, eternal, and almighty God, whom we invoke, worship, and serve.

<sup>1</sup> John 1:18, 49

<sup>2</sup> John 1:14; Col. 1:15

<sup>3</sup> John 10:30; Phil. 2:6

<sup>4</sup> John 1:2; 17:5; Rev. 1:8

<sup>5</sup> Heb. 1:3

<sup>6</sup> Phil. 2:6

<sup>7</sup> John 8:23, 58; 9:35–37; Acts 8:37; Rom. 9:5

<sup>8</sup> Gen. 1:1

<sup>9</sup> John 1:3

<sup>10</sup> Heb. 1:2

<sup>11</sup> Col. 1:16

<sup>12</sup> Col. 1:16

<sup>13</sup> Mic. 5:2

<sup>14</sup> Heb. 7:3

*Article 11*

**The Holy Ghost is True and Eternal God**

We believe and confess also that the Holy Ghost from eternity proceeds from the Father<sup>1</sup> and Son,<sup>2</sup> and therefore is neither made, created, nor begotten, but only proceedeth from both; who in order is the third person of the Holy Trinity, of one and the same essence, majesty, and glory with the Father and the Son; and therefore is the true and eternal God, as the Holy Scriptures teach us.<sup>3</sup>

<sup>1</sup> Ps. 33:6, 17; John 14:16

<sup>2</sup> Gal. 4:6; Rom. 8:9; John 15:26

<sup>3</sup> Gen. 1:2; Isa. 48:16; 61:1; Acts 5:3–4; 28:25; 1 Cor. 3:16; 6:19; Ps. 139:7

*Article 12*

**The Creation**

We believe that the Father, by the Word, that is, by His Son,<sup>1</sup> created of nothing the heaven, the earth, and all creatures as it seemed good unto Him, giving unto every creature its being, shape, form, and several offices to serve its Creator; that He doth also still uphold and govern them by His eternal providence and infinite power<sup>2</sup> for the service of mankind,<sup>3</sup> to the end that man may serve his God.<sup>4</sup>

He also created the angels good,<sup>5</sup> to be His messengers<sup>6</sup> and to serve His elect;<sup>7</sup> some of whom are fallen from that excellency in which God created them into everlasting perdition<sup>8</sup> and the others have, by the grace of God,<sup>9</sup> remained steadfast and continued in their primitive state. The devils and evil spirits are so depraved that they are enemies of God and every good thing, to the utmost of their power,<sup>10</sup> as murderers watching to ruin the Church and every member thereof, and by their wicked stratagems to destroy all;<sup>11</sup> and are therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments.<sup>12</sup> Therefore we reject and abhor the error of the Sadducees who deny the existence of spirits and angels,<sup>13</sup> and also that of the Manichees who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

<sup>1</sup> Gen. 1:1; Isa. 40:26; Heb. 3:4; Rev. 4:11; 1 Cor. 8:6; John 1:3; Col. 1:16

<sup>2</sup> Heb. 1:3; Ps. 104:10; Acts 17:25

<sup>3</sup> 1 Tim. 4:3–4; Gen. 1:29–30; 9:2–3; Ps. 104:14–15

<sup>4</sup> 1 Cor. 3:22; 6:20; Matt. 4:10

<sup>5</sup> Col. 1:16

<sup>6</sup> Ps. 103:20; 34:8; 148:2

<sup>7</sup> Heb. 1:14; Ps. 34:8

<sup>8</sup> John 8:44; 2 Peter 2:4; Luke 8:31; Jude 6

<sup>9</sup> Matt. 25:31

<sup>10</sup> 1 Peter 5:8; Job 1:7

<sup>11</sup> Gen. 3:1; Matt. 13:25; 2 Cor. 2:11; 11:3, 14

<sup>12</sup> Matt. 25:41; Luke 8:30, 31

<sup>13</sup> Acts 23:8



### Article 13

#### **Divine Providence**

We believe that the same God, after He had created all things, did not forsake them, nor give them up to fortune or chance, but that He rules and governs them according to His holy will,<sup>1</sup> so that nothing happens in this world without His appointment;<sup>2</sup> nevertheless, God neither is the author of, nor can be charged with, the sins which are committed. For His power and goodness are so great and incomprehensible, that He orders and executes His work in the most excellent and just manner, even then when devils and wicked men act unjustly.<sup>3</sup> And as to what He doth surpassing human understanding, we will not curiously inquire into it further than our capacity will admit of; but with the greatest humility and reverence adore the righteous judgments of God which are hid from us,<sup>4</sup> contenting ourselves that we are disciples of Christ to learn only those things which He has revealed to us in His Word without transgressing these limits.

This doctrine affords us unspeakable consolation, since we are taught thereby that nothing can befall us by chance, but by the direction of our most gracious and heavenly Father, who watches over us with a paternal care, keeping all creatures so under His power<sup>5</sup> that not a hair of our head (for they are all numbered), nor a sparrow, can fall to the ground without the will of our Father,<sup>6</sup> in whom we do entirely trust; being persuaded that He so restrains the devil and all our enemies that, without His will and permission, they cannot hurt us. And therefore we reject that damnable error of the Epicureans, who say that God regards nothing, but leaves all things to chance. <sup>1</sup> John 5:17; Heb. 1:3; Prov. 16:4; Ps. 104:9, etc.; Ps. 139:2, etc.

<sup>2</sup> James 4:15; Job 1:21; 1 Kings 22:20; Acts 4:28; 1 Sam. 2:25; Ps. 115:3; 45:7; Amos 3:6; Deut. 19:5; Prov. 21:1; Ps. 105:25; Isa. 10:5–7; 2 Thess. 2:11; Ezek. 14:9; Rom. 1:28; Gen. 45:8; 1:20; 2 Sam. 16:10; Gen. 27:20; Ps. 75:7–8; Isa. 45:7; Prov. 16:4; Lam. 3:37–38; 1 Kings 22:34, 38; Ex. 21:13

<sup>3</sup> Matt. 8:31, 32; John 3:8

<sup>4</sup> Rom. 11:33–34

<sup>5</sup> Matt. 8:31; Job 1:12; 2:6

<sup>6</sup> Matt. 10:29–30

### Article 14

#### **The Creation and Fall of Man, and His Incapacity to Perform What is Truly Good**

We believe that God created man out of the dust of the earth, and made and formed him after His own image and likeness,<sup>1</sup> good, righteous, and holy, capable in all things to will agreeably to the will of God.<sup>2</sup> But being in honor he understood it not, neither knew his excellency,<sup>3</sup> but willfully subjected himself to sin, and consequently to death and the curse, giving ear to the words of the devil.<sup>4</sup> For the commandment of life which he had received,<sup>5</sup> he transgressed; and by sin separated himself from God<sup>6</sup> who was his true life, having corrupted his whole nature,<sup>7</sup> whereby he made himself liable to corporal and spiritual death.<sup>8</sup> And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts which he had received from God<sup>9</sup> and only retained a few remains thereof,<sup>10</sup> which, however, are sufficient to leave man without excuse;<sup>11</sup> for all the light which is in us is changed into darkness,<sup>12</sup> as the Scriptures teach us, saying: *The light shineth in darkness, and the darkness comprehendeth<sup>13</sup> it not*; where St. John calleth men darkness.

Therefore we reject all that is taught repugnant to this concerning the free will of man, since man is but a slave to sin<sup>14</sup> and has nothing of himself unless it is given him from heaven.<sup>15</sup> For

who may presume to boast that he of himself can do any good, since Christ saith, *No man can come to Me, except the Father which hath sent Me draw him?*<sup>16</sup> *Who will glory in his own will, who understands that to be carnally minded is enmity against God?*<sup>17</sup> Who can speak of his knowledge, since *the natural man receiveth not the things of the Spirit of God?*<sup>18</sup> In short, who dare suggest any thought, since he knows that *we are not sufficient of ourselves to think any thing as of ourselves, but that our sufficiency is of God?*<sup>19</sup> And therefore what the apostle saith ought justly to be held sure and firm, that *God worketh in us both to will and to do of His good pleasure.*<sup>20</sup> For there is no will nor understanding conformable to the divine will and understanding but what Christ hath wrought in man, which He teaches us when He saith, *Without Me ye can do nothing.*<sup>21</sup>

<sup>1</sup> Gen. 1:26; Eccl. 7:29; Eph. 4:24

<sup>2</sup> Gen. 1:31; Eph. 4:24

<sup>3</sup> Ps. 49:21; Isa. 59:2

<sup>4</sup> Gen. 3:6, 17

<sup>5</sup> Gen. 1:3, 7

<sup>6</sup> Isa. 59:2

<sup>7</sup> Eph. 4:18

<sup>8</sup> Rom. 5:12; Gen. 2:17; 3:19

<sup>9</sup> Rom. 3:10

<sup>10</sup> Acts 14:16–17; 17:27

<sup>11</sup> Rom. 1:20, 21; Acts 17:27

<sup>12</sup> Eph. 5:8; Matt. 6:23

<sup>13</sup> John 1:5

<sup>14</sup> Isa. 26:12; Ps. 94:11; John 8:34; Rom. 6:17; 7:5, 17

<sup>15</sup> John 3:27; Isa. 26:12

<sup>16</sup> John 3:27; 6:44, 65

<sup>17</sup> Rom. 8:7

<sup>18</sup> 1 Cor. 2:14; Ps. 94:11

<sup>19</sup> 2 Cor. 3:5

<sup>20</sup> Phil. 2:13

<sup>21</sup> John 15:5

#### *Article 15*

### **Original Sin**

We believe that through the disobedience of Adam original sin is extended to all mankind,<sup>1</sup> which is a corruption of the whole nature and an hereditary disease, wherewith infants themselves are infected even in their mother's womb,<sup>2</sup> and which produceth in man all sorts of sin, being in him as a root thereof;<sup>3</sup> and therefore is so vile and abominable in the sight of God that it is sufficient to condemn all mankind.<sup>4</sup> Nor is it by any means abolished or done away by baptism; since sin always issues forth from this woeful source as water from a fountain; notwithstanding it is not imputed to the children of God unto condemnation, but by His grace and mercy is forgiven them. Not that they should rest securely in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death.<sup>5</sup> Wherefore we reject the error of the Pelagians, who assert that sin proceeds only from

imitation.

<sup>1</sup> Rom. 5:12, 13; Ps. 51:7; Rom. 3:10; Gen. 6:3; John 3:6; Job 14:4

<sup>2</sup> Isa. 48:8; Rom. 5:14

<sup>3</sup> Gal. 5:19; Rom. 7:8, 10, 13, 17–18, 20, 23

<sup>4</sup> Eph. 2:3, 5

<sup>5</sup> Rom. 7:18, 24

#### Article 16

### Eternal Election

We believe that all the posterity of Adam, being thus fallen into perdition and ruin by the sin of our first parents, God then did manifest Himself such as He is; that is to say, *merciful and just*:<sup>1</sup> *merciful*, since He delivers and preserves from this perdition all whom He, in His eternal and unchangeable counsel, of mere goodness hath elected in Christ Jesus our Lord, without any respect to their works;<sup>2</sup> *just*, in leaving others in the fall and perdition wherein they have involved themselves.<sup>3</sup>

<sup>1</sup> Rom. 9:18, 22–23; 3:12

<sup>2</sup> Rom. 9:15–16; 11:32; Eph. 2:8–10; Ps. 100:3; 1 John 4:10; Deut. 32:8; 1 Sam. 12:22; Ps. 115:5; Mal. 1:2; 2 Tim. 1:9; Rom. 8:29; 9:11, 21; 11:5–6; Eph. 1:4; Titus 3:4–5; Acts 2:47; 13:48; 2 Tim. 2:19–20; 1 Peter 1:2; John 6:27; 15:16; 17:9

<sup>3</sup> Rom. 9:17, 18; 2 Tim. 2:20

#### Article 17

### The Recovery of Fallen Man

We believe that our most gracious God, in His admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and spiritual death, and made himself wholly miserable, was pleased to seek and comfort him when he trembling<sup>1</sup> fled from His presence, promising him that He would give His Son, who should *be made of a woman, to bruise the head of the serpent*, and would make him happy.<sup>2</sup>

<sup>1</sup> Gen. 3:8–9, 19; Isa. 65:1–2

<sup>2</sup> Heb. 2:14; Gen. 22:18; Isa. 7:14; John 7:42; 2 Tim. 2:8; Heb. 7:14; Gen. 3:15; Gal. 4:4

#### Article 18

### Of the Incarnation of Jesus Christ

We confess, therefore, that God did fulfill the promise which He made to the fathers by the mouth of His holy prophets<sup>1</sup> when He sent into the world, at the time appointed by Him, His own only-begotten and eternal Son, *who took upon Him the form of a servant, and became like unto man*,<sup>2</sup> really assuming the true human nature, with all its infirmities, sin excepted,<sup>3</sup> being conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without the means of man;<sup>4</sup> and did not only assume human nature as to the body, but also a true human soul,<sup>5</sup> that He might be a real man. For since the soul was lost as well as the body, it was necessary that He should take both upon him, to save both. Therefore we confess (in opposition to the heresy of the Anabaptists, who deny that Christ assumed human flesh of His mother) that Christ is become *a partaker of the flesh and blood of the children*;<sup>6</sup> that He is a *fruit of the loins*

*of David after the flesh;*<sup>7</sup> *made of the seed of David according to the flesh;*<sup>8</sup> *a fruit of the womb of the Virgin Mary;*<sup>9</sup> *made of a woman;*<sup>10</sup> *a branch of David;*<sup>11</sup> *a shoot of the root of Jesse;*<sup>12</sup> *sprung from the tribe of Judah;*<sup>13</sup> *descended from the Jews according to the flesh;*<sup>14</sup> *of the seed of Abraham, since He took on Him the seed of Abraham,*<sup>15</sup> *and became like unto His brethren in all things, sin excepted;*<sup>16</sup> *so that in truth He is our Immanuel, that is to say, God with us.*<sup>17</sup>

<sup>1</sup> Isa. 11:1; Luke 1:55; Gen. 26:4; 2 Sam. 7:12; Ps. 132:11; Acts 13:23

<sup>2</sup> 1 Tim. 2:5; 3:16; Phil. 2:7

<sup>3</sup> Heb. 2:14–15; 4:15

<sup>4</sup> Luke 1:31, 34–35

<sup>5</sup> Matt. 26:38; John 12:27

<sup>6</sup> Heb. 2:14

<sup>7</sup> Acts 2:30

<sup>8</sup> Ps. 132:11; Rom. 1:3

<sup>9</sup> Luke 1:42

<sup>10</sup> Gal. 4:4

<sup>11</sup> Jer. 33:15

<sup>12</sup> Isa. 11:1

<sup>13</sup> Heb. 7:14

<sup>14</sup> Rom. 9:5

<sup>15</sup> Gen. 22:18; 2 Sam. 7:12; Matt. 1:1; Gal. 3:16

<sup>16</sup> Heb. 2:15–17

<sup>17</sup> Isa. 7:14; Matt. 1:23

#### *Article 19*

### **The Union and Distinction of the Two Natures in the Person of Christ**

We believe that by this conception the person of the Son is inseparably united and connected with the human nature, so that there are not two Sons of God, nor two persons, but two natures united in one single person; yet that each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life,<sup>1</sup> filling heaven and earth, so also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body.<sup>2</sup>

And though He hath by His resurrection given immortality to the same, nevertheless He hath not changed the reality of His human nature, forasmuch as our salvation and resurrection also depend on the reality of His body. But these two natures are so closely united in one person that they were not separated even by His death. Therefore that which He, when dying, commended into the hands of His Father, was a real human spirit, departing from His body.<sup>3</sup> But in the meantime the divine nature always remained united with the human, even when He lay in the grave; and the Godhead did not cease to be in Him, any more than it did when He was an infant, though it did not so clearly manifest itself for a while. Wherefore we confess that He is *very God* and *very man*: very God by His power to conquer death, and very man that He might die for us according to the infirmity of His flesh.

<sup>1</sup> Heb. 7:3

<sup>2</sup> 1 Cor. 15:13, 21; Phil. 3:21; Matt. 26:11; Acts 1:2, 11; 3:21; Luke 24:39; John 20:25, 27

<sup>3</sup>Luke 23:46; Matt. 27:50

*Article 20*

**God Hath Manifested His Justice and Mercy in Christ**

We believe that God, who is perfectly merciful and just, sent His Son to assume that nature in which the disobedience was committed, to make satisfaction in the same and to bear the punishment of sin by His most bitter passion and death.<sup>1</sup> God therefore manifested His justice against His Son when He laid our iniquities<sup>2</sup> upon Him and poured forth His mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love, giving His Son unto death for us and raising Him for our justification,<sup>3</sup> that through Him we might obtain immortality and life eternal.

<sup>1</sup>Heb. 2:14; Rom. 8:3, 32–33

<sup>2</sup>Isa. 53:6; John 1:29; 1 John 4:9

<sup>3</sup>Rom. 4:25

*Article 21*

**The Satisfaction of Christ, Our Only High Priest, For Us**

We believe that Jesus Christ is ordained with an oath to be an everlasting High Priest after the order of Melchizedek,<sup>1</sup> and that He hath presented Himself in our behalf before the Father to appease His wrath by His full satisfaction,<sup>2</sup> by offering Himself on the tree of the cross, and pouring out His precious blood to purge away our sins, as the prophets had foretold. For it is written, *He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. He was brought as a lamb to the slaughter, and numbered with the transgressors;*<sup>3</sup> and condemned by Pontius Pilate as a malefactor, though he had first declared Him innocent.<sup>4</sup> Therefore, *He restored that which He took not away,*<sup>5</sup> and *suffered the just for the unjust,*<sup>6</sup> as well in His body as in His soul, feeling the terrible punishment which our sins had merited; insomuch that *His sweat became like unto drops of blood falling on the ground.*<sup>7</sup> *He called out, My God, My God, why hast Thou forsaken Me?*<sup>8</sup> and hath suffered all this for the remission of our sins.

Wherefore we justly say with the apostle Paul, *that we know nothing but Jesus Christ, and Him crucified;*<sup>9</sup> *we count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord,*<sup>10</sup> in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other means of being reconciled to God than this only sacrifice, once offered, by which believers are made perfect forever.<sup>11</sup> This is also the reason why He was called by the angel of God, *Jesus*, that is to say, *Savior*, because He should save His people from their sins.<sup>12</sup>

<sup>1</sup>Ps. 110:4; Heb. 5:10

<sup>2</sup>Col. 1:14; Rom. 5:8–9; Col. 2:14; Heb. 2:17; 9:14; Rom. 3:24; 8:2; John 15:3; Acts 2:24; 13:28; John 3:16; 1 Tim. 2:6

<sup>3</sup>Isa. 53:5, 7, 12

<sup>4</sup>Luke 23:22, 24; Acts 13:28; Ps. 22:16; John 18:38; Ps. 69:5; 1 Peter 3:18

<sup>5</sup>Ps. 69:5

<sup>6</sup>1 Peter 3:18

<sup>7</sup>Luke 22:44

<sup>8</sup> Ps. 22:2; Matt. 27:46

<sup>9</sup> 1 Cor. 2:2

<sup>10</sup> Phil. 3:8

<sup>11</sup> Heb. 9:25–26; 10:14

<sup>12</sup> Matt. 1:21; Acts 4:12

### Article 22

#### **Our Justification Through Faith in Jesus Christ**

We believe that to attain the true knowledge of this great mystery the Holy Ghost kindleth in our hearts an upright faith, which embraces Jesus Christ with all His merits, appropriates Him,<sup>1</sup> and seeks nothing more besides Him.<sup>2</sup> For it must needs follow, either that all things which are requisite to our salvation are not in Jesus Christ, or if all things are in Him, that then those who possess Jesus Christ through faith have complete salvation in Him.<sup>3</sup> Therefore, for any to assert that Christ is not sufficient, but that something more is required besides Him, would be too gross a blasphemy; for hence it would follow that Christ was but half a Savior.

Therefore we justly say with Paul, *that we are justified by faith alone, or by faith without works.*<sup>4</sup> However, to speak more clearly, we do not mean that faith itself justifies us, for it is only an instrument with which we embrace Christ our Righteousness. But Jesus Christ, imputing to us all His merits and so many holy works which He hath done for us and in our stead, is our Righteousness.<sup>5</sup> And faith is an instrument that keeps us in communion with Him in all His benefits, which, when they become ours, are more than sufficient to acquit us of our sins.

<sup>1</sup> Eph. 3:16–17; Ps. 51:13; Eph. 1:17–18; 1 Cor. 2:12

<sup>2</sup> 1 Cor. 2:2; Acts 4:12; Gal. 2:21; Jer. 23:6; 1 Cor. 1:30; Jer. 31:10

<sup>3</sup> Matt. 1:21; Rom. 3:27; 8:1, 33

<sup>4</sup> Rom. 3:27; Gal. 2:6; 1 Peter 1:4–5; Rom. 10:4

<sup>5</sup> Jer. 23:6; 1 Cor. 1:30; 2 Tim. 1:2; Luke 1:77; Rom. 3:24–25; 4:5; Ps. 32:1–2; Phil. 3:9; Titus 3:5; 2 Tim. 1:9

### Article 23

#### **Wherein Our Justification Before God Consists**

We believe that our salvation consists in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before God is implied; as David and Paul teach us, declaring this to be the happiness of man, that God imputes righteousness to him without works.<sup>1</sup> And the same apostle saith, *that we are justified freely by His grace, through the redemption which is in Jesus Christ.*<sup>2</sup>

And therefore we always hold fast this foundation, ascribing all the glory to God,<sup>3</sup> humbling ourselves before Him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves or in any merit of ours,<sup>4</sup> relying and resting upon the obedience of Christ crucified alone,<sup>5</sup> which becomes ours when we believe in Him.<sup>6</sup> This is sufficient to cover all our iniquities and to give us confidence in approaching to God;<sup>7</sup> freeing the conscience of fear, terror, and dread, without following the example of our first father, Adam, who, trembling, attempted to cover himself with fig leaves.<sup>8</sup> And verily, if we should appear before God relying on ourselves or on any other creature, though ever so little, we should, alas! be consumed.<sup>9</sup> And therefore every one must pray with David: *O Lord, enter not*

*into judgment with Thy servant: for in Thy sight shall no man living be justified.*<sup>10</sup>

<sup>1</sup> Luke 1:77; Col. 1:14; Ps. 32:1–2; Rom. 4:6–7

<sup>2</sup> Rom. 3:23–24; Acts 4:12

<sup>3</sup> Ps. 115:1; 1 Cor. 4:7; Rom. 4:2

<sup>4</sup> 1 Cor. 4:7; Rom. 4:2; 1 Cor. 1:29, 31

<sup>5</sup> Rom. 5:19

<sup>6</sup> Heb. 11:6–7; Eph. 2:8; 2 Cor. 5:19; 1 Tim. 2:6

<sup>7</sup> Rom. 5:1; Eph. 3:12; 1 John 2:1

<sup>8</sup> Gen. 3:7

<sup>9</sup> Isa. 33:14; Deut. 27:26; James 2:10

<sup>10</sup> Ps. 130:3; Matt. 18:23–26; Ps. 143:2; Luke 16:15

#### *Article 24*

### **Man's Sanctification and Good Works**

We believe that this true faith, being wrought in man by the hearing of the Word of God and the operation of the Holy Ghost,<sup>1</sup> doth regenerate and make him a new man, causing him to live a new life<sup>2</sup> and freeing him from the bondage of sin.<sup>3</sup> Therefore it is so far from being true that this justifying faith makes men remiss in a pious and holy life,<sup>4</sup> that on the contrary without it they would never do anything out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man; for we do not speak of a vain faith,<sup>5</sup> but of such a faith as is called in Scripture a faith that worketh by love,<sup>6</sup> which excites man to the practice of those works which God has commanded in His Word. Which works, as they proceed from the good root of faith, are good and acceptable in the sight of God, forasmuch as they are all sanctified by His grace; howbeit they are of no account towards our justification.<sup>7</sup> For it is by faith in Christ that we are justified, even before we do good works;<sup>8</sup> otherwise they could not be good works, any more than the fruit of a tree can be good before the tree itself is good.<sup>9</sup>

Therefore we do good works, but not to merit by them (for what can we merit?)—nay, we are beholden to God for the good works we do and not He to us,<sup>10</sup> *since it is He that worketh in us both to will and to do of His good pleasure.*<sup>11</sup> Let us therefore attend to what is written: *When ye shall have done all those things which are commanded you, say we are unprofitable servants: we have done that which was our duty to do.*<sup>12</sup>

In the meantime we do not deny that God rewards our good works, but it is through His grace that He crowns His gifts.<sup>13</sup> Moreover, though we do good works, we do not found our salvation upon them;<sup>14</sup> for we can do no work but what is polluted by our flesh, and also punishable;<sup>15</sup> and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus, then, we would always be in doubt, tossed to and fro without any certainty, and our poor consciences would be continually vexed if they relied not on the merits of the suffering and death of our Savior.<sup>16</sup>

<sup>1</sup> 1 Peter 1:23; Rom. 10:17; John 5:24

<sup>2</sup> 1 Thess. 1:5; Rom. 8:15; John 6:29; Col. 2:12; Phil. 1:1, 29; Eph. 2:8

<sup>3</sup> Acts 15:9; Rom. 6:4, 22; Titus 2:12; John 8:36

<sup>4</sup> Titus 2:12

<sup>5</sup> Titus 3:8; John 15:5; Heb. 11:6; 1 Tim. 1:5

<sup>6</sup> 1 Tim. 1:5; Gal. 5:6; Titus 3:8

<sup>7</sup> 2 Tim. 1:9; Rom. 9:32; Titus 3:5

<sup>8</sup> Rom. 4:4; Gen. 4:4

<sup>9</sup> Heb. 11:6; Rom. 14:23; Gen. 4:4; Matt. 7:17

<sup>10</sup> 1 Cor. 4:7; Isa. 26:12; Gal. 3:5; 1 Thess. 2:13

<sup>11</sup> Phil. 2:13

<sup>12</sup> Luke 17:10

<sup>13</sup> Matt. 10:42; 25:34–35; Rev. 3:12, 21; Rom. 2:6; Rev. 2:11; 2 John 8; Rom. 11:6

<sup>14</sup> Eph. 2:9–10

<sup>15</sup> Isa. 64:6

<sup>16</sup> Isa. 28:16; Rom. 10:11; Hab. 2:4

### *Article 25*

#### **The Abolishing of the Ceremonial Law**

We believe that the ceremonies and figures of the law ceased at the coming of Christ<sup>1</sup> and that all the shadows are accomplished, so that the use of them must be abolished among Christians;<sup>2</sup> yet the truth and substance of them remain with us in Jesus Christ, in whom they have their completion. In the meantime we still use the testimonies taken out of the law and the prophets, to confirm us in the doctrine of the gospel,<sup>3</sup> and to regulate our life in all honesty to the glory of God, according to His will.

<sup>1</sup> Rom. 10:4

<sup>2</sup> Gal. 5:2–4; 3:1; 4:10–11; Col. 2:16–17

<sup>3</sup> 2 Peter 1:19

### *Article 26*

#### **Christ's Intercession**

We believe that we have no access unto God but alone through the only Mediator and Advocate, Jesus Christ the righteous,<sup>1</sup> who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator, whom the Father hath appointed between Him and us, ought in no wise affright us by His majesty, or cause us to seek another according to our fancy.<sup>2</sup> For there is no creature, either in heaven or on earth, who loveth us more than Jesus Christ;<sup>3</sup> *who, though He was in the form of God, yet made Himself of no reputation, and took upon Him the form of a man and of a servant for us,*<sup>4</sup> *and was made like unto His brethren in all things.* If, then, we should seek for another mediator who would be well affected towards us, whom could we find who loved us more than He who laid down His life for us, even when we were His enemies?<sup>5</sup> And if we seek for one who hath power and majesty, who is there that hath so much of both as *He who sits at the right hand of His Father,* and who hath *all power in heaven and on earth?*<sup>6</sup> And who will sooner be heard than the own well-beloved Son of God?

Therefore it was only through distrust that this practice of dishonoring instead of honoring the saints was introduced, doing that which they never have done nor required, but have, on the contrary, steadfastly rejected, according to their bounden duty, as appears by their writings.<sup>7</sup> Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers to God on account of our own worthiness, but only on account of the



excellency and worthiness of the Lord Jesus Christ,<sup>8</sup> whose righteousness is become ours by faith.

Therefore the apostle, to remove this foolish fear or rather distrust, from us, justly saith that *Jesus Christ was made like unto His brethren in all things, that He might be a merciful and faithful High Priest, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted.*<sup>9</sup> And further to encourage us, he adds: *Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*<sup>10</sup> The same apostle saith: *Having boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith,* etc.<sup>11</sup> Likewise, *Christ hath an unchangeable priesthood, wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*<sup>12</sup>

What more can be required? since Christ Himself saith: *I am the way, and the truth, and the life; no man cometh unto the Father but by Me.*<sup>13</sup> To what purpose should we then seek another advocate,<sup>14</sup> since it hath pleased God to give us His own Son as our Advocate?<sup>15</sup> Let us not forsake Him to take another, or rather to seek after another, without ever being able to find Him; for God well knew, when He gave Him to us, that we were sinners.

Therefore, according to the command of Christ, we call upon the heavenly Father through Jesus Christ our only Mediator, as we are taught in the Lord's Prayer;<sup>16</sup> being assured that whatever we ask of the Father in His Name will be granted us.<sup>17</sup>

<sup>1</sup> 1 Tim. 2:5; 1 John 2:1; Rom. 8:33

<sup>2</sup> Hosea. 13:9; Jer. 2:13, 33

<sup>3</sup> John 10:11; 1 John 4:10; Rom. 5:8; Eph. 3:19; John 15:13

<sup>4</sup> Phil. 2:7

<sup>5</sup> Rom. 5:8

<sup>6</sup> Mark 16:19; Col. 3:1; Rom. 8:33; Matt. 11:27; 28:18

<sup>7</sup> Acts 10:26; 14:15

<sup>8</sup> Dan. 9:17–18; John 16:23; Eph. 3:12; Acts 4:12; 1 Cor. 1:31; Eph. 2:18

<sup>9</sup> Heb. 2:17, 18

<sup>10</sup> Heb. 4:14–16

<sup>11</sup> Heb. 10:19, 22

<sup>12</sup> Heb. 7:24, 25

<sup>13</sup> John 14:6

<sup>14</sup> Ps. 44:21

<sup>15</sup> 1 Tim. 2:5; 1 John 2:1; Rom. 8:33

<sup>16</sup> Luke 11:2

<sup>17</sup> John 4:17; 16:23; 14:13

## **The Catholic Christian Church**

We believe and profess one catholic or universal Church,<sup>1</sup> which is a holy congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Ghost. This Church hath been from the beginning of the world and will be to the end thereof,<sup>2</sup> which is evident from this, that Christ is an eternal king, which, without subjects He cannot be.<sup>3</sup> And this holy Church is preserved or supported by God against the rage of the whole world;<sup>4</sup> though she sometimes (for a while) appears very small, and in the eyes of men, to be reduced to nothing,<sup>5</sup> as during the perilous reign of Ahab when nevertheless *the Lord reserved unto Him seven thousand men, who had not bowed their knees to Baal.*<sup>6</sup>

Furthermore, this holy Church is not confined, bound, or limited to a certain place or to certain persons, but is spread and dispersed over the whole world; and yet is joined and united with heart and will,<sup>7</sup> by the power of faith, in one and the same spirit.<sup>8</sup>

<sup>1</sup> Isa. 2:2; Ps. 46:5; 102:14; Jer. 31:36

<sup>2</sup> Matt. 28:20; 2 Sam. 7:16

<sup>3</sup> Luke 1:32–33; Ps. 89:37–38; 110:2–4

<sup>4</sup> Matt. 16:18; John 16:33; Gen. 22:17; 2 Tim. 2:19

<sup>5</sup> Luke 12:32; Isa. 1:9; Rev. 12:6, 14; Luke 17:21; Matt. 16:18

<sup>6</sup> Rom. 12:4; 11:2, 4; 1 Kings 19:18; Isa. 1:9; Rom. 9:29

<sup>7</sup> Acts 4:32

<sup>8</sup> Eph. 4:3–4

### *Article 28*

#### **Every One is Bound to Join Himself to the True Church**

We believe, since this holy congregation is an assembly of those who are saved and out of it there is no salvation,<sup>1</sup> that no person of whatsoever state or condition he may be ought to withdraw himself to live in a separate state from it;<sup>2</sup> but that all men are in duty bound to join and unite themselves with it, maintaining the unity of the Church;<sup>3</sup> submitting themselves to the doctrine and discipline thereof; bowing their necks under the yoke of Jesus Christ;<sup>4</sup> and as mutual members of the same body,<sup>5</sup> serving to the edification of the brethren, according to the talents God has given them.

And that this may be the more effectually observed, it is the duty of all believers, according to the Word of God, to separate themselves from those who do not belong to the Church,<sup>6</sup> and to join themselves to this congregation wheresoever God hath established it,<sup>7</sup> even though the magistrates and edicts of princes be against it; yea, though they should suffer death or any other corporal punishment.<sup>8</sup> Therefore all those who separate themselves from the same or do not join themselves to it, act contrary to the ordinance of God.

<sup>1</sup> 1 Peter 3:20; Joel 2:32

<sup>2</sup> Acts 2:40; Isa. 52:11

<sup>3</sup> Ps. 22:23; Eph. 4:3, 12; Heb. 2:12

<sup>4</sup> Ps. 2:10–12; Matt. 11:29

<sup>5</sup> Eph. 4:12, 16; 1 Cor. 12:12, etc.

<sup>6</sup> Acts 2:40; Isa. 52:11; 2 Cor. 6:17; Rev. 18:4

<sup>7</sup> Matt. 12:30; 24:28; Isa. 49:22; Rev. 17:14

<sup>8</sup> Dan. 3:17–18; 6:8–10; Rev. 14:14; Acts 4:17, 19; 17:7; 18:13

## Article 29

### **The Marks of the True Church, and Wherein She Differs From the False Church**

We believe that we ought diligently and circumspectly to discern from the Word of God which is the true Church, since all sects which are in the world assume to themselves the name of the Church. But we speak here not of hypocrites, who are mixed in the Church with the good, yet are not of the Church, though externally in it;<sup>1</sup> but we say that the body and communion of the true Church must be distinguished from all sects who call themselves the Church.

The marks by which the true Church is known are these: if the pure doctrine of the gospel is preached therein;<sup>2</sup> if she maintains the pure administration of the sacraments as instituted by Christ;<sup>3</sup> if church discipline is exercised in punishing of sin;<sup>4</sup> in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected,<sup>5</sup> and Jesus Christ acknowledged as the only Head of the Church.<sup>6</sup> Hereby the true Church may certainly be known, from which no man has a right to separate himself.

With respect to those who are members of the Church, they may be known by the marks of Christians, namely, by faith;<sup>7</sup> and when they have received Jesus Christ the only Savior,<sup>8</sup> they avoid sin, follow after righteousness,<sup>9</sup> love the true God and their neighbor, neither turn aside to the right or left, and crucify the flesh with the works thereof.<sup>10</sup> But this is not to be understood as if there did not remain in them great infirmities; but they fight against them through the Spirit all the days of their life,<sup>11</sup> continually taking their refuge in the blood, death, passion, and obedience of our Lord Jesus Christ, *in whom they have remission of sins through faith in Him.*<sup>12</sup>

As for the false Church, she ascribes more power and authority to herself and her ordinances than to the Word of God,<sup>13</sup> and will not submit herself to the yoke of Christ.<sup>14</sup> Neither does she administer the sacraments as appointed by Christ in His Word, but adds to and takes from them as she thinks proper; she relieth more upon men than upon Christ; and persecutes those who live holily according to the Word of God,<sup>15</sup> and rebuke her for her errors, covetousness, and idolatry.<sup>16</sup> These two Churches are easily known and distinguished from each other.

<sup>1</sup> Matt. 13:22; 2 Tim. 2:18–20; Rom. 9:6

<sup>2</sup> John 10:27; Eph. 2:20; Acts 17:11–12; Col. 1:23; John 8:47

<sup>3</sup> Matt. 28:19; Luke 22:19; 1 Cor. 11:23

<sup>4</sup> Matt. 18:15–18; 2 Thess. 3:14–15

<sup>5</sup> Matt. 28:2; Gal. 1:6–8

<sup>6</sup> Eph. 1:22–23; John 10:4–5, 14

<sup>7</sup> Eph. 1:13; John 17:20

<sup>8</sup> 1 John 4:2

<sup>9</sup> 1 John 3:8–10

<sup>10</sup> Rom. 6:2; Gal. 5:24

<sup>11</sup> Rom. 7:6, 17; Gal. 5:17

<sup>12</sup> Col. 1:14

<sup>13</sup> Col. 2:18–19

<sup>14</sup> Ps. 2:3

<sup>15</sup> Rev. 12:4; John 16:2

<sup>16</sup> Rev. 17:3, 4, 6

## Article 30

### **The Government of and Offices in the Church**

We believe that this true Church must be governed by the spiritual policy which our Lord hath taught us in His Word— namely, that there must be ministers or pastors to preach the Word of God, and to administer the sacraments;<sup>1</sup> also elders and deacons, who, together with the pastors, form the council of the Church;<sup>2</sup> that by these means the true religion may be preserved, and the true doctrine everywhere propagated, likewise transgressors punished and restrained by spiritual means;<sup>3</sup> also that the poor and distressed may be relieved and comforted, according to their necessities. By these means everything will be carried on in the Church with good order and decency, when faithful men are chosen according to the rule prescribed by St. Paul in his epistle to Tim..<sup>4</sup>

<sup>1</sup> Eph. 4:11; 1 Cor. 4:1–2; 2 Cor. 5:20; John 20:23; Acts 26:17–18; Luke 10:16

<sup>2</sup> Acts 6:3; 14:23

<sup>3</sup> Matt. 18:17; 1 Cor. 5:4–5

<sup>4</sup> 1 Tim. 3:1; Titus 1:5

### *Article 31*

#### **The Ministers, Elders, and Deacons**

We believe that the ministers of God's Word,<sup>1</sup> and the elders and deacons,<sup>2</sup> ought to be chosen to their respective offices by a lawful election of the Church, with calling upon the name of the Lord, and in that order which the Word of God teacheth. Therefore every one must take heed not to intrude himself by indecent means, but is bound to wait till it shall please God to call him,<sup>3</sup> that he may have testimony of his calling, and be certain and assured that it is of the Lord.

As for the ministers of God's Word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ,<sup>4</sup> the only universal Bishop and the only Head of the Church.<sup>5</sup>

Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers of God's Word and the elders of the Church very highly for their work's sake, and be at peace with them without murmuring, strife, or contention,<sup>6</sup> as much as possible.

<sup>1</sup> 1 Tim. 5:22

<sup>2</sup> Acts 6:3

<sup>3</sup> Jer. 23:21; Heb. 5:4; Acts 1:23; 13:2

<sup>4</sup> 1 Cor. 4:1; 3:9; 2 Cor. 5:20; Acts 26:16–17

<sup>5</sup> 1 Peter 2:25; 5:4; Isa. 61:1; Eph. 1:22; Col. 1:18

<sup>6</sup> 1 Thess. 5:12, 13; 1 Tim. 5:17; Heb. 13:17

### *Article 32*

#### **The Order and Discipline of the Church**

In the meantime we believe, though it is useful and beneficial, that those who are rulers of the Church institute and establish certain ordinances among themselves for maintaining the body of the Church; yet they ought studiously to take care that they do not depart from those things which Christ, our only Master, hath instituted.<sup>1</sup> And therefore, we reject all human inventions, and all laws which man would introduce into the worship of God, thereby to bind and compel the conscience in any manner whatever.<sup>2</sup>

Therefore we admit only of that which tends to nourish and preserve concord and unity, and

to keep all men in obedience to God. For this purpose excommunication or church discipline is requisite, with the several circumstances belonging to it, according to the Word of God.<sup>3</sup>

<sup>1</sup> Col. 2:6–7

<sup>2</sup> 1 Cor. 7:23; Matt. 15:9; Isa. 29:13; Gal. 5:1; Rom. 16:17–18

<sup>3</sup> Matt. 18:17; 1 Cor. 5:5; 1 Tim. 1:20

### *Article 33*

#### **The Sacraments**

We believe that our gracious God, on account of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us His promises,<sup>1</sup> and to be pledges of the good will and grace of God toward us, and also to nourish and strengthen our faith, which He hath joined to the Word of the gospel, the better to present to our senses both that which He signifies to us by His Word, and that which He works inwardly in our hearts, thereby assuring and confirming in us the salvation which He imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment.<sup>2</sup>

Moreover, we are satisfied with the number of sacraments which Christ our Lord hath instituted, which are two only, namely, the sacrament of baptism and the Holy Supper of our Lord Jesus Christ.<sup>3</sup>

<sup>1</sup> Rom. 4:11; Gen. 9:13; 17:11

<sup>2</sup> Col. 2:11, 17; 1 Cor. 5:7

<sup>3</sup> Matt. 26:36; 28:19

### *Article 34*

#### **Holy Baptism**

We believe and confess that Jesus Christ, who is the end of the law,<sup>1</sup> hath made an end, by the shedding of His blood, of all other sheddings of blood which men could or would make as a propitiation or satisfaction for sin; and that He, having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism<sup>2</sup> instead thereof, by which we are received into the Church of God, and separated from all other people and strange religions, that we may wholly belong to Him whose ensign and banner we bear, and which serves as a testimony unto us that He will forever be our gracious God and Father.

Therefore He has commanded all those who are His to be baptized with pure water, *in the name of the Father, and of the Son, and of the Holy Ghost*,<sup>3</sup> thereby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptized, when sprinkled upon him, so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God.<sup>4</sup> Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God,<sup>5</sup> who is our Red Sea, through which we must pass to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan.

Therefore the ministers on their part administer the sacrament and that which is visible,<sup>6</sup> but our Lord giveth that which is signified by the sacrament, namely, the gifts and invisible grace; washing, cleansing, and purging our souls of all filth and unrighteousness;<sup>7</sup> renewing our hearts and filling them with all comfort; giving unto us a true assurance of His fatherly goodness;

putting on us the new man, and putting off the old man with all his deeds.<sup>8</sup>

Therefore we believe that every man who is earnestly studious of obtaining life eternal ought to be but once baptized with this only baptism, without ever repeating the same,<sup>9</sup> since we cannot be born twice. Neither doth this baptism only avail us at the time when the water is poured upon us and received by us, but also through the whole course of our life.<sup>10</sup>

Therefore we detest the error of the Anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptized and sealed with the sign of the covenant,<sup>11</sup> as the children in Israel formerly were circumcised<sup>12</sup> upon the same promises which are made unto our children. And indeed, Christ shed His blood no less for the washing of the children of the faithful than for adult persons;<sup>13</sup> and therefore, they ought to receive the sign and sacrament of that which Christ hath done for them; as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's suffering and death shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ.<sup>14</sup> Moreover, what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the *circumcision of Christ*.<sup>15</sup>

<sup>1</sup>Rom. 10:4

<sup>2</sup>Col. 2:11; 1 Peter 3:21; 1 Cor. 10:2

<sup>3</sup>Matt. 28:19

<sup>4</sup>1 Cor. 6:11; Titus 3:5; Heb. 9:14; 1 John 1:7; Rev. 1:6

<sup>5</sup>John 19:34

<sup>6</sup>Matt. 3:11; 1 Cor. 3:5, 7; Rom. 6:3

<sup>7</sup>Eph. 5:26; Acts 22:16; 1 Peter 3:21

<sup>8</sup>Gal. 3:27; 1 Cor. 12:13; Eph. 4:22–24

<sup>9</sup>Mark 16:16; Matt. 28:19; Eph. 4:5; Heb. 6:2

<sup>10</sup>Acts 2:38; 8:16

<sup>11</sup>Matt. 19:14; 1 Cor. 7:14

<sup>12</sup>Gen. 17:11–12

<sup>13</sup>Col. 2:11–12

<sup>14</sup>John 1:29; Lev. 12:6

<sup>15</sup>Col. 2:11

### *Article 35*

#### **The Holy Supper of Our Lord Jesus Christ**

We believe and confess that our Savior Jesus Christ did ordain and institute the sacrament of the Holy Supper<sup>1</sup> to nourish and support those whom He hath already regenerated and incorporated into His family, which is His Church.

Now those who are regenerated have in them a twofold life:<sup>2</sup> the one corporal and temporal, which they have from the first birth and is common to all men; the other spiritual and heavenly, which is given them in their second birth,<sup>3</sup> which is effected by the word of the gospel<sup>4</sup> in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect.<sup>5</sup> In like manner God hath given us, for the support of the bodily and earthly life, earthly and common bread which is subservient thereto and is common to all men, even as life itself. But for the support of the spiritual and heavenly life which believers have, He hath sent a living bread which descended from heaven, namely, Jesus Christ,<sup>6</sup> who nourishes and strengthens the

spiritual life of believers when they eat Him, that is to say, when they apply and receive Him by faith in the Spirit.<sup>7</sup>

Christ, that He might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread as a sacrament of His body, and wine as a sacrament of His blood,<sup>8</sup> to testify by them unto us that as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Savior in our souls, for the support of our spiritual life.<sup>9</sup>

Now as it is certain and beyond all doubt that Jesus Christ hath not enjoined to us the use of His sacraments in vain, so He works in us all that He represents to us by these holy signs, though the manner surpasses our understanding and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the meantime we err not when we say that what is eaten and drunk by us is the proper and natural body and the proper blood of Christ.<sup>10</sup> But the manner of our partaking of the same is not by the mouth, but by the Spirit through faith. Thus, then, though Christ always sits at the right hand of His Father in the heavens,<sup>11</sup> yet doth He not therefore cease to make us partakers of Himself by faith. This feast is a spiritual table at which Christ communicates Himself with all His benefits to us, and gives us there to enjoy both Himself and the merits of His sufferings and death,<sup>12</sup> nourishing, strengthening, and comforting our poor comfortless souls by the eating of His flesh, quickening and refreshing them by the drinking of His blood.<sup>13</sup>

Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men; the ungodly indeed receives the sacrament to his condemnation,<sup>14</sup> but he doth not receive the truth of the sacrament. As Judas and Simon the sorcerer, both indeed received the sacrament, but not Christ who was signified by it, of whom believers only are made partakers.

Lastly, we receive this holy sacrament in the assembly of the people of God with humility and reverence,<sup>15</sup> keeping up among us a holy remembrance of the death of Christ our Savior with thanksgiving, making there confession of our faith and of the Christian religion. Therefore no one ought to come to this table without having previously rightly examined himself; lest by eating of this bread and drinking of this cup he eat and drink judgment to himself. <sup>16</sup>In a word, we are excited by the use of this holy sacrament to a fervent love towards God and our neighbor.

Therefore we reject all mixtures and damnable inventions which men have added unto and blended with the sacraments as profanations of them, and affirm that we ought to rest satisfied with the ordinance which Christ and His apostles have taught us, and that we must speak of them in the same manner as they have spoken. <sup>1</sup>Matt. 26:26; Mark 14:22; Luke 22:19; 1 Cor. 11:23–25

<sup>2</sup> John 3:6

<sup>3</sup> John 3:5

<sup>4</sup> John 5:23, 25

<sup>5</sup> 1 John 5:12; John 10:28

<sup>6</sup> John 6:32–33, 51

<sup>7</sup> John 6:63

<sup>8</sup> Mark 6:26

<sup>9</sup> 1 Cor. 10:16–17; Eph. 3:17; John 6:35

<sup>10</sup> John 6:55–56; 1 Cor. 10:16

<sup>11</sup> Acts 3:21; Mark 16:19; Matt. 26:11

<sup>12</sup> Matt. 26:26, etc.; Luke 22:19–20; 1 Cor. 10:2–4

<sup>13</sup> Isa. 55:2; Rom. 8:22–23

<sup>14</sup> 1 Cor. 11:29; 2 Cor. 6:14–15; 1 Cor. 2:14

<sup>15</sup> Acts 2:42; 20:7

<sup>16</sup> 1 Cor. 11:27–28

### *Article 36*

#### **The Magistrates**

We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes, and magistrates,<sup>1</sup> willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose He hath invested the magistracy with the sword, *for the punishment of evil doers, and for the praise of them that do well*. And their office is not only to have regard unto and watch for the welfare of the civil state, but also that they protect the sacred ministry, and thus may remove and prevent all idolatry and false worship;<sup>2</sup> that the kingdom of antichrist may be thus destroyed and the kingdom of Christ promoted. They must, therefore, countenance the preaching of the word of the gospel everywhere, that God may be honored and worshipped by every one, as He commands in His Word.

Moreover, it is the bounden duty of every one, of what state, quality, or condition soever he may be, to subject himself to the magistrates;<sup>3</sup> to pay tribute,<sup>4</sup> to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God;<sup>5</sup> to supplicate for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty.<sup>6</sup>

Wherefore we detest the error of the Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates, and would subvert justice,<sup>7</sup> introduce a community of goods, and confound that decency and good order which God hath established among men.<sup>8</sup>

<sup>1</sup> Ex. 18:20, etc.; Rom. 13:1; Prov. 8:15; Jer. 21:12; 22:2–3; Ps. 82:1, 6; 101:2; Deut. 1:15–16; 16:18; 17:15; Dan. 2:21, 37; 5:18

<sup>2</sup> Isa. 49:23, 25; 1 Kings 15:12; 2 Kings 23:2–4

<sup>3</sup> Titus 3:1; Rom. 13:1

<sup>4</sup> Mark 12:17; Matt. 17:24

<sup>5</sup> Acts 4:17–19; 5:29; Hosea 5:11

<sup>6</sup> Jer. 29:7; 1 Tim. 2:1–2

<sup>7</sup> 2 Peter 2:10

<sup>8</sup> Jude 8, 10

### *Article 37*

#### **The Last Judgment**

Finally, we believe according to the Word of God, when the time appointed by the Lord (which is unknown to all creatures)<sup>1</sup> is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as He ascended,<sup>2</sup> with great glory and majesty to declare Himself Judge of the quick and the dead,<sup>3</sup> burning this old world with fire and flame to cleanse it.<sup>4</sup> And then all men will personally appear before this great Judge, both



men and women, and children, that have been from the beginning of the world to the end thereof,<sup>5</sup>

being summoned by the voice of the archangel and by the sound of the trumpet of God.<sup>6</sup> For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies in which they formerly lived.<sup>7</sup> As for those who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible become incorruptible.<sup>8</sup>

Then the books (that is to say, the consciences) shall be opened, and the dead judged according to what they shall have done in this world, whether it be good or evil.<sup>9</sup> Nay, all men shall give an account of every idle word they have spoken, which the world only counts amusement and jest;<sup>10</sup> and then the secrets and hypocrisy of men shall be disclosed and laid open before all.<sup>11</sup>

And, therefore, the consideration of this judgment is justly terrible and dreadful to the wicked and ungodly,<sup>12</sup> but most desirable and comfortable to the righteous and the elect; because then their full deliverance shall be perfected, and there they shall receive the fruits of their labor and trouble which they have borne.<sup>13</sup> Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked,<sup>14</sup> who most cruelly persecuted, oppressed, and tormented them in this world;<sup>15</sup> and who shall be convicted by the testimony of their own consciences,<sup>16</sup> and, being immortal, shall be tormented in that everlasting fire<sup>17</sup> which is prepared for the devil and his angels.<sup>18</sup>

But on the contrary, the faithful and elect shall be crowned with glory and honor;<sup>19</sup> and the Son of God will confess their names before God His Father and His elect angels;<sup>20</sup> all tears shall be wiped from their eyes;<sup>21</sup> and their cause, which is now condemned by many judges and magistrates as heretical and impious, will then be known to be the cause of the Son of God.<sup>22</sup> And for a gracious reward, the Lord will cause them to possess such a glory as never entered into the heart of man to conceive.<sup>23</sup>

Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord.<sup>24</sup> Amen.

*Even so, come, Lord Jesus (Rev. 22:20).*

<sup>1</sup> Matt. 24:36; 25:13; 1 Thess. 5:1–2; Rev. 6:11; Acts 1:7; 2 Peter 3:10

<sup>2</sup> Acts 1:11

<sup>3</sup> 2 Thess. 1:7–8; Acts 17:31; Matt. 24:30; 25:31; Jude 15; 1 Peter 4:5; 2 Tim. 4:1

<sup>4</sup> 2 Peter 3:7, 10; 2 Thess. 1:8

<sup>5</sup> Rev. 20:12–13; Acts 17:31; Heb. 6:2; 9:27; 2 Cor. 5:10; Rom. 14:10

<sup>6</sup> 1 Cor. 15:42; Rev. 20:12–13; 1 Thess. 4:16

<sup>7</sup> John 5:28–29; 6:54; Dan. 12:2; Job 19:26–27

<sup>8</sup> 1 Cor. 15:51–53

<sup>9</sup> Rev. 20:12–13; 1 Cor. 4:5; Rom. 14:11–12; Job 34:11; John 5:24; Dan. 12:2; Ps. 62:13; Matt. 11:22; 23:33; John 5:29; Rom. 2:5–6; 2 Cor. 5:10; Heb. 6:2; 9:27

<sup>10</sup> Rom. 2:5; Jude 15; Matt. 12:36

<sup>11</sup> 1 Cor. 4:5; Rom. 2:1–2, 16; Matt. 7:1–2

<sup>12</sup> Rev. 6:15–16; Heb. 10:27

<sup>13</sup> Luke 21:28; 1 John 3:2; 4:17; Rev. 14:7; 2 Thess. 1:5–7; Luke 14:14 <sup>14</sup> Dan. 7:26

<sup>15</sup> Matt. 25:46; 2 Thess. 1:6–8; Mal. 4:3

<sup>16</sup> Rom. 2:15

<sup>17</sup> Rev. 21:8; 2 Peter 2:9

<sup>18</sup> Mal. 4:1; Matt. 25:41

<sup>19</sup> Matt. 25:34; 13:43

<sup>20</sup> Matt. 10:32

<sup>21</sup> Isa. 25:8; Rev. 21:4

<sup>22</sup> Isa. 66:5

<sup>23</sup> Isa. 64:4; 1 Cor. 2:9

<sup>24</sup> Heb. 10:36–38

## The Heidelberg Catechism (1563)<sup>7</sup>

### LORD'S DAY 1

*Question 1: What is thy only comfort in life and death?*

Answer: That I with body and soul, both in life and death,<sup>1</sup> am not my own,<sup>2</sup> but belong unto my faithful Savior Jesus Christ;<sup>3</sup> who, with His precious blood,<sup>4</sup> hath fully satisfied for all my sins,<sup>5</sup> and delivered me from all the power of the devil;<sup>6</sup> and so preserves me<sup>7</sup> that without the will of my heavenly Father, not a hair can fall from my head;<sup>8</sup> yea, that all things must be subservient to my salvation,<sup>9</sup> and therefore, by His Holy Spirit, He also assures me of eternal life,<sup>10</sup> and makes me sincerely willing and ready, henceforth, to live unto Him.<sup>11</sup>

*Question 2: How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?*

Answer: Three;<sup>12</sup> the first, how great my sins and miseries are;<sup>13</sup> the second, how I may be delivered from all my sins and miseries;<sup>14</sup> the third, how I shall express my gratitude to God for such deliverance.<sup>15</sup>

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<sup>1</sup>1 Cor. 6:19–20, *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* <sup>2</sup>Rom. 14:7–9, *For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.*

<sup>3</sup>1 Cor. 3:23, *And ye are Christ's; and Christ is God's.*

<sup>4</sup>1 Pet. 1:18–19, *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.*

<sup>5</sup>John 1:7, *The same came for a witness, to bear witness of the Light, that all men through Him might believe.* <sup>6</sup>1 John 3:8, *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.*

Heb. 2:14–15, *Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.*

<sup>7</sup>John 6:39, *And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.*

John 10:28–29, *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand.* <sup>8</sup>Luke 21:18, *But there shall not an hair of your head perish.*

Matt. 10:30, *But the very hairs of your head are all numbered.*

<sup>9</sup>Rom. 8:28, *And we know that all things work together for good to them that love God, to them who are the called according to His purpose.*

<sup>10</sup>2 Cor. 1:22, *Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

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<sup>7</sup> Text taken from <https://prts.edu/wp-content/uploads/2016/12/Heidelberg-Catechism-with-Intro.pdf>, accessed October 2nd, 2023.

2 Cor. 5:5, *Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.* <sup>11</sup>Rom. 8:14, *For as many as are led by the Spirit of God, they are the sons of God.*

Rom. 7:22, *For I delight in the law of God after the inward man.*

<sup>12</sup>Luke 24:47, *And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem.*

<sup>13</sup>1 Cor. 6:10–11, *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

John 9:41, *Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.* Rom. 3:10, 19, *As it is written, There is none righteous, no, not one. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

<sup>14</sup>John 17:3, *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* <sup>15</sup>Eph. 5:8–10, *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord.*

## THE FIRST PART — OF THE MISERY OF MAN

### LORD'S DAY 2

*Question 3: Whence knowest thou thy misery?*

Answer: Out of the law of God.<sup>1</sup>

*Question 4: What doth the law of God require of us?*

Answer: Christ teaches us that briefly, Matthew 22:37–40, “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. This is the first and the great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”<sup>2</sup>

*Question 5: Canst thou keep all these things perfectly?*

Answer: In no wise;<sup>3</sup> for I am prone by nature to hate God and my neighbor.<sup>4</sup>

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<sup>1</sup>Rom. 3:20, *Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.* <sup>2</sup>Luke 10:27, *And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*

<sup>3</sup>Rom. 3:10, *As it is written, There is none righteous, no, not one.*

John 1:8, *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

<sup>4</sup>Rom. 8:7, *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.* Titus 3:3, *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*

### LORD'S DAY 3

*Question 6. Did God then create man so wicked and perverse?*

Answer: By no means; but God created man good,<sup>1</sup> and after His own image, in true righteousness and holiness,<sup>2</sup> that he might rightly know God his Creator, heartily love Him and live with Him in eternal happiness to glorify and praise Him.<sup>3</sup>

*Question 7: Whence then proceeds this depravity of human nature?*

*Answer: From the fall and disobedience of our first parents, Adam and Eve, in Paradise;<sup>4</sup> hence our nature is become so corrupt that we are all conceived and born in sin.<sup>5</sup>*

*Question 8: Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?*

*Answer: Indeed we are,<sup>6</sup> except we are regenerated by the Spirit of God.<sup>7</sup>*

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<sup>1</sup>Gen. 1:31, *And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

<sup>2</sup>Gen. 1:26–27, *And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. Col. 3:10, And have put on the new man, which is renewed in knowledge after the image of Him that created him. Eph. 4:24, And that ye put on the new man, which after God is created in righteousness and true holiness. <sup>3</sup>Eph. 1:6, To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. 1 Cor. 6:20, For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. <sup>4</sup>Gen. 3:6, And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Rom. 5:12, 18–19, Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

<sup>5</sup>Ps. 51:5, *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

Gen. 5:3, *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.*

<sup>6</sup>Gen. 6:5, *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

Job 14:4, *Who can bring a clean thing out of an unclean? not one.*

Job 15:14, 16, *What is man, that he should be clean? and he which is born of a woman, that he should be righteous? How much more abominable and filthy is man, which drinketh iniquity like water?*

<sup>7</sup>John 3:5, *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

Eph. 2:5, *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).*

#### LORD'S DAY 4

*Question 9: Doth not God then do injustice to man, by requiring from him in His law that which he cannot perform?*

*Answer: Not at all;<sup>1</sup> for God made man capable of performing it;<sup>2</sup> but man, by the instigation of the devil,<sup>3</sup> and his own wilful disobedience, deprived himself and all his posterity of those divine gifts.<sup>4</sup>*

*Question 10: Will God suffer such disobedience and rebellion to go unpunished?*

*Answer: By no means; but is terribly displeas<sup>5</sup>ed with our original as well as actual sins; and will punish them in His just judgment temporally and eternally,<sup>6</sup> as He hath declared, "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them."<sup>7</sup>*

*Question 11: Is not God then also merciful?*

Answer: God is indeed merciful,<sup>8</sup> but also just; therefore His justice requires<sup>9</sup> that sin which is committed against the most high majesty of God be also punished with extreme,<sup>10</sup> that is, with everlasting punishment of body and soul.<sup>11</sup>

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<sup>1</sup>Eccl. 7:29, *Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.* <sup>2</sup>John 8:44, *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

<sup>2</sup>Cor. 11:3, *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

<sup>3</sup>Gen. 3:4, 7, *And the serpent said unto the woman, Ye shall not surely die. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

<sup>4</sup>Rom. 5:12, *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*

<sup>5</sup>Ps. 5:5, *The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity.*

<sup>6</sup>Rom. 1:18, *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.*

Deut. 28:15, *But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.* Heb. 9:27, *And as it is appointed unto men once to die, but after this the judgment.*

<sup>7</sup>Deut. 27:26, *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.* Gal. 3:10, *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

<sup>8</sup>Ex. 34:6, *And the Lord passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.*

<sup>9</sup>Ex. 20:5, *Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.*

Job 34:10–11, *Therefore hearken unto me, ye men of understanding: far be it from God, that He should do wickedness; and from the Almighty, that He should commit iniquity. For the work of a man shall He render unto him, and cause every man to find according to his ways.*

<sup>10</sup>Ps. 5:5–6, *The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.*

<sup>11</sup>Gen. 2:17, *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Rom. 6:23, *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

## THE SECOND PART—OF MAN'S DELIVERANCE

### LORD'S DAY 5

*Question 12: Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favor?* Answer: God will have His justice satisfied,<sup>1</sup> and therefore we must make this full satisfaction, either by ourselves or by another.<sup>2</sup>

*Question 13: Can we ourselves then make this satisfaction?*

Answer: By no means;<sup>3</sup> but on the contrary we daily increase our debt.<sup>4</sup>

*Question 14: Can there be found anywhere one, who is a mere creature, able to satisfy for us?* Answer: None; for, first, God will not punish any other creature for the sin which man hath committed;<sup>5</sup> and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it.<sup>6</sup>

*Question 15: What sort of a mediator and deliverer then must we seek for?*

Answer: For one who is very man,<sup>7</sup> and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very God.<sup>8</sup>

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<sup>1</sup>Ex. 20:5, *Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.*

<sup>2</sup>Deut. 24:16, *The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.*

<sup>2</sup>Cor. 5:14–15, *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.* <sup>3</sup>Job 9:2–3, *I know it is so of a truth: but how should man be just with God? If he will contend with Him, he cannot answer Him one of a thousand.*

Job 15:14–16, *What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?*

<sup>4</sup>Matt. 6:12, *And forgive us our debts, as we forgive our debtors.*

Isa. 64:6, *But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

<sup>5</sup>Ezek. 18:20, *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.* <sup>6</sup>Rev. 5:3, *And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.* Ps. 49:8–9, *(For the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption.*

<sup>7</sup>1 Cor. 15:21, *For since by man came death, by man came also the resurrection of the dead.*

Rom. 8:3, *For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*

<sup>8</sup>Rom. 9:5, *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.* Isa. 7:14, *Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel.*

## LORD'S DAY 6

*Question 16: Why must he be very man, and also perfectly righteous?*

Answer: Because the justice of God requires that the same human nature which hath sinned, should likewise make satisfaction for sin;<sup>1</sup> and one, who is himself a sinner, cannot satisfy for others.<sup>2</sup>

*Question 17: Why must He in one person be also very God?*

Answer: That He might by the power of His Godhead sustain in His human nature the burden of God's wrath;<sup>3</sup> and might obtain for, and restore to us, righteousness and life.<sup>4</sup>

*Question 18: Who then is that Mediator, who is in one person both very God, and a real*

*righteous man? Answer: Our Lord Jesus Christ,<sup>5</sup> “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”<sup>6</sup>*

*Question 19: Whence knowest thou this?*

*Answer: From the holy gospel, which God Himself first revealed in Paradise;<sup>7</sup> and afterwards published by the patriarchs and prophets,<sup>8</sup> and represented by the sacrifices and other ceremonies of the law;<sup>9</sup> and lastly, has fulfilled it by His only begotten Son.<sup>10</sup>*

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<sup>1</sup>Rom. 5:12, 15, *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; but not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

<sup>2</sup>1 Pet. 3:18, *For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

Isa. 53:11, *He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities.*

<sup>3</sup>1 Pet. 3:18, *For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

Acts 2:24, *Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.* Isa. 53:8, *He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken.*

<sup>4</sup>1 John 1:2, *(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us).*

Jer. 23:6, *In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.*

2 Tim. 1:10, *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*

John 6:51, *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world.*

<sup>5</sup>Matt. 1:23, *Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us.*

1 Tim. 3:16, *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

Luke 2:11, *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

<sup>6</sup>1 Cor. 1:30, *But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

<sup>7</sup>Gen. 3:15, *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

<sup>8</sup>Gen. 22:17–18, *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.*

Gen. 28:14, *And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*

Rom. 1:2, *(Which He had promised afore by His prophets in the holy scriptures).*

Heb. 1:1, *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.* John 5:46, *For had ye believed Moses, ye would have believed Me: for he wrote of Me.*

<sup>9</sup>Heb. 10:7–8, *Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law.*



<sup>10</sup>Rom. 10:4, *For Christ is the end of the law for righteousness to every one that believeth.*  
Heb. 13:8, *Jesus Christ the same yesterday, and to day, and for ever.*

## LORD'S DAY 7

*Question 20: Are all men then, as they perished in Adam, saved by Christ?*

Answer: No; only those who are ingrafted into Him,<sup>1</sup> and receive all His benefits, by a true faith.<sup>2</sup>

*Question 21: What is true faith?*

Answer: True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His Word,<sup>3</sup> but also an assured confidence,<sup>4</sup> which the Holy Ghost<sup>5</sup> works by the gospel in my heart,<sup>6</sup> that not only to others, but to me also, remission of sin,<sup>7</sup> everlasting righteousness and salvation<sup>8</sup> are freely given by God, merely of grace, only for the sake of Christ's merits.<sup>9</sup>

*Question 22: What is then necessary for a Christian to believe?*

Answer: All things promised us in the gospel,<sup>10</sup> which the articles of our catholic undoubted Christian faith briefly teach us.

*Question 23: What are these articles?*

Answer:

I. I believe in God the Father, Almighty, Maker of heaven and earth;

II. And in Jesus Christ, His only begotten Son, our Lord;

III. Who was conceived by the Holy Ghost, born of the Virgin Mary;

IV. Suffered under Pontius Pilate; was crucified, dead, and buried;

He descended into hell;

V. The third day He arose again from the dead;

VI. He ascended into heaven, and sitteth at the right hand of God the

Father Almighty;

VII. From thence He shall come to judge the quick and the dead;

VIII. I believe in the Holy Ghost;

IX. I believe an holy catholic church; the communion of saints;

X. The forgiveness of sins;

XI. The resurrection of the body;

XII. And the life everlasting. Amen.

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<sup>1</sup>Matt. 1:21, *And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.* Isa. 53:11, *He shall see of the travail of his soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities.*

<sup>2</sup>John 1:12–13, *But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Rom. 11:20, *Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.* Heb. 10:39, *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.* <sup>3</sup>John 6:69,

*And we believe and are sure that Thou art that Christ, the Son of the living God.*

John 17:3, *And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.* Heb. 11:3, 6, *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things*

*which do appear. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.*

<sup>4</sup>Eph. 3:12, *In whom we have boldness and access with confidence by the faith of Him.*

<sup>5</sup>Rom. 4:16, 20–21, *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform.*

Heb. 11:1, *Now faith is the substance of things hoped for, the evidence of things not seen.*

Eph. 3:12, *In whom we have boldness and access with confidence by the faith of Him.*

Rom. 1:16, *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

1 Cor. 1:21, *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

Acts 16:14, *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

Matt. 16:17, *And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.*

John 3:5, *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

<sup>6</sup>Rom. 10:14, 17, *How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God. Matt. 9:2, And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.*

<sup>7</sup>Rom. 5:1, *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* <sup>8</sup>Gal. 2:20, *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.*

<sup>9</sup>Rom. 3:24–26, *Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.*

<sup>10</sup>John 20:31, *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*

Matt. 28:19–20, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.*

## LORD'S DAY 8

*Question 24: How are these articles divided?*

Answer: Into three parts; the first is of God the Father and our creation;<sup>1</sup> the second, of God the Son and our redemption;<sup>2</sup> the third, of God the Holy Ghost and our sanctification.<sup>3</sup>

*Question 25: Since there is but one only divine essence,<sup>4</sup> why speakest thou of Father, Son, and Holy Ghost?*

Answer: Because God hath so revealed Himself in His Word,<sup>5</sup> that these three distinct persons are the one only true and eternal God.

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<sup>1</sup>Gen. 1.

<sup>2</sup>1 Pet. 1:18–19, *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.*

<sup>3</sup>1 Pet. 1:21–22, *Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.*

<sup>4</sup>Deut. 6:4, *Hear, O Israel: The LORD our God is one LORD.*

<sup>5</sup>Gen. 1:26, *And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.* Isa. 61:1, *The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.* John 14:16–17, *And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.*

1 John 5:7, *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.* John 1:13, *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Matt. 28:19, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* 2 Cor. 13:14, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*

## OF GOD THE FATHER

### LORD'S DAY 9

*Question 26: What believest thou when thou sayest, "I believe in God the Father, Almighty, Maker of heaven and earth?"*

*Answer: That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them;<sup>1</sup> who likewise upholds and governs the same by His eternal counsel and providence)<sup>2</sup> is for the sake of Christ His Son, my God and my Father; on whom I rely so entirely, that I have no doubt but He will provide me with all things necessary for soul and body;<sup>3</sup> and further, that He will make whatever evils He sends upon me, in this valley of tears, turn out to my advantage;<sup>4</sup> for He is able to do it, being Almighty God,<sup>5</sup> and willing, being a faithful Father.<sup>6</sup>*

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<sup>1</sup>Gen. 1 and 2.

Ps. 33:6, *By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth.* <sup>2</sup>Ps. 115:3, *But our God is in the heavens: He hath done whatsoever He hath pleased.*

Matt. 10:29, *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.* Heb. 1:3, *Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.* John 5:17, *But Jesus answered them, My Father worketh hitherto, and I work.*

<sup>3</sup>John 1:12, 16, *But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. And of His fullness have all we received, and grace for grace.*

Rom. 8:15–16, *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.* Gal. 4:5–6, *To redeem them that*

were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

Eph. 1:5, Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.

1 John 3:1, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.

<sup>4</sup>Ps. 55:22, Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.

Matt. 6:26, Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

<sup>5</sup>Rom. 8:28, And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

Rom. 4:21, And being fully persuaded that, what He had promised, He was able also to perform.

<sup>6</sup>Rom. 10:12, For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

Matt. 6:26, Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Matt. 7:9–11, Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

#### LORD'S DAY 10

*Question 27: What dost thou mean by the providence of God?*

Answer: The almighty and everywhere present power of God;<sup>1</sup> whereby, as it were by His hand, He upholds and governs heaven, earth, and all creatures;<sup>2</sup> so that herbs and grass, rain and drought,<sup>3</sup> fruitful and barren years, meat and drink,<sup>4</sup> health and sickness,<sup>5</sup> riches and poverty,<sup>6</sup> yea, and all things come, not by chance, but by His fatherly hand.<sup>7</sup>

*Question 28: What advantage is it to us to know that God has created, and by His providence doth still uphold all things?*

Answer: That we may be patient in adversity;<sup>8</sup> thankful in prosperity;<sup>9</sup> and that in all things, which may hereafter befall us, we place our firm trust in our faithful God and Father,<sup>10</sup> that nothing shall separate us from His love;<sup>11</sup> since all creatures are so in His hand, that without His will they cannot so much as move.<sup>12</sup>

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<sup>1</sup>Acts 17:25–28, Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.

<sup>2</sup>Heb. 1:3, Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. <sup>3</sup>Jer. 5:24, Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in His season: He reserveth unto us the appointed weeks of the harvest.

<sup>4</sup>Acts 14:17, Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

<sup>5</sup>John 9:3, Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

<sup>6</sup>Prov. 22:2, *The rich and poor meet together: the Lord is the maker of them all.*  
 Job 1:21, *And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*  
<sup>7</sup>Matt. 10:29–30, *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.*  
 Eph. 1:11, *In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.*  
<sup>8</sup>Rom. 5:3, *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.*  
 Ps. 39:10, *Remove Thy stroke away from me: I am consumed by the blow of Thine hand.*  
<sup>9</sup>Deut. 8:10, *When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.* 1 Thes. 5:18, *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*  
<sup>10</sup>Rom. 5:3–6, *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly.*  
<sup>11</sup>Rom. 8:38–39, *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*  
<sup>12</sup>Job 1:12, *And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.*  
 Job 2:6, *And the Lord said unto Satan, Behold, he is in thine hand; but save his life.*  
 Matt. 8:31, *So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine.* Isa. 10:15, *Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.*

## OF GOD THE SON

### LORD'S DAY 11

*Question 29: Why is the Son of God called Jesus, that is, a Savior?*

Answer: Because He saveth us, and delivereth us from our sins;<sup>1</sup> and likewise, because we ought not to seek, neither can find salvation in any other.<sup>2</sup>

*Question 30: Do such then believe in Jesus the only Savior, who seek their salvation and welfare of saints, of themselves, or anywhere else?*

Answer: They do not; for though they boast of Him in words, yet in deeds they deny Jesus the only deliverer and Savior;<sup>3</sup> for one of these two things must be true, that either Jesus is not a complete Savior or that they, who by a true faith receive this Savior, must find all things in Him necessary to their salvation.<sup>4</sup>

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<sup>1</sup>Matt. 1:21, *And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.* <sup>2</sup>Acts 4:12, *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

<sup>3</sup>1 Cor. 1:13, 31, *Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? That, according as it is written, He that glorieth, let him glory in the Lord.* Gal. 5:4, *Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.* <sup>4</sup>Col. 2:20, *Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?*

Isa. 9:6–7, *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The*

*everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.*

*Col. 1:19–20, For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.*

## LORD'S DAY 12

*Question 31: Why is He called Christ, that is, anointed?*

*Answer: Because He is ordained of God the Father, and anointed with the Holy Ghost,<sup>1</sup> to be our chief Prophet and Teacher,<sup>2</sup> who has fully revealed to us the secret counsel and will of God concerning our redemption; and to be our only High Priest, who by the one sacrifice of His body, has redeemed us,<sup>3</sup> and makes continual intercession with the Father for us;<sup>4</sup> and also to be our eternal King,<sup>5</sup> who governs us by His word and Spirit, and who defends and preserves us<sup>6</sup> in the enjoyment of that salvation He has purchased for us.*

*Question 32: But why art thou called a Christian?*

*Answer: Because I am a member of Christ by faith,<sup>7</sup> and thus am partaker of His anointing;<sup>8</sup> that so I may confess His name,<sup>9</sup> and present myself a living sacrifice of thankfulness to Him;<sup>10</sup> and also that with a free and good conscience I may fight against sin and Satan in this life,<sup>11</sup> and afterwards reign with Him eternally, over all creatures.<sup>12</sup>*

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<sup>1</sup>Heb. 1:9, *Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

<sup>2</sup>Deut. 18:18, *I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him.* Acts 3:22, *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.*

John 1:18, *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.* John 15:15, *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you.*

Matt. 11:27, *All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.*

<sup>3</sup>Ps. 110:4, *The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.* Heb. 7:21, *(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.)*

Heb. 10:14, *For by one offering He hath perfected for ever them that are sanctified.*

<sup>4</sup>Rom. 8:34, *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

<sup>5</sup>Ps. 2:6, *Yet have I set My king upon My holy hill of Zion.*

Luke 1:33, *And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.* <sup>6</sup>Matt. 28:18, *And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.* John 10:28, *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.* <sup>7</sup>1 Cor. 6:15, *Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.*

<sup>8</sup>1 John 2:27, *But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.* Joel 2:28, *And it*

shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

<sup>9</sup>Matt. 10:32, *Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.* <sup>10</sup>Rom. 12:1, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

<sup>11</sup>Eph. 6:11–12, *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

1 Tim. 1:18–19, *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.*

<sup>12</sup>2 Tim. 2:12, *If we suffer, we shall also reign with Him: if we deny Him, He also will deny us.*

### LORD'S DAY 13

*Question 33: Why is Christ called the only begotten Son of God, since we are also the children of God?* Answer: Because Christ alone is the eternal and natural Son of God;<sup>1</sup> but we are children adopted of God, by grace, for His sake.<sup>2</sup>

*Question 34: Wherefore callest thou Him our Lord?*

Answer: Because He hath redeemed us, both soul and body, from all our sins, not with gold or silver, but with His precious blood, and hath delivered us from all the power of the devil; and thus hath made us His own property.<sup>3</sup>

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<sup>1</sup>John 1:1, *In the beginning was the Word, and the Word was with God, and the Word was God.*

Heb. 1:2, *Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.*

<sup>2</sup>Rom. 8:15–17, *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.* Eph. 1:5–6, *Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.*

<sup>3</sup>1 Pet. 1:18–19, *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.*

1 Cor. 6:20, *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

### LORD'S DAY 14

*Question 35: What is the meaning of these words — “He was conceived by the Holy Ghost, born of the Virgin Mary”?*

Answer: That God's eternal Son, who is,<sup>1</sup> and continueth true and eternal God,<sup>2</sup> took upon Him the very nature of man, of the flesh and blood of the Virgin Mary,<sup>3</sup> by the operation of the Holy Ghost;<sup>4</sup> that He might also be the true seed of David,<sup>5</sup> like unto His brethren in all things, sin excepted.<sup>6</sup>

*Question 36: What profit dost thou receive by Christ's holy conception and nativity?* Answer: That He is our Mediator,<sup>7</sup> and with His innocence and perfect holiness, covers in the sight of God, my sins,<sup>8</sup> wherein I was conceived and brought forth.

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<sup>1</sup>John 1:1, *In the beginning was the Word, and the Word was with God, and the Word was God.*

Col. 1:15, *Who is the image of the invisible God, the firstborn of every creature.*

Ps. 2:7, *I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten Thee.* <sup>2</sup>Rom. 9:5, *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.* <sup>1</sup>John 5:20, *And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.*

<sup>3</sup>John 1:14, *And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.*

Gal. 4:4, *But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.* <sup>4</sup>Matt. 1:18, *Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

Luke 1:35, *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.* <sup>5</sup>Ps. 132:2, *How he sware unto the Lord, and vowed unto the mighty God of Jacob.*

Acts 2:30, *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne.*

Rom. 1:3, *Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.* <sup>6</sup>Phil. 2:7, *But God made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.* Heb. 4:15, *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

<sup>7</sup>Heb. 2:16–17, *For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.* <sup>8</sup>Ps. 32:1, *Blessed is he whose transgression is forgiven, whose sin is covered.*

<sup>1</sup>Cor. 1:30, *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

Rom. 8:34, *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

## LORD'S DAY 15

*Question 37: What dost thou understand by the words, "He suffered"?*

Answer: That He, all the time that He lived on earth, but especially at the end of His life, sustained in body and soul<sup>1</sup> the wrath of God against the sins of all mankind; that so by His passion, as the only propitiatory sacrifice,<sup>2</sup> He might redeem our body and soul from everlasting damnation, and obtain for us the favor of God, righteousness and eternal life.

*Question 38: Why did He suffer under Pontius Pilate as judge?*

Answer: That He, being innocent, and yet condemned by a temporal judge,<sup>3</sup> might thereby free us from the severe judgment of God to which we were exposed.<sup>4</sup>



*Question 39: Is there anything more in His being crucified than if He had died some other death? Answer: Yes, there is; for thereby I am assured, that He took on Him the curse which lay upon me; for the death of the cross was accursed of God.<sup>5</sup>*

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<sup>1</sup>*Pet. 2:24, Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

*Isa. 53:12, Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.*

<sup>2</sup>*1 John 2:2, And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Rom. 3:25, Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.*

<sup>3</sup>*Luke 23:14, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him. John 19:4, Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.*

*Ps. 69:4, They that hate Me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.*

<sup>4</sup>*Gal. 3:13–14, Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

<sup>5</sup>*Deut. 21:23, His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. Gal. 3:13, Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.*

## LORD'S DAY 16

*Question 40: Why was it necessary for Christ to humble Himself even unto death?*

*Answer: Because with respect to the justice and truth of God, satisfaction for our sins could be made no otherwise<sup>1</sup> than by the death of the Son of God.<sup>2</sup>*

*Question 41: Why was He also “buried”?*

*Answer: Thereby to prove that He was really dead.<sup>3</sup>*

*Question 42: Since then Christ died for us, why must we also die?*

*Answer: Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.<sup>4</sup>*

*Question 43: What further benefit do we receive from the sacrifice and death of Christ on the cross?*

*Answer: That by virtue thereof our old man is crucified, dead and buried with Him;<sup>5</sup> that so the corrupt inclinations of the flesh may no more reign in us,<sup>6</sup> but that we may offer ourselves unto Him a sacrifice of thanksgiving.<sup>7</sup>*

*Question 44: Why is there added, “He descended into hell”?*

*Answer: That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by His inexpressible anguish, pains, terrors, and hellish*

agonies, in which He was plunged during all His sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell.<sup>8</sup>

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<sup>1</sup>Gen. 2:17, *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

<sup>2</sup>Heb. 2:9–10, *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.*

Phil. 2:8, *And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.* <sup>3</sup>Acts 13:29, *And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre.*

Mark 15:43, 46, *Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.*

<sup>4</sup>John 5:24, *Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Phil. 1:23, *For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.* <sup>5</sup>Rom. 6:6, 7 &c, *Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.*

<sup>6</sup>Rom. 6:12, *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.* <sup>7</sup>Rom. 12:1, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

<sup>8</sup>Isa. 53:10, *Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see his seed, He shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

<sup>9</sup>Matt. 27:46, *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?*

#### LORD'S DAY 17

*Question 45: What doth the resurrection of Christ profit us?*

Answer: First, by His resurrection He has overcome death, that He might make us partakers of that righteousness which He had purchased for us by His death;<sup>1</sup> secondly, we are also by His power raised up to a new life;<sup>2</sup> and lastly, the resurrection of Christ is a sure pledge of our blessed resurrection.<sup>3</sup>

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<sup>1</sup>1 Cor. 15:16, *For if the dead rise not, then is not Christ raised.*

<sup>2</sup>Rom. 6:4, *Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Col. 3:1, &c, *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* <sup>3</sup>1 Cor. 15

Rom. 8:11, *But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.*

#### LORD'S DAY 18

*Question 46: How dost thou understand these words, "He ascended into heaven"?*

Answer: That Christ, in sight of His disciples, was taken up from earth into heaven;<sup>1</sup> and that He

continues there for our interest<sup>2</sup> until He comes again to judge the quick and the dead.

*Question 47: Is not Christ then with us even to the end of the world, as He hath promised?*

Answer: Christ is very man and very God; with respect to His human nature, He is no more on earth;<sup>3</sup> but with respect to His Godhead, majesty, grace and Spirit, He is at no time absent from us.

*Question 48: But if His human nature is not present, wherever His Godhead is, are not then these two natures in Christ separated from one another?*

Answer: Not at all, for since the Godhead is illimitable and omnipresent,<sup>4</sup> it must necessarily follow that the same is beyond the limits of the human nature He assumed,<sup>5</sup> and yet is nevertheless in this human nature, and remains personally united to it.

*Question 49: Of what advantage to us is Christ's ascension into heaven?*

Answer: First, that He is our Advocate in the presence of His Father in heaven;<sup>6</sup> secondly, that we have our flesh in heaven as a sure pledge that He, as the head, will also take up to Himself, us, His members;<sup>7</sup> thirdly, that He sends us His Spirit as an earnest,<sup>8</sup> by whose power we "seek the things which are above, where Christ sitteth on the right hand of God," and not things on earth.<sup>9</sup>

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<sup>1</sup>Acts 1:9, *And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.* Mark 16:19, *So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.* <sup>2</sup>Heb. 4:14, *Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

Rom. 8:34, *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

Eph. 4:10, *He that descended is the same also that ascended up far above all heavens, that He might fill all things.* <sup>3</sup>Acts 3:21, *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.*

John 3:13, *And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.* John 16:28, *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.* Matt. 28:20, *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

<sup>4</sup>Acts 7:49, *Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest?*

Matt. 24:30, *And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

<sup>5</sup>Matt. 28:20, *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

John 16:28, *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.* John 17:11, *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are.*

John 3:13, *And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.* <sup>6</sup>Heb. 9:24, *For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.*

<sup>1</sup>John 2:2, *And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.* Rom. 8:34, *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

<sup>7</sup>John 14:2, *In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.* Eph. 2:6, *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* <sup>8</sup>John 14:16, *And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.* 2 Cor. 1:22, *Who hath also sealed us, and given the earnest of the Spirit in our hearts.* 2 Cor. 5:5, *Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.* <sup>9</sup>Col. 3:1, *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* Phil. 3:20, *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.*

## LORD'S DAY 19

*Question 50: Why is it added, "and sitteth at the right hand of God"?*

Answer: Because Christ is ascended into heaven for this end, that He might appear as head of His church,<sup>1</sup> by whom the Father governs all things.<sup>2</sup>

*Question 51: What profit is this glory of Christ, our Head, unto us?*

Answer: First, that by His Holy Spirit He pours out heavenly graces upon us His members;<sup>3</sup> and then that by His power He defends and preserves us against all enemies.<sup>4</sup>

*Question 52: What comfort is it to thee that "Christ shall come again to judge the quick and the dead"?* Answer: That in all my sorrows and persecutions, with uplifted head I look for the very same person, who before offered Himself for my sake to the tribunal of God, and has removed all curse from me, to come as judge from heaven;<sup>5</sup> who shall cast all His and my enemies into everlasting condemnation,<sup>6</sup> but shall translate me with all His chosen ones to Himself, into heavenly joys and glory.<sup>7</sup>

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<sup>1</sup>Eph. 1:20–22, *Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church.* Col. 1:18, *And He is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.*

<sup>2</sup>Matt. 28:18, *And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.* John 5:22, *For the Father judgeth no man, but hath committed all judgment unto the Son.*

<sup>3</sup>Eph. 4:8, *Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.* <sup>4</sup>Ps. 2:9, *Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.* John 10:28, *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.* <sup>5</sup>Luke 21:28, *And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.* Rom. 8:23–24, *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

1 Thes. 4:16, *For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.*

<sup>6</sup>2 Thes. 1:6–9, *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.*

Matt. 25:41, *Then He shall say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

<sup>7</sup>Matt. 25:34, *Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*

## OF GOD THE HOLY GHOST

### LORD'S DAY 20

*Question 53: What dost thou believe concerning the Holy Ghost?*

Answer: First, that He is true and coeternal God with the Father and the Son;<sup>1</sup> secondly, that He is also given me,<sup>2</sup> to make me by a true faith, partaker of Christ and all His benefits,<sup>3</sup> that He may comfort me<sup>4</sup> and abide with me for ever.<sup>5</sup>

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<sup>1</sup>Gen. 1:2, *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

Isa. 48:16, *Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the LORD God, and His Spirit, hath sent Me.*

1 Cor. 3:16, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

<sup>2</sup>Matt. 28:19, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

2 Cor. 1:22, *Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

<sup>3</sup>Gal. 3:14, *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

1 Pet. 1:2, *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

<sup>4</sup>Acts 9:31, *Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

<sup>5</sup>John 14:16, *And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.* 1 Pet. 4:14, *If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.*

### LORD'S DAY 21

*Question 54: What believest thou concerning the "holy catholic church" of Christ?*

Answer: That the Son of God<sup>1</sup> from the beginning to the end of the world,<sup>2</sup> gathers,<sup>3</sup> defends, and preserves to Himself<sup>4</sup> by His Spirit and Word,<sup>5</sup> out of the whole human race,<sup>6</sup> a Church chosen to everlasting life,<sup>7</sup> agreeing in true faith; and that I am and for ever shall remain, a living member thereof.<sup>8</sup>

*Question 55: What do you understand by "the communion of saints"?*

Answer: First, that all and every one who believes, being members of Christ, are in common, partakers of Him, and of all His riches and gifts;<sup>9</sup> secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts, for the advantage and salvation of other members.<sup>10</sup>

*Question 56: What believest thou concerning "the forgiveness of sins"?*

Answer: That God, for the sake of Christ's satisfaction,<sup>11</sup> will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will

graciously impute to me the righteousness of Christ,<sup>12</sup> that I may never be condemned before the tribunal of God.<sup>13</sup>

<sup>1</sup>John 10:11, *I am the good shepherd: the good shepherd giveth His life for the sheep.*

<sup>2</sup>Gen. 26:4, *And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.*

<sup>3</sup>Rom. 9:24, *Even us, whom He hath called, not of the Jews only, but also of the Gentiles?* Eph. 1:10, *That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.*

<sup>4</sup>John 10:16, *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.*

<sup>5</sup>Isa. 59:21, *As for Me, this is My covenant with them, saith the LORD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.*

<sup>6</sup>Deut. 10:14–15, *Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day.* <sup>7</sup>Acts 13:48, *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*

<sup>8</sup>1 Cor. 1:8–9, *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.*

Rom. 8:35, &c, *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

<sup>9</sup>John 1:3–4, *All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men.*

Rom. 8:32, *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*

1 Cor. 12:13, *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

<sup>10</sup>1 Cor. 13:5, *Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.* Phil. 2:4–6, *Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.*

<sup>11</sup>John 2:2, *And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.* 2 Cor. 5:19, 21, *To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*

<sup>12</sup>Jer. 31:34, *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

Ps. 103:3–4, 10–11, *Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him.* Rom. 8:1–3, *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*

<sup>13</sup>John 3:18, *He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

## LORD'S DAY 22

*Question 57: What comfort doth the "resurrection of the body" afford thee?*

Answer: That not only my soul after this life shall be immediately taken up to Christ its Head;<sup>1</sup> but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ.<sup>2</sup>

*Question 58: What comfort takest thou from the article of "life everlasting"?*

Answer: That since I now feel in my heart the beginning of eternal joy,<sup>3</sup> after this life I shall inherit perfect salvation,<sup>4</sup> which "eye hath not seen, nor ear heard, neither have entered into the heart of man" to conceive,<sup>5</sup> and that, to praise God therein for ever.

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<sup>1</sup>Luke 23:43, *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise.* Phil. 1:23, *For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.* <sup>2</sup>1 Cor. 15:53, *For this corruptible must put on incorruption, and this mortal must put on immortality.* Job 19:25–26, *For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.*

<sup>3</sup>2 Cor. 5:2–3, 6, *For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.*

Rom. 14:17, *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.* <sup>4</sup>Ps. 16:11, *Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.* <sup>5</sup>1 Cor. 2:9, *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*

## LORD'S DAY 23

*Question 59: But what doth it profit thee now that thou believest all this?*

Answer: That I am righteous in Christ, before God, and an heir of eternal life.<sup>1</sup>

*Question 60: How art thou righteous before God?*

Answer: Only by a true faith in Jesus Christ;<sup>2</sup> so that, though my conscience accuse me, that I have grossly transgressed all the commandments of God, and kept none of them,<sup>3</sup> and am still inclined to all evil;<sup>4</sup> notwithstanding, God, without any merit of mine,<sup>5</sup> but only of mere grace,<sup>6</sup> grants<sup>7</sup> and imputes to me<sup>8</sup> the perfect satisfaction, righteousness and holiness of Christ;<sup>9</sup> even so, as if I never had had, nor committed any sin; yea, as if I had fully accomplished all that obedience which Christ has accomplished for me,<sup>10</sup> inasmuch as I embrace such benefit with a believing heart.<sup>11</sup>

*Question 61: Why sayest thou that thou art righteous by faith only?*

Answer: Not that I am acceptable to God, on account of the worthiness of my faith,<sup>12</sup> but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before God;<sup>13</sup> and that I cannot receive and apply the same to myself any other way than by faith only.<sup>14</sup>

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<sup>1</sup>Rom. 5:1, *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* Rom. 1:17, *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* John 3:36, *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

<sup>2</sup>Rom. 3:22, &c, *Even the righteousness of God which is by faith of Jesus Christ unto all and*

upon all them that believe: for there is no difference.

Gal. 2:16, *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

Eph. 2:8–9, *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.*

<sup>3</sup>Rom. 3:9, &c., *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.*

<sup>4</sup>Rom. 7:23, *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

<sup>5</sup>Rom. 3:24, *Being justified freely by His grace through the redemption that is in Christ Jesus.*

<sup>6</sup>Titus 3:5, *Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

Eph. 2:8–9, *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.*

<sup>7</sup>Rom. 4:4–5, *Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.*

2 Cor. 5:19, *To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

<sup>8</sup>1 John 2:1, *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*

<sup>9</sup>Rom. 3:24–25, *Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.*

<sup>10</sup>2 Cor. 5:21, *For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.* <sup>11</sup>Rom. 3:28, *Therefore we conclude that a man is justified by faith without the deeds of the law.*

John 3:18, *He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

<sup>12</sup>Ps. 16:2, *O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee.* Eph. 2:8–9, *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.*

<sup>13</sup>1 Cor. 1:30, *But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

1 Cor. 2:2, *For I determined not to know anything among you, save Jesus Christ, and Him crucified.*

<sup>14</sup>1 John 5:10, *He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.*

#### LORD'S DAY 24

*Question 62: But why cannot our good works be the whole or part of our righteousness before God? Answer: Because that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects conformable to the divine law;<sup>1</sup> and also, that our best works in this life are all imperfect and defiled with sin.<sup>2</sup>*

*Question 63: What! Do not our good works merit, which yet God will reward in this and in a future life? Answer: This reward is not of merit, but of grace.<sup>3</sup>*



*Question 64: But doth not this doctrine make men careless and profane?*

Answer: By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.<sup>4</sup>

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<sup>1</sup>Gal. 3:10, *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

Deut. 27:26, *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.* <sup>2</sup>Isa. 64:6, *But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

<sup>3</sup>Luke 17:10, *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*

<sup>4</sup>Matt. 7:17–18, *Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*

John 15:5, *I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.*

## OF THE SACRAMENTS

### LORD'S DAY 25

*Question 65: Since then we are made partakers of Christ and all His benefits by faith only, whence doth this faith proceed?*

Answer: From the Holy Ghost, who works faith<sup>1</sup> in our hearts by the preaching of the gospel, and confirms it by the use of the sacraments.<sup>2</sup>

*Question 66: What are the sacraments?*

Answer: The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the gospel, namely, that He grants us freely the remission of sin and life eternal for the sake of that one sacrifice of Christ accomplished on the cross.<sup>3</sup>

*Question 67: Are both Word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross as the only ground of our salvation?* Answer: Yes, indeed, for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ which He offered for us on the cross.<sup>4</sup>

*Question 68: How many sacraments has Christ instituted in the new covenant, or testament?* Answer: Two, namely, holy baptism and the holy supper.<sup>5</sup>

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<sup>1</sup>Eph. 2:8, *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.*

Eph. 6:23, *Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.*

Phil. 1:29, *For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.* <sup>2</sup>Matt. 28:19, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Rom. 4:11, *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.*

<sup>3</sup>Gen. 17:11, *And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you.* Rom. 4:11, *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.*

Lev. 6:25, *Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.*

Acts 22:16, *And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.* Acts 2:38, *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Matt. 26:28, *For this is My blood of the new testament, which is shed for many for the remission of sins.* <sup>4</sup>Rom. 6:3, *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?* Gal. 3:27, *For as many of you as have been baptized into Christ have put on Christ.*

<sup>5</sup>1 Cor. 10:2-4, *And all were baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

## OF HOLY BAPTISM

### LORD'S DAY 26

*Question 69: How art thou admonished and assured by holy baptism that the one sacrifice of Christ upon the cross is of real advantage to thee?*

Answer: Thus: That Christ appointed this external washing with water,<sup>1</sup> adding thereto this promise,<sup>2</sup> that I am as certainly washed by His blood and Spirit from all the pollution of my soul, that is, from all my sins,<sup>3</sup> as I am washed externally with water, by which the filthiness of the body is commonly washed away.

*Question 70: What is it to be washed with the blood and Spirit of Christ?*

Answer: It is to receive of God the remission of sins freely, for the sake of Christ's blood which He shed for us by His sacrifice upon the cross;<sup>4</sup> and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives.<sup>5</sup>

*Question 71: Where has Christ promised us, that He will as certainly wash us by His blood and Spirit, as we are washed with the water of baptism?*

Answer: In the institution of baptism, which is thus expressed: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost";<sup>6</sup>

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."<sup>7</sup> This promise is also repeated, where the Scripture calls baptism the washing of regeneration<sup>8</sup> and the washing away of sins.<sup>9</sup> \_\_\_\_\_

<sup>1</sup>Matt. 28:19, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Acts 2:38, *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

<sup>2</sup>Mark 16:16, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* Matt. 3:11, *I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with*

*the Holy Ghost, and with fire.*

Rom. 6:3, *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?* <sup>3</sup>Mark 1:4, *John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.* Luke 3:3, *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.*

<sup>4</sup>Heb. 12:24, *And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

1 Pet. 1:2, *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

<sup>5</sup>John 1:33, *And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.*

Rom. 6:4, *Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Col. 2:11, *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.*

<sup>6</sup>Matt. 28:19, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

<sup>7</sup>Mark 16:16, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* <sup>8</sup>Titus 3:5, *Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

<sup>9</sup>Acts 22:16, *And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*

## LORD'S DAY 27

*Question 72: Is then the external baptism with water the washing away of sin itself?*

Answer: Not at all; for the blood of Jesus Christ only,<sup>1</sup> and the Holy Ghost cleanse us from all sin.<sup>2</sup>

*Question 73: Why then doth the Holy Ghost call baptism "the washing of regeneration" and the "washing away of sins"?*

Answer: God speaks thus not without great cause, to wit, not only thereby to teach us that as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ;<sup>3</sup> but especially that by this divine pledge and sign He may assure us that we are spiritually cleansed from our sins as really as we are externally washed with water.<sup>4</sup>

*Question 74: Are infants also to be baptized?*

Answer: Yes, for since they, as well as the adult, are included in the covenant<sup>5</sup> and church of God;<sup>6</sup> and since redemption from sin<sup>7</sup> by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them<sup>8</sup> no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the Christian church, and be distinguished from the children of unbelievers<sup>9</sup> as was done in the old covenant or testament by circumcision,<sup>10</sup> instead of which baptism is instituted in the new covenant.<sup>11</sup>

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<sup>1</sup>Matt. 3:11, *I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire.*

1 Pet. 3:21, *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the*

resurrection of Jesus Christ.

<sup>2</sup>1 John 1:7, *But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.*

1 Cor. 6:11, *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

<sup>3</sup>Rev. 1:5, *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood.*

1 Cor. 6:11, *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

<sup>4</sup>Mark 16:16, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* Gal. 3:27, *For as many of you as have been baptized into Christ have put on Christ.*

<sup>5</sup>Gen. 17:7, *And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

Acts 2:39, *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

<sup>6</sup>1 Cor. 7:14, *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.*

Joel 2:16, *Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.*

<sup>7</sup>Matt. 19:14, *But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.* <sup>8</sup>Luke 1:14–15, *And thou shalt have joy and gladness; and many shall rejoice at His birth. For He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and He shall be filled with the Holy Ghost, even from His mother's womb.* Ps. 22:10, *I was cast upon thee from the womb: Thou art my God from my mother's belly.*

Acts 2:39, *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

<sup>9</sup>Acts 10:47, *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?* 1 Cor. 12:13, *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

1 Cor. 7:14, *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.*

<sup>10</sup>Gen. 17:14, *And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant.*

<sup>11</sup>Col. 2:11–13, *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.*

## OF THE HOLY SUPPER OF OUR LORD JESUS CHRIST

### LORD'S DAY 28

*Question 75: How art thou admonished and assured in the Lord's Supper that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all His benefits?*

*Answer:* Thus: That Christ has commanded me and all believers to eat of this broken bread and to drink of this cup in remembrance of Him, adding these promises:<sup>1</sup> first, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see

with my eyes the bread of the Lord broken for me and the cup communicated to me; and further, that He feeds and nourishes my soul to everlasting life, with His crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

*Question 76: What is it then to eat the crucified body, and drink the shed blood of Christ?*

Answer: It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal;<sup>2</sup> but also, besides that, to become more and more united to His sacred body, by the Holy Ghost, who dwells both in Christ and in us;<sup>3</sup> so that we, though Christ is in heaven<sup>4</sup> and we on earth, are notwithstanding “flesh of His flesh, and bone of His bone”;<sup>5</sup> and that we live, and are governed forever by one spirit, as members of the same body are by one soul.<sup>6</sup>

*Question 77: Where has Christ promised that He will as certainly feed and nourish believers with His body and blood, as they eat of this broken bread, and drink of this cup?*

Answer: In the institution of the supper, which is thus expressed: “The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you; this do in remembrance of Me.<sup>7</sup> After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood;<sup>8</sup> this do ye, as often as ye drink it, in remembrance of Me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.”<sup>9</sup>

This promise is repeated by the holy apostle Paul, where he says: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body: for we are all partakers of that one bread.”<sup>10</sup>

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<sup>1</sup>Matt. 26:26–28, *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins.*

Mark 14:22–24, *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is My blood of the new testament, which is shed for many.*

Luke 22:19–20, *And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.*

1 Cor. 10:16–17, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.*

1 Cor. 11:23–25, *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.*

<sup>2</sup>John 6:35, 40, 47–48, 50–51, 53–54, *And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink*

*His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.*

<sup>3</sup>John 6:55–56, *For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.*

<sup>4</sup>Acts 3:21, *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.*

Acts 1:9–11, *And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*

1 Cor. 11:26, *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.* <sup>5</sup>Eph. 5:29–32, *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.* 1 Cor. 6:15, 17, 19, *Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. But he that is joined unto the Lord is one spirit. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

1 John 3:24, *And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.*

<sup>6</sup>John 6:56–58, *He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

Eph. 4:15–16, *But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

<sup>7</sup>1 Cor. 11:23, *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread.*

Matt. 26:26, *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body.*

Mark 14:22, *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body.* Luke 22:19, *And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me.*

<sup>8</sup>Ex. 24:8, *And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.*

Heb. 9:20, *Saying, this is the blood of the testament which God hath enjoined unto you.*

<sup>9</sup>Ex. 13:9, *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.*

1 Cor. 11:26, *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.* <sup>10</sup>1 Cor. 10:16–17, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.*

## LORD'S DAY 29

*Question 78: Do then the bread and wine become the very body and blood of Christ?*

*Answer: Not at all; but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God;<sup>1</sup> so the bread in the Lord's Supper is not changed into the very body of Christ,<sup>2</sup> though agreeably to the nature and properties of sacraments,<sup>3</sup> it is called the body of Christ Jesus.*

*Question 79: Why then doth Christ call the bread His body, and the cup His blood, or the new covenant in His blood; and Paul, the “communion of the body and blood of Christ”?*

*Answer: Christ speaks thus not without great reason, namely, not only thereby to teach us that as bread and wine support this temporal life, so His crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life;<sup>4</sup> but more especially by these visible signs and pledges to assure us that we are as really partakers of His true body and blood (by the operation of the Holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of Him;<sup>5</sup> and that all His sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.<sup>6</sup>*

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<sup>1</sup>1 Cor. 10:1–4, *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Pet. 3:21, The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.*

*John 6:35, 62–63, And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

<sup>2</sup>1 Cor. 10:16, &c, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

*1 Cor. 11:20, &c, When ye come together therefore into one place, this is not to eat the Lord’s supper. <sup>3</sup>Gen. 17:10–11, 14, This is My covenant, which ye shall keep, between Me and you and thy seed after thee. Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant.*

*Ex. 12:26–27, 43, 48, And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.*

*Acts 7:8, And He gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.*

*Matt. 26:26, And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body.*

*Mark 14:24, And He said unto them, This is My blood of the new testament, which is shed for many.*

<sup>4</sup>John 6:51, 55–56, *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.*

<sup>5</sup>1 Cor. 10:16–17, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.*

*1 Cor. 11:26–28, For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

*Eph. 5:30, For we are members of His body, of His flesh, and of His bones.*

<sup>6</sup>Rom. 5:9, 18–19, *Much more then, being now justified by His blood, we shall be saved from wrath through Him. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

Rom. 8:4, *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

### LORD'S DAY 30

*Question 80: What difference is there between the Lord's Supper and the popish Mass?*

Answer: The Lord's Supper testifies to us that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which He Himself has once accomplished on the cross;<sup>1</sup> and that we by the Holy Ghost are ingrafted into Christ,<sup>2</sup> who, according to His human nature is now not on earth, but in heaven, at the right hand of God His Father,<sup>3</sup> and will there be worshipped by us<sup>4</sup>— but the Mass teaches that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the Mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.<sup>5</sup>

*Question 81: For whom is the Lord's Supper instituted?*

Answer: For those who are truly sorrowful for their sins,<sup>6</sup> and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by His passion and death;<sup>7</sup> and who also earnestly desire to have their faith more and more strengthened, and their lives more holy;<sup>8</sup> but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.<sup>9</sup>

*Question 82: Are they also to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?*

Answer: No; for by this, the covenant of God would be profaned and His wrath kindled against the whole congregation;<sup>10</sup> therefore it is the duty of the Christian church, according to the appointment of Christ and His apostles, to exclude such persons<sup>11</sup> by the keys of the kingdom of heaven till they show amendment of life.

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<sup>1</sup>Heb. 7:27, *Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself.*

Heb. 9:12, 26, *Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.*

Matt. 26:28, *For this is My blood of the new testament, which is shed for many for the remission of sins.* Luke 22:19–20, *And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.*

2 Cor. 5:21, *For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.* <sup>2</sup>1 Cor. 12:13, *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

<sup>3</sup>Heb. 1:3, *Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.* Heb. 8:1, &c, *Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the*



*throne of the Majesty in the heavens.*

<sup>4</sup>John 4:21–23, *Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.*

Col. 3:1, *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* Phil. 3:20, *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.* Luke 24:52–53, *And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.*

Acts 7:55, *But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.*

<sup>5</sup>Isa. 1:11, 14, *To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them.*

Matt. 15:9, *But in vain they do worship Me, teaching for doctrines the commandments of men.* Col. 2:22–23, *Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.* Jer. 2:13, *For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*

<sup>6</sup>Matt. 5:3, 6, *Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

Luke 7:37–38, *And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.*

Luke 15:18–19, *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.*

<sup>7</sup>Ps. 103:3, *Who forgiveth all thine iniquities; who healeth all thy diseases.*

<sup>8</sup>Ps. 116:12–14, *What shall I render unto the LORD for all His benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all His people.*

1 Pet. 2:11–12, *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*

<sup>9</sup>1 Cor. 10:20, &c, *But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.*

1 Cor. 11:28, &c, *But let a man examine himself, and so let him eat of that bread, and drink of that cup.* Titus 1:16, *They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.*

Ps. 50:15–16, *And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me. But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth? <sup>10</sup>1 Cor. 10:21, Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

1 Cor. 11:30–31, *For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.*

Isa. 1:11, 13, *To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*

*Jer. 7:21, Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. Ps. 50:16, 22, But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth? Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. <sup>11</sup>Matt. 18:17–18, And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

#### LORD'S DAY 31

*Question 83: What are the keys of the kingdom of heaven?<sup>1</sup>*

*Answer: The preaching of the holy gospel, and Christian discipline,<sup>2</sup> or excommunication out of the Christian church;<sup>3</sup> by these two, the kingdom of heaven is opened to believers and shut against unbelievers.*

*Question 84: How is the kingdom of heaven opened and shut by the preaching of the holy gospel? Answer: Thus: when according to the command of Christ<sup>4</sup> it is declared and publicly testified to all and every believer, that, whenever they receive the promise of the gospel by a true faith,<sup>5</sup> all their sins are really forgiven them of God for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation,<sup>6</sup> so long as they are unconverted;<sup>7</sup> according to which testimony of the gospel, God will judge them both in this and in the life to come.*

*Question 85: How is the kingdom of heaven shut and opened by Christian discipline?*

*Answer: Thus: when according to the command of Christ,<sup>8</sup> those, who under the name of Christians, maintain doctrines or practices inconsistent therewith,<sup>9</sup> and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church or to those<sup>10</sup> who are thereunto appointed by the church;<sup>11</sup> and if they despise their admonition, are by them forbidden the use of the sacraments;<sup>12</sup> whereby they are excluded from the Christian church and by God Himself from the kingdom of Christ; and when they promise and show real amendment, are again received as members of Christ and His church.<sup>13</sup>*

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<sup>1</sup>Matt. 16:19, *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

<sup>2</sup>John 20:23, *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* <sup>3</sup>Matt. 18:15–18, *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

<sup>4</sup>Matt. 28:19, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

<sup>5</sup>John 3:18, 36, *He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

Mark 16:16, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* <sup>6</sup>2 Thes. 1:7–9, *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.* <sup>7</sup>John 20:21–23, *Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

Matt. 16:19, *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Rom. 2:2, 13–17, *But we are sure that the judgment of God is according to truth against them which commit such things. (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one*

*another;)* in the day when God shall judge the secrets of men by Jesus Christ according to My gospel. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God.

<sup>8</sup>Matt. 18:15, *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*

<sup>9</sup>1 Cor. 5:12, *For what have I to do to judge them also that are without? do not ye judge them that are within?* <sup>10</sup>Matt. 18:15–18, *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.* <sup>11</sup>Rom. 12:7–9, *Or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

1 Cor. 12:28, *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

1 Tim. 5:17, *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.* 2 Thes. 3:14, *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.*

<sup>12</sup>Matt. 18:17, *And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*

1 Cor. 5:3–5, *For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

<sup>13</sup>2 Cor. 2:6–8, 10–11, *Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; lest Satan should get an advantage of us: for we are not ignorant of his devices.*

Luke 15:18, *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.*

## THE THIRD PART — OF THANKFULNESS

### LORD'S DAY 32

*Question 86: Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works?*

Answer: Because Christ, having redeemed and delivered us by His blood, also renews us by His Holy Spirit after His own image; that so we may testify, by the whole of our conduct, our gratitude to God for His blessings,<sup>1</sup> and that He may be praised by us;<sup>2</sup> also, that every one may be assured in himself of his faith by the fruits thereof;<sup>3</sup> and that by our godly conversation others may be gained to Christ.<sup>4</sup>

*Question 87: Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?*

Answer: By no means; for the Holy Scripture declares that no unchaste person, idolator, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.<sup>5</sup> \_\_\_\_\_

<sup>1</sup>1 Cor. 6:19–20, *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Rom. 6:13, Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Rom. 12:1–2, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

1 Pet. 2:5, 9–10, *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. <sup>2</sup>Matt. 5:16, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 1 Pet. 2:12, Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*

<sup>3</sup>2 Pet. 1:10, *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.*

Gal. 5:6, 24, *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. And they that are Christ's have crucified the flesh with the affections and lusts.*

<sup>4</sup>1 Pet. 3:1–2, *Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Matt. 5:16, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Rom. 14:19, Let us therefore follow after the things which make for peace, and things wherewith one may edify another. <sup>5</sup>1 Cor. 6:9–10, Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Eph. 5:5–6, For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*

1 John 3:14–15, *We know that we have passed from death unto life, because we love the*

*brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Gal. 5:21, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

### LORD'S DAY 33

*Question 88: Of how many parts doth the true conversion of man consist?*

*Answer: Of two parts: of the mortification of the old, and the quickening of the new man.<sup>1</sup>*

*Question 89: What is the mortification of the old man?*

*Answer: It is a sincere sorrow of heart that we have provoked God by our sins, and more and more to hate and flee from them.<sup>2</sup>*

*Question 90: What is the quickening of the new man?*

*Answer: It is a sincere joy of heart in God, through Christ,<sup>3</sup> and with love and delight to live according to the will of God in all good works.<sup>4</sup>*

*Question 91: But what are good works?*

*Answer: Only those which proceed from a true faith,<sup>5</sup> are performed according to the law of God,<sup>6</sup> and to His glory;<sup>7</sup> and not such as are founded on our imaginations or the institutions of men.<sup>8</sup>*

<sup>1</sup>Rom. 6:4–6, *Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

*Eph. 4:22–23, That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind.*

*Col. 3:5, Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*

*1 Cor. 5:7, Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.*

<sup>2</sup>Ps. 51:3, 8, 17, *For I acknowledge my transgressions: and my sin is ever before me. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.*

*Luke 15:18, I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. Rom. 8:13, For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Joel 1:12–13, The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.*

<sup>3</sup>Rom. 5:1–2, *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

*Rom. 14:17, For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Isa. 57:15, For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the*

contrite ones. <sup>4</sup>Rom. 6:10–11, *For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

1 Pet. 4:2, *That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.* Gal. 2:20, *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.*

<sup>5</sup>Rom. 14:23, *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.* <sup>6</sup>1 Sam. 15:22, *And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*

Eph. 2:2, 10, *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

<sup>7</sup>1 Cor. 10:31, *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

<sup>8</sup>Deut. 12:32, *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.* Ezek. 20:18, *But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols.*

Matt. 15:9, *But in vain they do worship Me, teaching for doctrines the commandments of men.*

#### LORD'S DAY 34

*Question 92: What is the law of God?*

Answer: God spake all these words (Ex. 20:1–17; Deut. 5:6–21), saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- I. Thou shalt have no other gods before Me.
- II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.
- III. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.
- IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.
- V. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbour.
- X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy

neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor  
his ass, nor any  
thing that is thy neighbour's.

*Question 93: How are these commandments divided?*

Answer: Into two tables;<sup>1</sup> the first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbor.<sup>2</sup>

*Question 94: What doth God enjoin in the first commandment?*

Answer: That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry,<sup>3</sup> sorcery, soothsaying, superstition,<sup>4</sup> invocation of saints, or any other creatures;<sup>5</sup> and learn rightly to know the only true God;<sup>6</sup> trust in Him alone;<sup>7</sup> with humility and patience<sup>8</sup> submit to Him;<sup>9</sup> expect all good things from Him only;<sup>10</sup> love,<sup>11</sup> fear,<sup>12</sup> and glorify<sup>13</sup> Him with my whole heart; so that I renounce and forsake all creatures,<sup>14</sup> rather than commit even the least thing contrary to His will.<sup>15</sup>

*Question 95: What is idolatry?*

Answer: Idolatry is, instead of, or besides that one true God who has manifested Himself in His word, to contrive, or have any other object, in which men place their trust.<sup>16</sup>

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<sup>1</sup>Ex. 34:28–29, *And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with Him.*

<sup>2</sup>Deut. 4:13, *And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.*

Deut. 10:3–4, *And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.* <sup>3</sup>1 Cor. 6:9–10, *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

1 Cor. 10:7, 14, *Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play; Wherefore, my dearly beloved, flee from idolatry.*

<sup>4</sup>Lev. 18:21, *And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.*

Deut. 18:10–12, *There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.*

<sup>5</sup>Matt. 4:10, *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

Rev. 19:10, *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.* <sup>6</sup>John 17:3, *And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.* <sup>7</sup>Jer. 17:5, 7, *Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Blessed is the man that trusteth in the LORD, and whose hope the LORD is.*

<sup>8</sup>Heb. 10:36, *For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.* Col. 1:11, *Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.* Rom. 5:3–4, *And*

*not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.*

*Phil. 2:14, Do all things without murmurings and disputings.*

<sup>9</sup>*1 Pet. 5:5–6, Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.*

<sup>10</sup>*Ps. 104:27, These wait all upon Thee; that Thou mayest give them their meat in due season.*

*Isa. 45:7, I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. James 1:17, Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

<sup>11</sup>*Deut. 6:5, And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Matt. 22:37, Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>12</sup>Deut. 6:5, And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Matt. 10:28, And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.*

<sup>13</sup>*Matt. 4:10, Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

<sup>14</sup>*Matt. 5:29–30, And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Acts 5:29, Then Peter and the other apostles answered and said, We ought to obey God rather than men. Matt. 10:37, He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.*

<sup>15</sup>*Matt. 5:19, Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. <sup>16</sup>2 Chron. 16:12, And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.*

*Phil. 3:18–19, (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) Gal. 4:8, Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. Eph. 2:12, That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*

## LORD'S DAY 35

*Question 96: What doth God require in the second commandment?*

*Answer: That we in no wise represent God by images,<sup>1</sup> nor worship Him in any other way than He has commanded in His Word.<sup>2</sup>*

*Question 97: Are images then not at all to be made?*

*Answer: God neither can, nor may be represented by any means.<sup>3</sup> But as to creatures, though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them or to serve God by them.<sup>4</sup>*

*Question 98: But may not images be tolerated in the churches as books to the laity? Answer: No, for we must not pretend to be wiser than God, who will have His people taught, not by dumb images,<sup>5</sup> but by the lively preaching of His Word.<sup>6</sup>*



<sup>1</sup>Deut. 4:15, *Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire.*

Isa. 40:18, *To whom then will ye liken God? or what likeness will ye compare unto Him?*

Rom. 1:23, &c, *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

Acts 17:29, *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*

<sup>2</sup>1 Sam. 15:23, *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.*

Deut. 12:30, *Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.* <sup>3</sup>Deut. 4:15–16, *Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.*

Isa. 46:5, *To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?*

Rom. 1:23, *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

<sup>4</sup>Ex. 23:24, *Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.*

Ex. 34:13–14, *But ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God.*

Numb. 33:52, *Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.*

Deut. 7:5, *But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.*

<sup>5</sup>2 Tim. 3:16, *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

2 Pet. 1:19, *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.*

<sup>6</sup>Jer. 10:1, &c, *Hear ye the word which the Lord speaketh unto you, O house of Israel.*

Hab. 2:18–19, *What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.*

## LORD'S DAY 36

*Question 99: What is required in the third commandment?*

Answer: That we, not only by cursing<sup>1</sup> or perjury, but also by rash swearing,<sup>2</sup> must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; and, briefly, that we use the holy name of God<sup>3</sup> no otherwise than with fear and reverence, so that He may be rightly confessed<sup>4</sup> and worshipped by us,<sup>5</sup> and be glorified in all our words and works.

*Question 100: Is then the profaning of God's Name by swearing and cursing so heinous a sin that His wrath is kindled against those who do not endeavor, as much as in them lies, to prevent and forbid such cursing and swearing?*

Answer: It undoubtedly is, for there is no sin greater or more provoking to God than the profaning of His Name;<sup>6</sup> and therefore He has commanded this sin to be punished with

death.<sup>7</sup>

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<sup>1</sup>Lev. 24:11, *And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.)*

Lev. 19:12, *And ye shall not swear by My name falsely, neither shalt thou profane the name of thy God: I am the Lord.* Matt. 5:37, *But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.* Lev. 5:4, *Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.*

<sup>2</sup>Isa. 45:23–24, *I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed.*

<sup>3</sup>Matt. 10:32, *Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.* <sup>4</sup>1 Tim. 2:8, *I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.* <sup>5</sup>1 Cor. 3:16–17, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

<sup>6</sup>Lev. 5:1, *And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.*

<sup>7</sup>Lev. 24:15, *And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.*

#### LORD'S DAY 37

*Question 101: May we then swear religiously by the name of God?*

Answer: Yes, either when the magistrates demand it of the subjects or when necessity requires us thereby to confirm fidelity and truth to the glory of God and the safety of our neighbor;<sup>1</sup> for such an oath is founded on God's Word,<sup>2</sup> and therefore was justly used by the saints, both in the Old and New Testament.<sup>3</sup>

*Question 102: May we also swear by saints or any other creatures?*

Answer: No; for a lawful oath is calling upon God as the only one who knows the heart, that He will bear witness to the truth and punish me if I swear falsely;<sup>4</sup> which honor is due to no creature.<sup>5</sup>

<sup>1</sup>Ex. 22:11, *Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.*

Neh. 13:25, *And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.* <sup>2</sup>Deut. 6:13, *Thou shalt fear the LORD thy God, and serve Him, and shalt swear by His name.*

Heb. 6:16, *For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.* <sup>3</sup>Gen. 21:24, *And Abraham said, I will swear.*

Jos. 9:15, 19, *And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.*

1 Sam. 24:22, *And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.* 2 Cor. 1:23, *Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.* Rom. 1:9, *For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always*

in my prayers.

<sup>4</sup>2 Cor. 1:23, *Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.* <sup>5</sup>Matt. 5:34–35, *But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King.*

## LORD'S DAY 38

*Question 103: What doth God require in the fourth commandment?*

Answer: First, that the ministry of the gospel and the schools be maintained;<sup>1</sup> and that I, especially on the Sabbath, that is, on the day of rest,<sup>2</sup> diligently frequent the church of God<sup>3</sup> to hear His word, to use the sacraments,<sup>4</sup> publicly to call upon the Lord,<sup>5</sup> and contribute to the relief of the poor,<sup>6</sup> as becomes a Christian. Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by His Holy Spirit in me; and thus begin in this life the eternal Sabbath.<sup>7</sup>

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<sup>1</sup>Deut. 12:19, *Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.* Titus 1:5, *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.*

<sup>1</sup>Tim. 3:14–15, *These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.* 1 Cor. 9:11, *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* 2 Tim. 2:2, *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

<sup>1</sup>Tim. 3:15, *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

<sup>2</sup>Lev. 23:3, *Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.*

<sup>3</sup>Acts 2:42, 46, *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.*

1 Cor. 14:19, 29, 31, *Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Let the prophets speak two or three, and let the other judge. For ye may all prophesy one by one, that all may learn, and all may be comforted.*

<sup>4</sup>1 Cor. 11:33, *Wherefore, my brethren, when ye come together to eat, tarry one for another.*

<sup>5</sup>1 Tim. 2:1, *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.* <sup>6</sup>1 Cor. 16:2, *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*

<sup>7</sup>Isa. 66:23, *And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD.*

## LORD'S DAY 39

*Question 104: What doth God require in the fifth commandment?*

Answer: That I show all honor, love and fidelity, to my father and mother and all in authority over me, and submit myself to their good instruction and correction, with due obedience;<sup>1</sup> and also patiently bear with their weaknesses and infirmities,<sup>2</sup> since it pleases God to govern us by

their hand.<sup>3</sup> \_\_\_\_\_

<sup>1</sup>Eph. 6:1–2, &c, *Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise.*

Col. 3:18, 20, *Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Children, obey your parents in all things: for this is well pleasing unto the Lord.*

Eph. 5:22, *Wives, submit yourselves unto your own husbands, as unto the Lord.*

Rom. 1:31, *Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.* <sup>2</sup>Prov. 23:22, *Hearken unto thy father that begat thee, and despise not thy mother when she is old.*

<sup>3</sup>Eph. 6:5–6, *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as menpleasers; but as the servants of Christ, doing the will of God from the heart.* Col. 3:19, 21, *Husbands, love your wives, and be not bitter against them. Fathers, provoke not your children to anger, lest they be discouraged.*

Rom. 13:1–8, *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*

Matt. 22:21, *They say unto him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*

#### LORD'S DAY 40

*Question 105: What doth God require in the sixth commandment?*

Answer: That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbor, by myself or by another;<sup>1</sup> but that I lay aside all desire of revenge;<sup>2</sup> also, that I hurt not myself, nor wilfully expose myself to any danger.<sup>3</sup> Wherefore also the magistrate is armed with the sword to prevent murder.<sup>4</sup>

*Question 106: But this commandment seems only to speak of murder?*

Answer: In forbidding murder, God teaches us that He abhors the causes thereof, such as envy,<sup>5</sup> hatred,<sup>6</sup> anger, and desire of revenge; and that He accounts all these as murder.<sup>7</sup>

*Question 107: But is it enough that we do not kill any man in the manner mentioned above?*

Answer: No, for when God forbids envy, hatred, and anger, He commands us to love our neighbor as ourselves;<sup>8</sup> to show patience,<sup>9</sup> peace, meekness,<sup>10</sup> mercy,<sup>11</sup> and all kindness towards him, and prevent his hurt as much as in us lies;<sup>12</sup> and that we do good, even to our enemies.<sup>13</sup>

<sup>1</sup>Matt. 5:21–22, *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

Prov. 12:18, *There is that speaketh like the piercings of a sword: but the tongue of the wise is health.* Matt. 26:52, *Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*

<sup>2</sup>Eph. 4:26, *Be ye angry, and sin not: let not the sun go down upon your wrath.*  
 Rom. 12:19, *Dearlly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*  
 Matt. 5:39–40, *But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.*  
<sup>3</sup>Matt. 4:5–7, *Then the devil taketh Him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*  
 Col. 2:23, *Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.*  
<sup>4</sup>Gen. 9:6, *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.* Matt. 26:52, *Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*  
 Rom. 13:4, *For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*  
<sup>5</sup>James 1:20, *For the wrath of man worketh not the righteousness of God.*  
 Gal. 5:20, *Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.*  
<sup>6</sup>Rom. 1:29, *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers.*  
 1 John 2:9, *He that saith he is in the light, and hateth his brother, is in darkness even until now.*  
<sup>7</sup>1 John 3:15, *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.* <sup>8</sup>Matt. 22:39, *And the second is like unto it, Thou shalt love thy neighbour as thyself.*  
 Matt. 7:12, *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*  
<sup>9</sup>Rom. 12:10, *Be kindly affectioned one to another with brotherly love; in honour preferring one another.* <sup>10</sup>Eph. 4:2, *With all lowliness and meekness, with longsuffering, forbearing one another in love.*  
 Gal. 6:1–2, *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.* Matt. 5:5, *Blessed are the meek: for they shall inherit the earth.*  
 Rom. 12:18, *If it be possible, as much as lieth in you, live peaceably with all men.*  
<sup>11</sup>Ex. 23:5, *If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.*  
<sup>12</sup>Matt. 5:45, *That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*  
<sup>13</sup>Rom. 12:20, *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

#### LORD'S DAY 41

*Question 108: What doth the seventh commandment teach us?*

*Answer: That all uncleanness is accursed of God;<sup>1</sup> and that therefore we must with all our hearts detest the same,<sup>2</sup> and live chastely and temperately,<sup>3</sup> whether in holy wedlock or in single life.<sup>4</sup>*

*Question 109: Doth God forbid in this commandment only adultery and such like gross sins?*

*Answer: Since both our body and soul are temples of the Holy Ghost, He commands us to preserve them pure and holy; therefore He forbids all unchaste actions, gestures,<sup>5</sup> words,*

thoughts, desires,<sup>6</sup> and whatever can entice men thereto.<sup>7</sup>

<sup>1</sup>Lev. 18:27, *(For all these abominations have the men of the land done, which were before you, and the land is defiled.)* <sup>2</sup>Deut. 29:20–23, *The LORD will not spare him, but then the anger of the LORD and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: so that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger, and in His wrath.* <sup>3</sup>1 Thes. 4:3–4, *For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour.*

<sup>4</sup>Heb. 13:4, *Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.* 1 Cor. 7:4–9, *The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.*

<sup>5</sup>Eph. 5:3, *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.* 1 Cor. 6:18, *Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

<sup>6</sup>Matt. 5:28, *But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

<sup>7</sup>Eph. 5:18, *And be not drunk with wine, wherein is excess; but be filled with the Spirit.* 1 Cor. 15:33, *Be not deceived: evil communications corrupt good manners.*

## LORD'S DAY 42

*Question 110: What doth God forbid in the eighth commandment?*

Answer: God forbids not only those thefts<sup>1</sup> and robberies<sup>2</sup> which are punishable by the magistrate; but He comprehends under the name of theft all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbor;<sup>3</sup> whether it be by force, or under the appearance of right, as by unjust weights,<sup>4</sup> ells, measures,<sup>5</sup> fraudulent merchandise, false coins, usury,<sup>6</sup> or by any other way forbidden by God; as also all covetousness,<sup>7</sup> all abuse and waste of His gifts.

*Question 111: But what doth God require in this commandment?*

Answer: That I promote the advantage of my neighbor in every instance I can or may, and deal with him as I desire to be dealt with by others;<sup>8</sup> further also that I faithfully labor, so that I may be able to relieve the needy.<sup>9</sup>

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<sup>1</sup>1 Cor. 6:10, *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* <sup>2</sup>1 Cor. 5:10, *Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.*

<sup>3</sup>Luke 3:14, *And the soldiers likewise demanded of him, saying, And what shall we do? And*

*He said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.*

<sup>1</sup>Thes. 4:6, *That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.*

<sup>4</sup>Prov. 11:1, *A false balance is abomination to the LORD: but a just weight is His delight.*

<sup>5</sup>Ezek. 45:9–11, *Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from My people, saith the Lord God. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.*

Deut. 25:13, *Thou shalt not have in thy bag divers weights, a great and a small.*

<sup>6</sup>Ps. 15:5, *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

Luke 6:35, *But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil.*

<sup>7</sup>1 Cor. 6:10, *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* <sup>8</sup>Matt. 7:12, *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

<sup>9</sup>Prov. 5:16, *Let thy fountains be dispersed abroad, and rivers of waters in the streets.*

Eph. 4:28, *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

#### LORD'S DAY 43

*Question 112: What is required in the ninth commandment?*

Answer: That I bear false witness against no man<sup>1</sup> nor falsify any man's words;<sup>2</sup> that I be no backbiter nor slanderer;<sup>3</sup> that I do not judge, nor join in condemning any man rashly or unheard;<sup>4</sup> but that I avoid all sorts of lies and deceit,<sup>5</sup> as the proper works of the devil,<sup>6</sup> unless I would bring down upon me the heavy wrath of God; likewise, that in judgment and all other dealings I love the truth, speak it uprightly and confess it;<sup>7</sup> also that I defend and promote, as much as I am able, the honor and good character of my neighbor.<sup>8</sup>

<sup>1</sup>Prov. 19:5, *9, A false witness shall not be unpunished, and he that speaketh lies shall not escape. A false witness shall not be unpunished, and he that speaketh lies shall perish.*

Prov. 21:28, *A false witness shall perish: but the man that heareth speaketh constantly.*

<sup>2</sup>Ps. 15:3, *He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.* <sup>3</sup>Rom. 1:29–30, *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.*

<sup>4</sup>Matt. 7:1, *&c, Judge not, that ye be not judged.*

Luke 6:37, *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.* <sup>5</sup>Lev. 19:11, *Ye shall not steal, neither deal falsely, neither lie one to another.*

<sup>6</sup>Prov. 12:22, *Lying lips are abomination to the LORD: but they that deal truly are His delight.*

Prov. 13:5, *A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.*

<sup>7</sup>1 Cor. 13:6, *Rejoiceth not in iniquity, but rejoiceth in the truth.*

Eph. 4:25, *Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.* <sup>8</sup>1 Pet. 4:8, *And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*

## LORD'S DAY 44

*Question 113: What doth the tenth commandment require of us?*

Answer: That even the smallest inclination or thought contrary to any of God's commandments never rise in our hearts; but that at all times we hate all sin with our whole heart, and delight in all righteousness.<sup>1</sup>

*Question 114: But can those who are converted to God perfectly keep these*

*commandments?* Answer: No, but even the holiest men, while in this life, have only a small beginning of this obedience;<sup>2</sup> yet so, that with a sincere resolution they begin to live, not only according to some, but all the commandments of God.<sup>3</sup>

*Question 115: Why will God then have the ten commandments so strictly preached, since no man in this life can keep them?*

Answer: First, that all our lifetime we may learn more and more to know our sinful nature,<sup>4</sup> and thus become the more earnest in seeking the remission of sin and righteousness in Christ;<sup>5</sup> likewise, that we constantly endeavor and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us in a life to come.<sup>6</sup>

<sup>1</sup>Rom. 7:7, &c, *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

<sup>2</sup>Rom. 7:14, *For we know that the law is spiritual: but I am carnal, sold under sin.*

<sup>3</sup>Rom. 7:22, 15, &c, *For I delight in the law of God after the inward man. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.*

James 3:2, *For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*

<sup>4</sup>1 John 1:9, *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Rom. 3:20, *Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.* Rom. 5:13, *For until the law sin was in the world: but sin is not imputed when there is no law.*

Rom. 7:7, *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

<sup>5</sup>Rom. 7:24, *O wretched man that I am! who shall deliver me from the body of this death?*

<sup>6</sup>1 Cor. 9:24, *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.* Phil. 3:12–14, *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

## OF PRAYER

### LORD'S DAY 45

*Question 116: Why is prayer necessary for Christians?*

Answer: Because it is the chief part of thankfulness which God requires of us;<sup>1</sup> and also, because God will give His grace and Holy Spirit to those only, who with sincere desires continually ask them of Him, and are thankful for them.<sup>2</sup>

*Question 117: What are the requisites of that prayer which is acceptable to God and which*

*He will hear?* Answer: First, that we from the heart pray to the one true God only, who hath manifested Himself in His Word,<sup>3</sup> for all things He hath commanded us to ask of Him;<sup>4</sup> secondly, that we rightly and thoroughly know our need and misery, that so we may deeply humble ourselves in the presence of His divine majesty;<sup>5</sup> thirdly, that we be fully persuaded



that He, notwithstanding that we are unworthy of it,<sup>6</sup> will, for the sake of Christ our Lord, certainly hear our prayer,<sup>7</sup> as He has promised us in His Word.<sup>8</sup>

*Question 118: What hath God commanded us to ask of Him?*

Answer: All things necessary for soul and body,<sup>9</sup> which Christ our Lord has comprised in that prayer He Himself has taught us.<sup>10</sup>

*Question 119: What are the words of that prayer?*

Answer: Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever. Amen.

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<sup>1</sup>Ps. 50:14–15, *Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.*

<sup>2</sup>Matt. 7:7, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:9, 13, And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?*

Matt. 13:12, *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*

Ps. 50:15, *And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.*

<sup>3</sup>John 4:22–23, *Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.* <sup>4</sup>Rom. 8:26, *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

<sup>1</sup>John 5:14, *And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us.* <sup>5</sup>John 4:23–24, *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth.* Ps. 145:18, *The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth.*

<sup>6</sup>2 Chron. 20:12, *O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee.*

<sup>7</sup>Ps. 2:11, *Serve the LORD with fear, and rejoice with trembling.*

Ps. 34:18–19, *The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the LORD delivereth him out of them all.*

Isa. 66:2, *For all those things hath Mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.*

<sup>8</sup>Rom. 10:13, *For whosoever shall call upon the name of the Lord shall be saved.*

Rom. 8:15–16, *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. James 1:6, &c, But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

John 14:13, *And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. Dan. 9:17–18, Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear, and hear; open Thine eyes, and behold our*

*desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies.*

*Matt. 7:8, For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Ps. 143:1, Hear my prayer, O Lord, give ear to my supplications: in Thy faithfulness answer me, and in Thy righteousness. <sup>9</sup>James 1:17, Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

*Matt. 6:33, But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. <sup>10</sup>Matt. 6:9–10, &c, After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.*

*Luke 11:2, &c, And He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

#### LORD'S DAY 46

*Question 120: Why hath Christ commanded us to address God thus: "Our Father"?*

*Answer: That immediately, in the very beginning of our prayer, He might excite in us a childlike reverence for and confidence in God, which are the foundation of our prayer, namely, that God is become our Father in Christ,<sup>1</sup> and will much less deny us what we ask of Him in true faith than our parents will refuse us earthly things.<sup>2</sup>*

*Question 121: Why is it here added, "which art in heaven"?*

*Answer: Lest we should form any earthly conceptions of God's heavenly majesty,<sup>3</sup> and that we may expect from His almighty power all things necessary for soul and body.<sup>4</sup>*

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<sup>1</sup>Matt. 6:9, *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name.* <sup>2</sup>Matt. 7:9–11, *Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?*

*Luke 11:11, If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?*

*Isa. 49:15, Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.*

<sup>3</sup>Jer. 23:24, *Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.*

<sup>4</sup>Acts 17:24, *God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands.*

*Rom. 10:12, For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.*

#### LORD'S DAY 47

*Question 122: Which is the first petition?*

*Answer: "Hallowed be Thy name";<sup>1</sup> that is, grant us, first, rightly to know Thee,<sup>2</sup> and to sanctify, glorify and praise Thee in all Thy works, in which Thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed;<sup>3</sup> and further also, that we may so order and direct our whole lives, our thoughts, words and actions, that Thy Name may never be blasphemed, but rather honored and praised on our account.<sup>4</sup>*

<sup>1</sup>Matt. 6:9, *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name.* <sup>2</sup>John 17:3, *And this is life eternal, that they might know Thee the only true God,*

and Jesus Christ, whom Thou hast sent. Jer. 9:23–24, Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD. Matt. 16:17, And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

James 1:5, If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

<sup>3</sup>Ps. 119:137–138, Righteous art Thou, O LORD, and upright are Thy judgments. Thy testimonies that Thou hast commanded are righteous and very faithful.

Luke 1:46, And Mary said, My soul doth magnify the Lord.

Ps. 145:8–9, The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all: and His tender mercies are over all His works.

<sup>4</sup>Ps. 115:1, Not unto us, O LORD, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Ps. 71:8, Let my mouth be filled with Thy praise and with Thy honour all the day.

#### LORD'S DAY 48

*Question 123: Which is the second petition?*

Answer: "Thy kingdom come";<sup>1</sup> that is, rule us so by Thy Word and Spirit, that we may submit ourselves more and more to Thee;<sup>2</sup> preserve and increase Thy church;<sup>3</sup> destroy the works of the devil,<sup>4</sup> and all violence which would exalt itself against Thee; and also, all wicked counsels devised against Thy holy Word; till the full perfection of Thy kingdom take place,<sup>5</sup> wherein Thou shalt be all in all.<sup>6</sup> \_\_\_\_\_

<sup>1</sup>Matt. 6:10, Thy kingdom come. Thy will be done in earth, as it is in heaven.

<sup>2</sup>Ps. 119:5, O that my ways were directed to keep Thy statutes!

<sup>3</sup>Ps. 51:18, Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem.

<sup>4</sup>John 3:8, He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Rom. 16:20, And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. <sup>5</sup>Rev. 22:17, 20, And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

<sup>6</sup>1 Cor. 15:15, 28, Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

#### LORD'S DAY 49

*Question 124: Which is the third petition?*

Answer: "Thy will be done in earth as it is in heaven";<sup>1</sup> that is, grant that we and all men may renounce our own will,<sup>2</sup> and without murmuring obey Thy will,<sup>3</sup> which is only good; that so every one may attend to and perform the duties of his station and calling<sup>4</sup> as willingly and faithfully as the angels do in heaven.<sup>5</sup> \_\_\_\_\_

<sup>1</sup>Matt. 6:10, Thy kingdom come. Thy will be done in earth, as it is in heaven.

<sup>2</sup>Matt. 16:24, Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

Titus 2:12, *Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.*

<sup>3</sup>Luke 22:42, *Saying, Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done.* <sup>4</sup>1 Cor. 7:24, *Brethren, let every man, wherein he is called, therein abide with God.*

Eph. 4:1, *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.* <sup>5</sup>Ps. 103:20, *Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.*

## LORD'S DAY 50

*Question 125: Which is the fourth petition?*

Answer: "Give us this day our daily bread";<sup>1</sup> that is, be pleased to provide us with all things necessary for the body,<sup>2</sup> that we may thereby acknowledge Thee to be the only fountain of all good,<sup>3</sup> and that neither our care nor industry, nor even Thy gifts, can profit us without Thy blessing;<sup>4</sup> and therefore that we may withdraw our trust from all creatures and place it alone in Thee.<sup>5</sup>

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<sup>1</sup>Matt. 6:11, *Give us this day our daily bread.*

<sup>2</sup>Ps. 145:15, *The eyes of all wait upon Thee; and Thou givest them their meat in due season.* Matt. 6:25, &c, *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*

<sup>3</sup>Acts 17:25, *Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things.*

Acts 14:17, *Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*

<sup>4</sup>1 Cor. 15:58, *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

Deut. 8:3, *And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*

Ps. 127:1–2, *Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep.* <sup>5</sup>Ps. 62:11, *God hath spoken once; twice have I heard this; that power belongeth unto God.*

Ps. 55:22, *Cast thy burden upon the LORD, and He shall sustain thee: He shall never suffer the righteous to be moved.*

## LORD'S DAY 51

*Question 126: Which is the fifth petition?*

Answer: "And forgive us our debts as we forgive our debtors";<sup>1</sup> that is, be pleased for the sake of Christ's blood, not to impute to us poor sinners our transgressions, nor that depravity which always cleaves to us;<sup>2</sup> even as we feel this evidence of Thy grace in us, that it is our firm resolution from the heart to forgive our neighbor.<sup>3</sup>

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<sup>1</sup>Matt. 6:12, *And forgive us our debts, as we forgive our debtors.*

<sup>2</sup>Ps. 51:1, *Have mercy upon me, O God, according to Thy lovingkindness: according unto the*

*multitude of Thy tender mercies blot out my transgressions.*

*1 John 2:1–2, My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

*<sup>3</sup>Matt. 6:14–15, For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

## LORD'S DAY 52

*Question 127: Which is the sixth petition?*

Answer: “And lead us not into temptation, but deliver us from evil”;<sup>1</sup> that is, since we are so weak in ourselves that we cannot stand a moment;<sup>2</sup> and besides this, since our mortal enemies, the devil,<sup>3</sup> the world,<sup>4</sup> and our own flesh,<sup>5</sup> cease not to assault us, do Thou therefore preserve and strengthen us by the power of Thy Holy Spirit, that we may not be overcome in this spiritual warfare, but constantly and strenuously may resist our foes<sup>6</sup> till at last we obtain a complete victory.<sup>7</sup>

*Question 128: How dost thou conclude thy prayer?*

Answer: “For Thine is the kingdom, and the power, and the glory, for ever”;<sup>8</sup> that is, all these we ask of Thee, because Thou, being our King and almighty, art willing and able to give us all good;<sup>9</sup> and all this we pray for, that thereby not we, but Thy holy Name, may be glorified for ever.<sup>10</sup>

*Question 129: What doth the word “Amen” signify?*

Answer: “Amen” signifies it shall truly and certainly be, for my prayer is more assuredly heard of God than I feel in my heart that I desire these things of Him.<sup>11</sup>

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<sup>1</sup>Matt. 6:13, *And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.*

<sup>2</sup>Rom. 8:26, *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

Ps. 103:14, *For He knoweth our frame; He remembereth that we are dust.*

<sup>3</sup>1 Pet. 5:8, *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.* <sup>4</sup>Eph. 6:12, *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

John 15:19, *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

<sup>5</sup>Rom. 7:23, *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

Gal. 5:17, *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

<sup>6</sup>Matt. 26:41, *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.* Mark 13:33, *Take ye heed, watch and pray: for ye know not when the time is.*

<sup>7</sup>1 Thes. 3:13, *To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.*

1 Thes. 5:23, *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

<sup>8</sup>Matt. 6:13, *And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.*

<sup>9</sup>Rom. 10:12, *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.*

2 Pet. 2:9, *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.*

<sup>10</sup>John 14:13, *And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. Ps. 115:1, Not unto us, O LORD, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Phil. 4:20, Now unto God and our Father be glory for ever and ever. Amen.*

<sup>11</sup>2 Cor. 1:20, *For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us. 2 Tim. 2:13, If we believe not, yet He abideth faithful: He cannot deny Himself.*

## The Canons of Dort (1618)<sup>8</sup>

### FIRST HEAD OF DOCTRINE Of Divine Predestination

#### Article 1

As all men have sinned in Adam, lie under the curse, and are deserving of eternal death, God would have done no injustice by leaving them all to perish, and delivering them over to condemnation on account of sin, according to the words of the apostle, “that every mouth may be stopped, and all the world may become guilty before God” (Rom. 3:19). And verse 23: “For all have sinned, and come short of the glory of God.” And Romans 6:23: “For the wages of sin is death.”

#### Article 2

But in this the love of God was manifested, that He sent His only begotten Son into the world, that whosoever believeth on Him should not perish, but have everlasting life. “In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him” (1 John 4:9). “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16).

#### Article 3

And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings to whom He will and at what time He pleaseth; by whose ministry men are called to repentance and faith in Christ crucified. “How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?” (Rom. 10:14–15).

#### Article 4

The wrath of God abideth upon those who believe not this gospel. But such as receive it, and embrace Jesus the Savior by a true and living faith, are by Him delivered from the wrath of God and from destruction, and have the gift of eternal life conferred upon them.

#### Article 5

The cause or guilt of this unbelief, as well as of all other sins, is no wise in God, but in man himself; whereas faith in Jesus Christ and salvation through Him is the free gift of God, as it is written: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph. 2:8). “For unto you it is given in the behalf of Christ, not only to believe on Him,” etc. (Phil. 1:29).

#### Article 6

That some receive the gift of faith from God and others do not receive it proceeds from God's eternal decree, for “known unto God are all His works from the beginning of the world” (Acts 15:18). “Who worketh all things after the counsel of His own will” (Eph. 1:11). According to which decree, He graciously softens the hearts of the elect, however obstinate, and inclines them to believe, while He leaves the non-elect in His just judgment to their own wickedness and obduracy. And herein is especially displayed the profound, the merciful, and at the same time the righteous discrimination between men, equally involved in ruin; or that decree of election and reprobation revealed in the Word of God, which though men of perverse, impure and unstable minds wrest to their own destruction, yet to holy and pious souls affords unspeakable consolation.

#### Article 7

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<sup>8</sup> Text taken from <https://prts.edu/wp-content/uploads/2016/12/Canons-of-Dort-with-Intro.pdf>, accessed October 2nd, 2023.

Election is the unchangeable purpose of God, whereby, before the foundation of the world, He hath out of mere grace, according to the sovereign good pleasure of His own will, chosen, from the whole human race, which had fallen through their own fault from their primitive state of rectitude into sin and destruction, a certain number of persons to redemption in Christ, whom He from eternity appointed the Mediator and Head of the elect, and the foundation of salvation.

This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ, to be saved by Him, and effectually to call and draw them to His communion by His Word and Spirit, to bestow upon them true faith, justification and sanctification; and having powerfully preserved them in the fellowship of His Son, finally, to glorify them for the demonstration of His mercy and for the praise of His glorious grace, as it is written: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved" (Eph. 1:4–6). And elsewhere: "Whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified them He also glorified" (Rom. 8:30).

### **Article 8**

There are not various decrees of election, but one and the same decree respecting all those who shall be saved, both under the Old and New Testament; since the Scripture declares the good pleasure, purpose and counsel of the divine will to be one, according to which He hath chosen us from eternity, both to grace and glory, to salvation and the way of salvation, which He hath ordained that we should walk therein.

### **Article 9**

This election was not founded upon foreseen faith, and the obedience of faith, holiness, or any other good quality or disposition in man, as the prerequisite, cause or condition on which it depended; but men are chosen to faith and to the obedience of faith, holiness, etc.; therefore election is the fountain of every saving good, from which proceeds faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to that of the apostle: "He hath chosen us [not because we were but] that we should be holy, and without blame, before Him in love" (Eph. 1:4).

### **Article 10**

The good pleasure of God is the sole cause of this gracious election, which doth not consist herein, that out of all possible qualities and actions of men God has chosen some as a condition of salvation; but that He was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to Himself, as it is written, "For the children being not yet born, neither having done any good or evil," etc., it was said (namely to Rebecca): "The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:11-13). "And as many as were ordained to eternal life believed" (Acts 13:48).

### **Article 11**

And as God Himself is most wise, unchangeable, omniscient and omnipotent, so the election made by Him can neither be interrupted nor changed, recalled or annulled; neither can the elect be cast away, nor their number diminished.

### **Article 12**

The elect in due time, though in various degrees and in different measures, attain the assurance of this their eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God, but by observing in themselves, with a spiritual joy and holy pleasure, the infallible fruits of election pointed out in the Word of God — such as a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, etc.

### **Article 13**

The sense and certainty of this election afford to the children of God additional matter for daily



humiliation before Him, for adoring the depth of His mercies, for cleansing themselves, and rendering grateful returns of ardent love to Him, who first manifested so great love towards them. The consideration of this doctrine of election is so far from encouraging remissness in the observance of the divine commands or from sinking men in carnal security, that these, in the just judgment of God, are the usual effects of rash presumption or of idle and wanton trifling with the grace of election in those who refuse to walk in the ways of the elect.

#### **Article 14**

As the doctrine of divine election by the most wise counsel of God was declared by the prophets, by Christ Himself, and by the apostles, and is clearly revealed in the Scriptures, both of the Old and New Testament, so it is still to be published in due time and place in the Church of God, for which it was peculiarly designed, provided it be done with reverence, in the spirit of discretion and piety, for the glory of God's most holy Name, and for enlivening and comforting His people, without vainly attempting to investigate the secret ways of the Most High. "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27); "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor?" (Rom. 11:33–34); "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3); "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:17–18).

#### **Article 15**

What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election, is the express testimony of sacred Scripture that not all, but some only are elected, while others are passed by in the eternal decree; whom God, out of His sovereign, most just, irreprehensible and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them in His just judgment to follow their own ways, at last for the declaration of His justice, to condemn and perish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin (the very thought of which is blasphemy), but declares Him to be an awful, irreprehensible, and righteous Judge and avenger thereof.

#### **Article 16**

Those who do not yet experience a lively faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, and glorying in God through Christ, efficaciously wrought in them, and do nevertheless persist in the use of the means which God hath appointed for working these graces in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate, but diligently to persevere in the use of means, and with ardent desires devoutly and humbly to wait for a season of richer grace. Much less cause have they to be terrified by the doctrine of reprobation, who, though they seriously desire to be turned to God, to please Him only, and to be delivered from the body of death, cannot yet reach that measure of holiness and faith to which they aspire; since a merciful God has promised that He will not quench the smoking flax nor break the bruised reed. But this doctrine is justly terrible to those, who, regardless of God and of the Savior Jesus Christ, have wholly given themselves up to the cares of the world and the pleasures of the flesh, so long as they are not seriously converted to God.

#### **Article 17**

Since we are to judge of the will of God from His Word which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they, together with the parents, are comprehended, godly parents have no reason to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy.

## **Article 18**

To those who murmur at the free grace of election and just severity of reprobation, we answer with the apostle: “Nay but, O man, who art thou that repliest against God?” (Rom. 9:20), and quote the language of our Savior: “Is it not lawful for Me to do what I will with Mine own?” (Matt. 20:15). And therefore with holy adoration of these mysteries, we exclaim in the words of the apostle: “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen” (Rom. 11:33–36).

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The true doctrine concerning election and rejection having been explained, the Synod **rejects** the errors of those who teach:

### **Rejection 1**

*That the will of God to save those who would believe and would persevere in faith and in the obedience of faith, is the whole and entire decree of election unto salvation, and that nothing else concerning this decree has been revealed in God's Word.* For these deceive the simple and plainly contradict the Scriptures which declare that God will not only save those who will believe, but that He has also from eternity chosen certain particular persons to whom above others He in time will grant both faith in Christ and perseverance, as it is written: “I have manifested Thy Name unto the men which Thou gavest Me out of the world” (John 17:6). “And as many as were ordained to eternal life believed” (Acts 13:48). And: “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love” (Eph. 1:4).

### **Rejection 2**

*That there are various kinds of election of God unto eternal life: the one general and indefinite, the other particular and definite; and that the latter in turn is either incomplete, revocable, nondecisive and conditional, or complete, irrevocable, decisive and absolute. Likewise: that there is one election unto faith and another unto salvation, so that election can be unto justifying faith without being a decisive election unto salvation.*

For this is a fancy of men's minds, invented regardless of the Scriptures, whereby the doctrine of election is corrupted, and this golden chain of our salvation is broken: “Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified” (Rom. 8:30).

### **Rejection 3**

*That the good pleasure and purpose of God, of which Scripture makes mention in the doctrine of election, does not consist in this, that God chose certain persons rather than others, but in this, that He chose out of all possible conditions (among which are also the works of the law), or out of the whole order of things, the act of faith which from its very nature is undeserving, as well as its incomplete obedience, as a condition of salvation, and that He would graciously consider this in itself as a complete obedience and count it worthy of the reward of eternal life.*

For by this injurious error the pleasure of God and the merits of Christ are made of none effect, and men are drawn away by useless questions from the truth of gracious justification and from the simplicity of Scripture, and this declaration of the apostle is charged as untrue: “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim. 1:9).

### **Rejection 4**

*That in the election unto faith this condition is beforehand demanded, namely, that man should use the light of nature aright, be pious, humble, meek, and fit for eternal life, as if on these things election were in any way dependent.*

For this savors of the teaching of Pelagius, and is opposed to the doctrine of the apostle, when he writes: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:3–9).

### **Rejection 5**

*That the incomplete and non-decisive election of particular persons to salvation occurred because of a foreseen faith, conversion, holiness, godliness, which either began or continued for some time; but that the complete and decisive election occurred because of foreseen perseverance unto the end in faith, conversion, holiness and godliness; and that this is the gracious and evangelical worthiness for the sake of which he who is chosen is more worthy than he who is not chosen; and that therefore faith, the obedience of faith, holiness, godliness and perseverance are not fruits of the unchangeable election unto glory, but are conditions, which, being required beforehand, were foreseen as being met by those who will be fully elected, and are causes without which the unchangeable election to glory does not occur.*

This is repugnant to the entire Scripture which constantly inculcates this and similar declarations: Election is not out of works, but of Him that calleth. "That the purpose of God according to election might stand, not of works, but of Him that calleth" (Rom. 9:11). "And as many as were ordained to eternal life believed" (Acts 13:48). "He hath chosen us in Him before the foundation of the world, that we should be holy" (Eph. 1:4). "Ye have not chosen Me, but I have chosen you" (John 15:16). "But if it be of works, then is it no more grace" (Rom. 11:6). "Herein is love, not that we loved God, but that He loved us, and sent His Son" (1 John 4:10).

### **Rejection 6**

*That not every election unto salvation is unchangeable, but that some of the elect, any decree of God notwithstanding, can yet perish and do indeed perish.*

By which gross error they make God to be changeable, and destroy the comfort which the godly obtain out of the firmness of their election, and contradict the Holy Scripture which teaches that the elect cannot be led astray: "Insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24); that Christ does not lose those whom the Father gave Him: "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing" (John 6:39); and that God hath also glorified those whom He foreordained, called and justified: "Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. 8:30).

### **Rejection 7**

*That there is in this life no fruit and no consciousness of the unchangeable election to glory, nor any certainty, except that which depends on a changeable and uncertain condition.*

For not only is it absurd to speak of an uncertain certainty, but also contrary to the experience of the saints, who by virtue of the consciousness of their election rejoice with the apostle and praise this favor of God, Ephesians 1; who according to Christ's admonition rejoice with His disciples that their names are written in heaven, "but rather rejoice, because your names are written in heaven" (Luke 10:20); who also place the consciousness of their election over against the fiery darts of the devil, asking: "Who shall lay any thing to the charge of God's elect?" (Rom. 8:33).

### **Rejection 8**

*That God, simply by virtue of His righteous will, did not decide either to leave anyone in the fall of Adam and in the common state of sin and condemnation, or to pass anyone by in the communication of grace which is necessary for faith and conversion.* For this is firmly decreed: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. 9:18). And also this: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:11). Likewise: "I thank Thee, O

Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight” (Matt. 11:25–26).

### **Rejection 9**

*That the reason why God sends the gospel to one people rather than to another is not merely and solely the good pleasure of God, but rather the fact that one people is better and worthier than another to whom the gospel is not communicated.* For this Moses denies, addressing the people of Israel as follows: “Behold, the heaven and the heaven of heavens is the LORD’S thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day” (Deut. 10:14–15). And Christ said: “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” (Matt. 11:21).

## **SECOND HEAD OF DOCTRINE Of the Death of Christ and the Redemption of Men Thereby**

### **Article 1**

God is not only supremely merciful, but also supremely just. And His justice requires (as He hath revealed Himself in His Word), that our sins committed against His infinite majesty should be punished, not only with temporal, but with eternal punishment, both in body and soul; which we cannot escape unless satisfaction be made to the justice of God.

### **Article 2**

Since therefore we are unable to make that satisfaction in our own persons or to deliver ourselves from the wrath of God, He hath been pleased in His infinite mercy to give His only begotten Son, for our surety, who was made sin, and became a curse for us and in our stead, that He might make satisfaction to divine justice on our behalf.

### **Article 3**

The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin, and is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.

### **Article 4**

This death derives its infinite value and dignity from these considerations because the person who submitted to it was not only really man and perfectly holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, which qualifications were necessary to constitute Him a Savior for us; and because it was attended with a sense of the wrath and curse of God due to us for sin.

### **Article 5**

Moreover, the promise of the gospel is, that whosoever believeth in Christ crucified, shall not perish, but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of His good pleasure sends the gospel.

### **Article 6**

And whereas many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief, this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves.

### **Article 7**

But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God, given them in Christ from everlasting, and not to any merit of their own.

## **Article 8**

For this was the sovereign counsel, and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of His Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation: that is, it was the will of God, that Christ by the blood of the cross, whereby He confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation and given to Him by the Father; that He should confer upon them faith, which together with all the other saving gifts of the Holy Spirit, He purchased for them by His death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in His own presence forever.

## **Article 9**

This purpose proceeding from everlasting love towards the elect has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, notwithstanding all the ineffectual opposition of the gates of hell, so that the elect in due time may be gathered together into one, and that there never may be wanting a church composed of believers, the foundation of which is laid in the blood of Christ, which may steadfastly love and faithfully serve Him as their Savior, who as a bridegroom for his bride, laid down His life for them upon the cross, and which may celebrate His praises here and through all eternity.

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The true doctrine (concerning redemption) having been explained, the Synod **rejects** the errors of those who teach:

### **Rejection 1**

*That God the Father has ordained His Son to the death of the cross without a certain and definite decree to save any, so that the necessity, profitableness and worth of what Christ merited by His death might have existed, and might remain in all its parts complete, perfect and intact, even if the merited redemption had never in fact been applied to any person.*

For this doctrine tends to the despising of the wisdom of the Father and of the merits of Jesus Christ, and is contrary to Scripture. For thus saith our Savior: "I lay down My life for the sheep, and I know them" (John 10:15, 27). And the prophet Isaiah saith concerning the Savior: "When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong his days, and the pleasure of the LORD shall prosper in his hand" (Is. 53:10). Finally, this contradicts the article of faith according to which we believe the catholic Christian church.

### **Rejection 2**

*That it was not the purpose of the death of Christ that He should confirm the new covenant of grace through His blood, but only that He should acquire for the Father the mere right to establish with man such a covenant as He might please, whether of grace or of works.* For this is repugnant to Scripture which teaches that Christ has become the Surety and Mediator of a better, that is, the new covenant, and that a testament is of force where death has occurred. "By so much was Jesus made a surety of a better testament" (Heb. 7:22); "And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance"; "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:15, 17).

### **Rejection 3**

*That Christ by His satisfaction merited neither salvation itself for anyone, nor faith, whereby this satisfaction of Christ unto salvation is effectually appropriated; but that He merited for the Father only the authority or the perfect will to deal again with man, and to prescribe new conditions as He might desire, obedience to which, however, depended on the free will of man,*

*so that it therefore might have come to pass that either none or all should fulfill these conditions.*

For these adjudge too contemptuously of the death of Christ, do in no wise acknowledge the most important fruit or benefit thereby gained, and bring again out of hell the Pelagian error.

#### **Rejection 4**

*That the new covenant of grace, which God the Father, through the mediation of the death of Christ, made with man, does not herein consist that we by faith, inasmuch as it accepts the merits of Christ, are justified before God and saved, but in the fact that God having revoked the demand of perfect obedience of faith, regards faith itself and the obedience of faith, although imperfect, as the perfect obedience of the law, and does esteem it worthy of the reward of eternal life through grace.*

For these contradict the Scriptures: “Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood” (Rom. 3:24–25). And these proclaim, as did the wicked Socinus, a new and strange justification of man before God against the consensus of the whole church.

#### **Rejection 5**

*That all men have been accepted unto the state of reconciliation and unto the grace of the covenant, so that no one is worthy of condemnation on account of original sin, and that no one shall be condemned because of it, but that all are free from the guilt of original sin.*

For this opinion is repugnant to Scripture which teaches that we are by nature children of wrath (Eph. 2:3).

#### **Rejection 6**

*The use of the difference between meriting and appropriating, to the end that they may instill into the minds of the imprudent and inexperienced this teaching that God, as far as He is concerned, has been minded of applying to all equally the benefits gained by the death of Christ; but that, while some obtain the pardon of sin and eternal life, and others do not, this difference depends on their own free will, which joins itself to the grace that is offered without exception, and that it is not dependent on the special gift of mercy, which powerfully works in them, that they rather than others should appropriate unto themselves this grace.*

For these, while they feign that they present this distinction in a sound sense, seek to instill into the people the destructive poison of the Pelagian errors.

#### **Rejection 7**

*That Christ neither could die, needed to die, nor did die for those whom God loved in the highest degree and elected to eternal life, and did not die for these, since these do not need the death of Christ.*

For they contradict the apostle, who declares: “the Son of God, who loved me, and gave Himself for me” (Gal. 2:20). Likewise: “Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died” (Rom. 8:33–34), namely, for them; and the Savior who says: “I lay down My life for the sheep” (John 10:15). And: “This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends” (John 15:12–13).

### **THIRD AND FOURTH HEADS OF DOCTRINE**

#### **Of the Corruption of Man, His Conversion to God, and the Manner Thereof**

##### **Article 1**

Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator and of spiritual things; his heart and will were upright; all his affections pure; and the whole man was holy; but revolting from God by the instigation of the devil, and abusing the freedom of his own will, he forfeited these excellent gifts; and on the contrary entailed on himself blindness of mind, horrible darkness, vanity and perverseness of judgment, became wicked, rebellious, and obdurate in heart and will, and

impure in his affections.

### **Article 2**

Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parent, not by imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature.

### **Article 3**

Therefore all men are conceived in sin, and by nature children of wrath, incapable of saving good, prone to evil, dead in sin, and in bondage thereto, and without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God, to reform the depravity of their nature, or to dispose themselves to reformation.

### **Article 4**

There remain, however, in man since the fall, the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the differences between good and evil, and discovers some regard for virtue, good order in society, and for maintaining an orderly external deportment. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God and to true conversion, that he is incapable of using it aright even in things natural and civil. Nay, further, this light, such as it is, man in various ways renders wholly polluted and holds it in unrighteousness, by doing which he becomes inexcusable before God.

### **Article 5**

In the same light are we to consider the law of the decalogue, delivered by God to His peculiar people the Jews by the hands of Moses. For though it discovers the greatness of sin, and more and more convinces man thereof, yet as it neither points out a remedy nor imparts strength to extricate him from misery, and thus being weak through the flesh leaves the transgressor under the curse, man cannot by this law obtain saving grace.

### **Article 6**

What therefore neither the light of nature, nor the law could do, that God performs by the operation of the Holy Spirit through the Word or ministry of reconciliation, which is the glad tidings concerning the Messiah, by means whereof it hath pleased God to save such as believe, as well under the Old, as under the New Testament.

### **Article 7**

This mystery of His will God discovered to but a small number under the Old Testament; under the New (the distinction between various peoples having been removed), He reveals Himself to many without any distinction of people. The cause of this dispensation is not to be ascribed to the superior worth of one nation above another, nor to their making a better use of the light of nature, but results wholly from the sovereign good pleasure and unmerited love of God. Hence they, to whom so great and so gracious a blessing is communicated above their desert, or rather notwithstanding their demerits, are bound to acknowledge it with humble and grateful hearts, and with the apostle to adore, not curiously to pry into the severity and justice of God's judgments displayed to others, to whom this grace is not given.

### **Article 8**

As many as are called by the gospel are unfeignedly called. For God hath most earnestly and truly declared in His Word what will be acceptable to Him; namely, that all who are called, should comply with the invitation. He, moreover, seriously promises eternal life and rest to as many as shall come to Him and believe on Him.

### **Article 9**

It is not the fault of the gospel nor of Christ, offered therein, nor of God, who calls men by the gospel and confers upon them various gifts, that those who are called by the ministry of the

Word refuse to come and be converted. The fault lies in themselves, some of whom when called, regardless of their danger, reject the word of life; others, though they receive it, suffer it not to make a lasting impression on their heart; therefore, their joy, arising only from a temporary faith, soon vanishes and they fall away; while others choke the seed of the Word by perplexing cares and the pleasures of this world, and produce no fruit. This our Savior teaches in the parable of the sower (Matt. 13).

#### **Article 10**

But that others who are called by the gospel obey the call and are converted is not to be ascribed to the proper exercise of free will, whereby one distinguishes himself above others, equally furnished with grace sufficient for faith and conversions as the proud heresy of Pelagius maintains; but it must be wholly ascribed to God, who as He has chosen His own from eternity in Christ, so He confers upon them faith and repentance, rescues them from the power of darkness, and translates them into the kingdom of His own Son, that they may show forth the praises of Him who hath called them out of darkness into His marvelous light; and may glory not in themselves, but in the Lord according to the testimony of the apostles in various places.

#### **Article 11**

But when God accomplishes His good pleasure in the elect or works in them true conversion, He not only causes the gospel to be externally preached to them and powerfully illuminates their mind by His Holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit, pervades the inmost recesses of the man; He opens the closed, and softens the hardened heart, and circumcises that which was uncircumcised, infuses new qualities into the will, which though heretofore dead, He quickens; from being evil, disobedient, and refractory, He renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions.

#### **Article 12**

And this is the regeneration so highly celebrated in Scripture and denominated a new creation: a resurrection from the dead, a making alive, which God works in us without our aid. But this is in no wise effected merely by the external preaching of the gospel, by moral suasion, or such a mode of operation, that after God has performed His part, it still remains in the power of man to be regenerated or not, to be converted or to continue unconverted; but it is evidently a supernatural work, most powerful, and at the same time most delightful, astonishing, mysterious, and ineffable; not inferior in efficacy to creation or the resurrection from the dead, as the Scripture inspired by the author of this work declares; so that all in whose heart God works in this marvelous manner are certainly, infallibly, and effectually regenerated, and do actually believe. Whereupon the will thus renewed is not only actuated and influenced by God, but in consequence of this influence, becomes itself active. Wherefore also, man is himself rightly said to believe and repent, by virtue of that grace received.

#### **Article 13**

The manner of this operation cannot be fully comprehended by believers in this life. Notwithstanding which, they rest satisfied with knowing and experiencing that by this grace of God they are enabled to believe with the heart, and love their Savior.

#### **Article 14**

Faith is therefore to be considered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleasure; but because it is in reality conferred, breathed, and infused into him; or even because God bestows the power or ability to believe, and then expects that man should by the exercise of his own free will, consent to the terms of salvation and actually believe in Christ; but because He who works in man both to will and to do, and indeed all things in all, produces both the will to believe and the act of believing also.



### **Article 15**

God is under no obligation to confer this grace upon any; for how can He be indebted to man, who had no previous gifts to bestow, as a foundation for such recompense? Nay, who has nothing of his own but sin and falsehood? He therefore who becomes the subject of this grace, owes eternal gratitude to God, and gives Him thanks forever. Whoever is not made partaker thereof, is either altogether regardless of these spiritual gifts and satisfied with his own condition, or is in no apprehension of danger and vainly boasts the possession of that which he has not. With respect to those who make an external profession of faith and live regular lives, we are bound, after the example of the apostle, to judge and speak of them in the most favorable manner. For the secret recesses of the heart are unknown to us. And as to others, who have not yet been called, it is our duty to pray for them to God, who calls the things that are not, as if they were. But we are in no wise to conduct ourselves towards them with haughtiness, as if we had made ourselves to differ.

### **Article 16**

But as man by the fall did not cease to be a creature endowed with understanding and will, nor did sin which pervaded the whole race of mankind deprive him of the human nature, but brought upon him depravity and spiritual death; so also this grace of regeneration does not treat men as senseless stocks and blocks, nor takes away their will and its properties, neither does violence thereto; but spiritually quickens, heals, corrects, and at the same time sweetly and powerfully bends it; that where carnal rebellion and resistance formerly prevailed, a ready and sincere spiritual obedience begins to reign, in which the true and spiritual restoration and freedom of our will consist. Wherefore unless the admirable Author of every good work wrought in us, man could have no hope of recovering from his fall by his own free will, by the abuse of which, in a state of innocence, he plunged himself into ruin.

### **Article 17**

As the almighty operation of God, whereby He prolongs and supports this our natural life, does not exclude, but requires the use of means, by which God of His infinite mercy and goodness hath chosen to exert His influence, so also the beforementioned supernatural operation of God, by which we are regenerated, in no wise excludes or subverts the use of the gospel, which the most wise God has ordained to be the seed of regeneration and food of the soul. Wherefore, as the apostles, and teachers who succeeded them, piously instructed the people concerning this grace of God, to His glory, and the abasement of all pride, and in the meantime, however, neglected not to keep them by the sacred precepts of the gospel in the exercise of the Word, sacraments and discipline; so even to this day, be it far from either instructors or instructed to presume to tempt God in the church by separating what He of His good pleasure hath most intimately joined together. For grace is conferred by means of admonitions; and the more readily we perform our duty, the more eminent usually is this blessing of God working in us, and the more directly is His work advanced; to whom alone all the glory both of means, and of their saving fruit and efficacy is forever due. Amen.

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The true doctrine (concerning corruption and conversion) having been explained, the Synod **rejects** the errors of those who teach:

#### **Rejection 1**

*That it cannot properly be said that original sin in itself suffices to condemn the whole human race or to deserve temporal and eternal punishment.*

For these contradict the apostle, who declares: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). And: "The judgment was by one to condemnation" (Rom. 5:16). And: "The wages of sin is death" (Rom. 6:23).

#### **Rejection 2**

*That the spiritual gifts or the good qualities and virtues, such as goodness, holiness, righteousness, could not belong to the will of man when he was first created, and that*

*these, therefore, could not have been separated therefrom in the fall.*

For such is contrary to the description of the image of God which the apostle gives in Ephesians 4:24, where he declares that it consists in righteousness and holiness, which undoubtedly belong to the will.

### **Rejection 3**

*That in spiritual death the spiritual gifts are not separate from the will of man, since the will in itself has never been corrupted, but only hindered through the darkness of the understanding and the irregularity of the affections; and that, these hindrances having been removed, the will can then bring into operation its native powers, that is, that the will of itself is able to will and to choose, or not to will and not to choose, all manner of good which may be presented to it.*

This is an innovation and an error, and tends to elevate the powers of the free will, contrary to the declaration of the prophet: "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9); and of the apostle: "Among whom (sons of disobedience) also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (Eph. 2:3).

### **Rejection 4**

*That the unregenerate man is not really nor utterly dead in sin, nor destitute of all powers unto spiritual good, but that he can yet hunger and thirst after righteousness and life, and offer the sacrifice of a contrite and broken spirit, which is pleasing to God.* For these are contrary to the express testimony of Scripture. "Who were dead in trespasses and sins"; "Even when we were dead in sins" (Eph. 2:1, 5); and: "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5); "for the imagination of man's heart is evil from his youth" (Gen. 8:21). Moreover, to hunger and thirst after deliverance from misery, and after life, and to offer unto God the sacrifice of a broken spirit, is peculiar to the regenerate and those that are called blessed. "Create in me a clean heart, O God; and renew a right spirit within me"; "Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar" (Ps. 51:10, 19); "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

### **Rejection 5**

*That the corrupt and natural man can so well use the common grace (by which they understand the light of nature), or the gifts still left him after the fall, that he can gradually gain by their good use a greater, namely, the evangelical or saving grace and salvation itself. And that in this way God on His part shows Himself ready to reveal Christ unto all men, since He applies to all sufficiently and efficiently the means necessary to conversion.*

For the experience of all ages and the Scriptures do both testify that this is untrue. "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them" (Ps. 147:19, 20).

"Who in times past suffered all nations to walk in their own ways" (Acts 14:16). And: "Now when they (Paul and his companions) had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6, 7).

### **Rejection 6**

*That in the true conversion of man no new qualities, powers or gifts can be infused by God into the will, and that therefore faith through which we are first converted, and because of which we are called believers, is not a quality or gift infused by God, but only an act of man, and that it cannot be said to be a gift, except in respect of the power to attain to this faith.*

For thereby they contradict the Holy Scriptures which declare that God infuses new qualities of faith, of obedience, and of the consciousness of His love into our hearts: "I will put My law in their inward parts, and write it in their hearts" (Jer. 31:33). And: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed" (Is. 44:3). And: "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). This is also repugnant to the continuous practice of the Church, which prays by the mouth of the prophet thus: "turn Thou me, and I shall be turned" (Jer. 31:18).

### **Rejection 7**

*That the grace whereby we are converted to God is only a gentle advising, or (as others explain it), that this is the noblest manner of working in the conversion of man, and that this manner of working, which consists in advising, is most in harmony with man's nature; and that there is no reason why this advising grace alone should not be sufficient to make the natural man spiritual, indeed, that God does not produce the consent of the will except through this manner of advising; and that the power of the divine working, whereby it surpasses the working of Satan, consists in this, that God promises eternal, while Satan promises only temporal goods.*

But this is altogether Pelagian and contrary to the whole Scripture which, besides this, teaches yet another and far more powerful and divine manner of the Holy Spirit's working in the conversion of man, as in Ezekiel: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

### **Rejection 8**

*That God in the regeneration of man does not use such powers of His omnipotence as potently and infallibly bend man's will to faith and conversion; but that all the works of grace having been accomplished, which God employs to convert man, man may yet so resist God and the Holy Spirit when God intends man's regeneration and wills to regenerate him, and indeed that man often does so resist that he prevents entirely his regeneration, and that it therefore remains in man's power to be regenerated or not.*

For this is nothing less than the denial of all the efficiency of God's grace in our conversion, and the subjecting of the working of the Almighty God to the will of man, which is contrary to the apostles, who teach: "who believe, according to the working of His mighty power" (Eph. 1:19). And: "That our God would...fulfil all the good pleasure of His goodness, and the work of faith with power" (2 Thess. 1:11). And: "According as His divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1:3).

### **Rejection 9**

*That grace and free will are partial causes, which together work the beginning of conversion, and that grace, in order of working, does not precede the working of the will; that is, that God does not efficiently help the will of man unto conversion until the will of man moves and determines to do this.*

For the ancient Church has long ago condemned this doctrine of the Pelagians according to the words of the apostle: "So then it is not of him that willeth, nor of him that runneth, but of

God that sheweth mercy" (Rom. 9:16). Likewise: "For who maketh thee to differ from another? and what hast thou that thou didst not receive?" (1 Cor. 4:7). And: "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

## **FIFTH HEAD OF DOCTRINE Of the Perseverance of the Saints**

### **Article 1**

Whom God calls, according to His purpose, to the communion of His Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, He delivers also from the dominion and slavery of sin in this life; though not altogether from the body of sin and from the infirmities of the flesh, so long as they continue in this world.

### **Article 2**

Hence spring daily sins of infirmity, and hence spots adhere to the best works of the saints, which furnish them with constant matter for humiliation before God, and flying for refuge to Christ crucified; for mortifying the flesh more and more by the spirit of prayer, and by holy exercises of piety; and for pressing forward to the goal of perfection, till being at length delivered from this body of death, they are brought to reign with the Lamb of God in heaven.

### **Article 3**

By reason of these remains of indwelling sin, and the temptations of sin and of the world, those

who are converted could not persevere in a state of grace if left to their own strength. But God is faithful, who having conferred grace, mercifully confirms and powerfully preserves them therein, even to the end.

#### **Article 4**

Although the weakness of the flesh cannot prevail against the power of God, who confirms and preserves true believers in a state of grace, yet converts are not always so influenced and actuated by the Spirit of God, as not in some particular instances sinfully to deviate from the guidance of divine grace, so as to be seduced by, and comply with the lusts of the flesh; they must, therefore, be constant in watching and prayer that they be not led into temptation. When these are neglected, they are not only liable to be drawn into great and heinous sins by Satan, the world and the flesh, but sometimes by the righteous permission of God actually fall into these evils. This the lamentable fall of David, Peter, and other saints described in Holy Scripture demonstrates.

#### **Article 5**

By such enormous sins, however, they very highly offend God, incur a deadly guilt, grieve the Holy Spirit, interrupt the exercise of faith, very grievously wound their consciences, and sometimes lose the sense of God's favor for a time, until on their returning into the right way of serious repentance, the light of God's fatherly countenance again shines upon them.

#### **Article 6**

But God, who is rich in mercy, according to His unchangeable purpose of election, does not wholly withdraw the Holy Spirit from His own people, even in their melancholy falls; nor suffers them to proceed so far as to lose the grace of adoption, and forfeit the state of justification, or to commit the sin unto death; nor does He permit them to be totally deserted, and to plunge themselves into everlasting destruction.

#### **Article 7**

For in the first place, in these falls He preserves in them the incorruptible seed of regeneration from perishing or being totally lost; and again, by His Word and Spirit, certainly and effectually renews them to repentance, to a sincere and godly sorrow for their sins, that they may seek and obtain remission in the blood of the Mediator, may again experience the favor of a reconciled God, through faith adore His mercies, and henceforward more diligently work out their own salvation with fear and trembling.

#### **Article 8**

Thus, it is not in consequence of their own merits or strength, but of God's free mercy, that they do not totally fall from faith and grace, nor continue and perish finally in their backslidings; which, with respect to themselves, is not only possible, but would undoubtedly happen; but with respect to God, it is utterly impossible, since His counsel cannot be changed nor His promise fail, neither can the call according to His purpose be revoked, nor the merit, intercession and preservation of Christ be rendered ineffectual, nor the sealing of the Holy Spirit be frustrated or obliterated.

#### **Article 9**

Of this preservation of the elect to salvation and of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion that they ever will continue true and living members of the church; and that they experience forgiveness of sins, and will at last inherit eternal life.

#### **\*Article 10**

This assurance, however, is not produced by any peculiar revelation contrary to, or independent of the Word of God; but springs from faith in God's promises, which He has most abundantly revealed in His Word for our comfort; from the testimony of the Holy Spirit witnessing with our spirit that we are children and heirs of God (Rom. 8:16); and lastly, from a serious and holy desire to preserve a good conscience and to perform good works. And if

the elect of God were deprived of this solid comfort that they shall finally obtain the victory and of this infallible pledge or earnest of eternal glory, they would be of all men the most miserable.

#### **Article 11**

The Scripture moreover testifies that believers in this life have to struggle with various carnal doubts and that under grievous temptations they are not always sensible of this full assurance of faith and certainty of persevering. But God, who is the Father of all consolation, does not suffer them to be tempted above that they are able, but will with the temptation also make a way to escape that they may be able to bear it (1 Cor. 10:13), and by the Holy Spirit again inspires them with the comfortable assurance of persevering.

#### **Article 12**

This certainty of perseverance, however, is so far from exciting in believers a spirit of pride or of rendering them carnally secure, that on the contrary, it is the real source of humility, filial reverence, true piety, patience in every tribulation, fervent prayers, constancy in suffering, and in confessing the truth, and of solid rejoicing in God; so that the consideration of this benefit should serve as an incentive to the serious and constant practice of gratitude and good works, as appears from the testimonies of Scripture and the examples of the saints.

#### **Article 13**

Neither does renewed confidence of persevering produce licentiousness or a disregard to piety in those who are recovering from backsliding; but it renders them much more careful and solicitous to continue in the ways of the Lord, which He hath ordained, that they who walk therein may maintain an assurance of persevering, lest by abusing His fatherly kindness, God should turn away His gracious countenance from them, to behold which is to the godly dearer than life, the withdrawing whereof is more bitter than death, and they in consequence hereof should fall into more grievous torments of conscience.

#### **Article 14**

And as it hath pleased God, by the preaching of the gospel, to begin this work of grace in us, so He preserves, continues, and perfects it by the hearing and reading of His Word, by meditation thereon, and by the exhortations, threatenings, and promises thereof, as well as by the use of the sacraments.

#### **Article 15**

The carnal mind is unable to comprehend this doctrine of the perseverance of the saints and the certainty thereof, which God hath most abundantly revealed in His Word, for the glory of His Name, and the consolation of pious souls, and which He impresses upon the hearts of the faithful. Satan abhors it; the world ridicules it; the ignorant and hypocrite abuse, and heretics oppose it; but the spouse of Christ hath always most tenderly loved and constantly defended it as an inestimable treasure; and God, against whom neither counsel nor strength can prevail, will dispose her to continue this conduct to the end. Now, to this one God, Father, Son, and Holy Spirit, be honor and glory forever. Amen.

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The true doctrine (concerning perseverance) having been explained, the Synod **rejects** the errors of those who teach:

#### **Rejection 1**

*That the perseverance of the true believers is not a fruit of election or a gift of God gained by the death of Christ, but a condition of the new covenant, which (as they declare) man before his decisive election and justification must fulfill through his free will.* For the Holy Scripture testifies that this follows out of election, and is given the elect in virtue of the death, the resurrection and intercession of Christ: "but the election hath obtained it, and the rest were blinded" (Rom. 11:7). Likewise: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the

charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" (Rom. 8:32-35).

### **Rejection 2**

*That God does indeed provide the believer with sufficient powers to persevere and is ever ready to preserve these in him, if he will do his duty; but that though all things which are necessary to persevere in faith and which God will use to preserve faith are made use of, it even then ever depends on the pleasure of the will whether it will persevere or not.*

For this idea contains an outspoken Pelagianism, and while it would make men free, it makes them robbers of God's honor, contrary to the prevailing agreement of the evangelical doctrine, which takes from man all cause of boasting and ascribes all the praise for this favor to the grace of God alone; and contrary to the apostle, who declares that it is God "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:8).

### **Rejection 3**

*That the true believers and regenerate not only can fall from justifying faith and likewise from grace and salvation wholly and to the end, but indeed often do fall from this and are lost forever.*

For this conception makes powerless the grace, justification, regeneration, and continued keeping by Christ, contrary to the expressed words of the apostle Paul: "That, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:8, 9). And contrary to the apostle John: "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). And also contrary to the words of Jesus Christ: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:28, 29).

### **Rejection 4**

*That true believers and regenerate can sin the sin unto death or against the Holy Spirit.*

Since the same apostle John, after having spoken in the fifth chapter of his first epistle, verses 16 and 17, of those who sin unto death and having forbidden to pray for them, immediately adds to this in verse 18: "We know that whosoever is born of God sinneth not (meaning a sin of that character); but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

### **Rejection 5**

*That without a special revelation we can have no certainty of future perseverance in this life.*

For by this doctrine the sure comfort of the true believers is taken away in this life and the doubts of the papist are again introduced into the church, while the Holy Scriptures constantly deduce this assurance, not from a special and extraordinary revelation, but from the marks proper to the children of God and from the constant promises of God. So especially the apostle Paul: "Nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39). And John declares: "And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us" (1 John 3:24).

### **Rejection 6**

*That the doctrine of the certainty of perseverance and of salvation from its own character and nature is a cause of indolence and is injurious to godliness, good morals, prayers and other holy exercises, but that on the contrary it is praiseworthy to doubt.* For these show that they do not know the power of divine grace and the working of the indwelling Holy Spirit. And they contradict the apostle John, who teaches the opposite with express words in his first epistle: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him

purifieth himself, even as He is pure” (1 John 3:2–3). Furthermore, these are contradicted by the example of the saints, both of the Old and the New Testament, who though they were assured of their perseverance and salvation, were nevertheless constant in prayers and other exercises of godliness.

### **Rejection 7**

*That the faith of those who believe for a time does not differ from justifying and saving faith except only in duration.* For Christ Himself, in Matthew 13:20, Luke 8:13, and in other places, evidently notes, besides this duration, a threefold difference between those who believe only for a time and true believers, when He declares that the former receive the seed in stony ground, but the latter in the good ground or heart; that the former are without root, but the latter have a firm root; that the former are without fruit, but that the latter bring forth their fruit in various measure with constancy and steadfastness.

### **Rejection 8**

*That it is not absurd that one having lost his first regeneration, is again and even often born anew.*

For these deny by this doctrine the incorruptibleness of the seed of God, whereby we are born again, contrary to the testimony of the apostle Peter: “Being born again, not of corruptible seed, but of incorruptible” (1 Peter 1:23).

### **Rejection 9**

*That Christ has in no place prayed that believers should infallibly continue in faith.*

For they contradict Christ Himself, who says: “I have prayed for thee (Simon), that thy faith fail not” (Luke 22:32); and the evangelist John, who declares that Christ has not prayed for the apostles only, but also for those who through their word would believe: “Holy Father, keep through Thine own name those whom Thou hast given Me,” and: “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil”; “Neither pray I for these alone, but for them also which shall believe on Me through their word” (John 17:11, 15, 20).

### **Conclusion**

And this is the perspicuous, simple, and ingenuous declaration of the orthodox doctrine respecting the five articles which have been controverted in the Belgic churches, and the rejection of the errors with which they have for some time been troubled. This doctrine the Synod judges to be drawn from the Word of God and to be agreeable to the confessions of the Reformed churches. Whence it clearly appears that some whom such conduct by no means became, have violated all truth, equity, and charity, in wishing to persuade the public:

*“That the doctrine of the Reformed churches concerning predestination, and the points annexed to it, by its own genius and necessary tendency, leads off the minds of men from all piety and religion; that it is an opiate administered by the flesh and the devil, and the stronghold of Satan, where he lies in wait for all; and from which he wounds multitudes, and mortally strikes through many with the darts both of despair and security; that it makes God the author of sin, unjust, tyrannical, hypocritical; that it is nothing more than interpolated Stoicism, Manicheism, Libertinism, Turcism; that it renders men carnally secure, since they are persuaded by it that nothing can hinder the salvation of the elect, let them live as they please; and therefore, that they may safely perpetrate every species of the most atrocious crimes; and that if the reprobate should even perform truly all the works of the saints, their obedience would not in the least contribute to their salvation; that the same doctrine teaches that God, by a mere arbitrary act of His will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation; and has created them for this very purpose; that in the same manner in which the election is the fountain and the cause of faith and good works, reprobation is the cause of unbelief and impiety; that many children of the faithful are torn guiltless from their mothers' breasts and tyrannically plunged into hell; so that neither baptism nor the prayers of the Church at their baptism, can at all profit by them”; and many other things of the same kind which the Reformed Churches not only do not acknowledge, but even detest with their whole soul. Wherefore, this Synod of Dort, in the name of the Lord, conjures as many as piously call upon the name of our Savior Jesus Christ, to judge*

of the faith of the Reformed Churches not from the calumnies, which on every side are heaped upon it; nor from the private expressions of a few among ancient and modern teachers, often dishonestly quoted or corrupted and wrested to a meaning quite foreign to their intention; but from the public confessions of the Churches themselves and from the declaration of the orthodox doctrine, confirmed by the unanimous consent of all and each of the members of the whole Synod. Moreover, the Synod warns calumniators themselves to consider the terrible judgment of God which awaits them for bearing false witness against the confessions of so many churches, for

distressing the consciences of the weak, and for laboring to render suspect the society of the truly faithful. Finally, this Synod exhorts all their brethren in the gospel of Christ to conduct themselves piously and religiously in handling this doctrine, both in the universities and churches; to direct it, as well in discourse as in writing, to the glory of the divine Name, to holiness of life, and to the consolation of afflicted souls; to regulate, by the Scripture, according to the analogy of faith, not only their sentiments, but also their language; and to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the holy Scriptures, and may furnish insolent sophists with a just pretext for violently assailing or even vilifying the doctrine of the Reformed churches.

May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth, bring to the truth those who err, shut the mouths of the calumniators of sound doctrine, and endue the faithful minister of His Word with the spirit of wisdom and discretion, that all their discourses may tend to the glory of God and the edification of those who hear them. Amen.

That this is our faith and decision we certify by subscribing our names.

Here follow the names, not only of President, Assistant President, and Secretaries of the Synod, and of the Professors of Theology in the Dutch Churches, but of all the Members who were deputed to the Synod as the Representatives of their respective Churches, that is, of the Delegates from Great Britain, the Electoral Palatinate, Hesse, Switzerland, Wetteraw, The Republic and Church of Geneva, The Republic and Church of Bremen, The Republic and Church of Emden, The Duchy of Gelderland and of Zutphen, South Holland, North Holland, Zeeland, The Province of Utrecht, Friesland, Transylvania, The State of Groningen and Omland, Drent, The French Churches.



# The Westminster Confession of Faith (1647)<sup>9</sup>

## Chapter I Of the Holy Scripture

I. 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 unexcusable;<sup>1</sup> yet are they not sufficient to give that knowledge of God, and of 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 afterwards 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;<sup>4</sup> which makes the Holy Scripture to be most necessary;<sup>5</sup> those former ways of God's revealing His will unto His people being now ceased.<sup>6</sup>

II. 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  
Exodus  
Leviticus  
Numbers  
Deuteronomy  
Joshua  
Judges  
Ruth  
I Samuel  
II Samuel  
I Kings  
II Kings  
I Chronicles  
II Chronicles  
Ezra  
Nehemiah  
Esther  
Job  
Psalms  
Proverbs  
Ecclesiastes  
The Song of Songs  
Isaiah  
Jeremiah  
Lamentations  
Ezekiel  
Daniel  
Hosea  
Joel  
Amos  
Obadiah

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<sup>9</sup> Text taken from [https://prts.edu/wp-content/uploads/2016/12/Westminster\\_Confession.pdf](https://prts.edu/wp-content/uploads/2016/12/Westminster_Confession.pdf), accessed October 2nd, 2023.

Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi;

Of the New Testament:

The Gospels according to  
Matthew  
Mark  
Luke  
John  
The Acts of the Apostles  
Paul's Epistles to the  
Romans  
Corinthians I  
Corinthians II  
Galatians  
Ephesians

Philippians  
Colossians  
Thessalonians I  
Thessalonians II  
To Timothy I  
To Timothy II  
To Titus  
To Philemon  
The Epistle to the Hebrews  
The Epistle of James  
The first and second Epistles of Peter  
The first, second, and third Epistles of John  
The Epistle of Jude  
The Revelation of John

All which are given by inspiration of God to be the rule of faith and life.<sup>7</sup>

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.<sup>8</sup>

IV. The authority of the Holy Scripture, for which it ought to be believed, and obeyed, depends not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.<sup>9</sup>

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture.<sup>10</sup> And the heavenliness of the matter, the efficacy of the doctrine, 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, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it does 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>11</sup>

VI. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.<sup>12</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>13</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>14</sup>

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all:<sup>15</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

the ordinary means, may attain unto a sufficient understanding of them.<sup>16</sup>

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), 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 authentical;<sup>17</sup> so as, in all controversies of religion, the Church is finally to appeal unto them.<sup>18</sup> But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,<sup>19</sup> therefore they are to be translated in to the vulgar language of every nation unto which they come,<sup>20</sup> that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner;<sup>21</sup> and, through patience and comfort of the Scriptures, may have hope.<sup>22</sup>

IX. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.<sup>23</sup>

X. 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 Spirit speaking in the Scripture.<sup>24</sup>

<sup>1</sup> ROM 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his

eternal power and Godhead; so that they are without excuse. PSA 19:1 The heavens declare the glory of God; and the firmament sheweth his handiwork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. ROM 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

<sup>2</sup> 1CO 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

<sup>3</sup> HEB 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. <sup>4</sup> PRO 22:19 That thy trust may be in the Lord, I have made known to thee this day, even to thee. 20 Have not I written to thee excellent things in counsels and knowledge, 21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? LUK 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed. ROM 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. MAT 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 7 Jesus said unto him, It is written

again, Thou shalt not tempt the Lord thy God. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ISA 8:19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? 20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

<sup>5</sup> 2TI 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2PE 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

<sup>6</sup> HEB 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds

<sup>7</sup> LUK 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. EPH 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. REV 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2TI 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

<sup>8</sup> LUK 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in

the law of Moses, and in the prophets, and in the psalms, concerning me. ROM 3:2 Much every way: chiefly, because that unto them were committed the oracles of God. 2PE 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

<sup>9</sup> 2PE 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2TI 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1JO 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 1 TH 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

<sup>10</sup> 1TI 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

<sup>11</sup> 1JO 2:20 But ye have an unction from the Holy One, and ye know all things. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. JOH 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 1CO 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit

of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ISA 59:21 As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

<sup>12</sup> 2TI 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works. GAL 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. 2TH 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

<sup>13</sup> JOH 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1CO 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

<sup>14</sup> 1CO 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 40 Let all things be done decently and in order.

<sup>15</sup> 2PE 3:16 As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

<sup>16</sup> PSA 119:105 Thy word is a lamp unto my feet, and a light unto my path. 130 The entrance of thy words giveth light; it giveth understanding unto the simple.

<sup>17</sup> MAT 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. <sup>18</sup> ISA 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. ACT 15:15 And to this agree the words of the prophets; as it is written. JOH 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 46 For had ye believed Moses, ye would have believed me: for he wrote of me.

<sup>19</sup> JOH 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. <sup>20</sup> 1CO 14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 27 If any man speak in an unknown tongue, let it be by two, or at the most three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

<sup>21</sup> COL 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

<sup>22</sup> ROM 15:4 For whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

<sup>23</sup> 2PE 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. ACT 15:15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.

<sup>24</sup> MAT 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying. EPH 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. ACT 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.

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## Chapter II

### Of God, and of the Holy Trinity

I. There is but one only,<sup>25</sup> living, and true God,<sup>26</sup> who is infinite in being and perfection,<sup>27</sup> a most pure spirit,<sup>28</sup> invisible,<sup>29</sup> without body, parts,<sup>30</sup> or passions;<sup>31</sup> immutable,<sup>32</sup> immense,<sup>33</sup> eternal,<sup>34</sup> incomprehensible,<sup>35</sup> almighty,<sup>36</sup> most wise,<sup>37</sup> most holy,<sup>38</sup> most free,<sup>39</sup> most absolute;<sup>40</sup> working all things according to the counsel of His own immutable and most righteous will,<sup>41</sup> for His own glory;<sup>42</sup> most loving,<sup>43</sup> gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;<sup>44</sup> the rewarder of them that diligently seek Him;<sup>45</sup> and withal, most just, and terrible in His judgments,<sup>46</sup> hating all sin,<sup>47</sup> and who will by no means clear the guilty.<sup>48</sup>

II. God has all life,<sup>49</sup> glory,<sup>50</sup> goodness,<sup>51</sup> blessedness,<sup>52</sup> in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He has made,<sup>53</sup> nor deriving any glory from them,<sup>54</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>55</sup> and has most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleases.<sup>56</sup> In His sight all things are open and manifest,<sup>57</sup> His knowledge is infinite, infallible, and independent upon the creature,<sup>58</sup> so as nothing is to Him contingent, or uncertain.<sup>59</sup> He is most holy in all His counsels, in all His works, and in all His commands.<sup>60</sup> To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.<sup>61</sup>

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost:<sup>62</sup> the Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father;<sup>63</sup> the Holy Ghost eternally proceeding from the Father and the Son.<sup>64</sup>

<sup>25</sup> DEU 6:4 Hear, O Israel; The Lord our God is one Lord. 1CO 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God by one. 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

<sup>26</sup> 1TH 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God. JER 10:10 But the Lord is the true God, he is the living God, and an everlasting King.

<sup>27</sup> JOB 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection? 8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? 9 The measure thereof is longer than the earth, and broader than the sea. 26:14 Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

<sup>28</sup> JOH 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

<sup>29</sup> 1TI 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. <sup>30</sup> DEU 4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. JOH 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. LUK 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

<sup>31</sup> ACT 14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

<sup>32</sup> JAM 1:17 Every good gift and every perfect gift is from above, and cometh down from the

Father of lights, with whom is no variableness, neither shadow of turning. MAL 3:6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

<sup>33</sup> 1KI 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? JER 23:23 Am I a God at hand, saith the Lord, and not a God afar off? <sup>24</sup> Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

<sup>34</sup> PSA 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. 1TI 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

<sup>35</sup> PSA 145:3 Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

<sup>36</sup> GEN 17:1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. REV 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

<sup>37</sup> ROM 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.

<sup>38</sup> ISA 6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

REV 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

<sup>39</sup> PSA 115:3 But our God is in the heavens: he hath done whatsoever he hath pleased.

<sup>40</sup> EXO 3:14 And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

<sup>41</sup> EPH 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

<sup>42</sup> PRO 16:4 The Lord hath made all things for himself: yea, even the wicked for the day of evil. ROM 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

<sup>43</sup> 1JO 4:8 He that loveth not knoweth not God; for God is love. <sup>16</sup> And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

<sup>44</sup> EXO 34:6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, <sup>7</sup> Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

<sup>45</sup> HEB 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

<sup>46</sup> NEH 9:32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. <sup>33</sup> Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly.

<sup>47</sup> PSA 5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity. <sup>6</sup> Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

<sup>48</sup> NAH 1:2 God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. <sup>3</sup> The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. EXO 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.



<sup>49</sup> JOH 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.

<sup>50</sup> ACT 7:2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

<sup>51</sup> PSA 119:68 Thou art good, and doest good; teach me thy statutes.

<sup>52</sup> 1TI 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. ROM 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

<sup>53</sup> ACT 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

<sup>54</sup> JOB 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself? 3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect?

<sup>55</sup> ROM 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

<sup>56</sup> REV 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. 1TI 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. DAN 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

<sup>57</sup> HEB 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

<sup>58</sup> ROM 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? PSA 147:5 Great is our Lord, and of great power: his understanding is infinite.

<sup>59</sup> ACT 15:18 Known unto God are all his works from the beginning of the world. EZE 11:5 And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. <sup>60</sup> PSA 145:17 The Lord is righteous in all his ways, and holy in all his works. ROM 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

<sup>61</sup> REV 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. <sup>62</sup> 1JO 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. MAT 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2CO 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

<sup>63</sup> JOH 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred

before me: for he was before me. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

<sup>64</sup> JOH 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. GAL 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

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## Chapter III Of God's Eternal Decree

I. God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeable ordain whatsoever comes to pass;<sup>65</sup> yet so, as thereby neither is God the author of sin,<sup>66</sup> nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.<sup>67</sup>

II. Although God knows whatsoever may or can come to pass upon all supposed conditions;<sup>68</sup> yet has He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.<sup>69</sup>

III. By the decree of God, for the manifestation of His glory, some men and angels<sup>70</sup> are predestinated unto everlasting life; and others foreordained to everlasting death.<sup>71</sup>

IV. These angels and men, thus predestinated, and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.<sup>72</sup>

V. Those of mankind that are predestinated unto 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, has chosen, in Christ, unto everlasting glory,<sup>73</sup> out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto;<sup>74</sup> and all to the praise of His glorious grace.<sup>75</sup>

VI. As God has appointed the elect unto glory, so has He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ,<sup>76</sup> are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified,<sup>77</sup> and kept by His power, through faith, unto salvation.<sup>78</sup> Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.<sup>79</sup>

VII. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extends or withholds mercy, as He pleases, for the glory of His sovereign power over His creatures, to pass by; and to ordain them to dishonor and wrath for their sin, to the praised of His glorious justice.<sup>80</sup>

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,<sup>81</sup> 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>82</sup> So shall this doctrine afford matter of praise, reverence, and admiration of God;<sup>83</sup> and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.<sup>84</sup>

<sup>65</sup> EPH 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. ROM 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! HEB 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. ROM 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. <sup>66</sup> JAM 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1JO 1:5 This then is the

message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. <sup>67</sup> ACT 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. MAT 17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. ACT 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> For to do whatsoever thy hand and thy counsel determined before to be done. JOH 19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. PRO 16:33 The lot is cast into the lap; but the whole disposing thereof is of the Lord.

<sup>68</sup> ACT 15:18 Known unto God are all his works from the beginning of the world. 1SA 23:11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. <sup>12</sup> Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. MAT 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

<sup>69</sup> ROM 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>16</sup> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>18</sup> Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

<sup>70</sup> 1TI 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. MAT 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

<sup>71</sup> ROM 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: <sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. EPH 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. PRO 16:4 The Lord hath made all things for himself: yea, even the wicked for the day of evil.

<sup>72</sup> 2TI 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. JOH 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

<sup>73</sup> EPH 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: <sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: <sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 2TI 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1TH 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

<sup>74</sup> ROM 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>16</sup> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. EPH 1:4 According as he

hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

<sup>75</sup> 1PE 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. EPH 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2TH 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

<sup>76</sup> 1TH 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we should live together with him. TIT 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

<sup>77</sup> ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. EPH 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 2TH 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

<sup>78</sup> 1PE 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. <sup>79</sup> JOH 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. ROM 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. JOH 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 10:26 But ye believe not, because ye are not of my sheep, as I said unto you. 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 1JO 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

<sup>80</sup> MAT 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. ROM 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. 2TI 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. JUD 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 1PE 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

<sup>81</sup> ROM 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! DEU 29:29 The secret things belong unto the Lord our God: but those things

which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

<sup>82</sup> 2PE 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. <sup>83</sup> EPH 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. ROM 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

<sup>84</sup> ROM 11:5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 20 For when ye were the servants of sin, ye were free from righteousness. 2PE 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. ROM 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. LUK 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

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## Chapter IV Of Creation

I. It pleased God the Father, Son, and Holy Ghost,<sup>85</sup> for the manifestation of the glory of His eternal power, wisdom, and goodness,<sup>86</sup> in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.<sup>87</sup>

II. After God had made all other creatures, He created man, male and female,<sup>88</sup> with reasonable and immortal souls,<sup>89</sup> endued with knowledge, righteousness, and true holiness, after His own image,<sup>90</sup> having the law of God written in their hearts,<sup>91</sup> and power to fulfil it;<sup>92</sup> and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.<sup>93</sup> Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil,<sup>94</sup> which while they kept, they were happy in their communion with God, and had dominion over the creatures.<sup>95</sup>

<sup>85</sup> HEB 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. JOH 1:2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. GEN 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. JOB 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

<sup>8686</sup> ROM 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. JER 10:12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. PSA 104:24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord. 6 By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

<sup>87</sup> All of Genesis 1; HEB 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. COL 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. ACT 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

<sup>88</sup> GEN 1:27 So God created man in his own image, in the image of God created he him; male and female created he them. <sup>89</sup> GEN 2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ECC 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. LUK 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. MAT 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

<sup>90</sup> GEN 1:26 And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. COL 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him. EPH 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>91</sup> ROM 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

<sup>92</sup> ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought

out many inventions. <sup>93</sup> GEN 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

<sup>94</sup> GEN 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 3:8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. 9 And the Lord God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

<sup>95</sup> GEN 1:26 And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

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## Chapter V Of Providence

I. God the great Creator of all things does uphold,<sup>96</sup> direct, dispose, and govern all creatures, actions, and things,<sup>97</sup> from the greatest even to the least,<sup>98</sup> by His most wise and holy providence,<sup>99</sup> according to His infallible foreknowledge,<sup>100</sup> and the free and immutable counsel of His own will,<sup>101</sup> to the praise of the glory of His wisdom, power, justice, goodness, and mercy.<sup>102</sup>

II. Although, in relation to the foreknowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly;<sup>103</sup> yet, by the same providence, He orders them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.<sup>104</sup>

III. God, in His ordinary providence, makes use of means,<sup>105</sup> yet is free to work without,<sup>106</sup> above,<sup>107</sup> and against them,<sup>108</sup> at His pleasure.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extends itself even to the first fall, and all other sins of angels and men;<sup>109</sup> and that not by a bare permission,<sup>110</sup> but such as has joined with it a most wise and powerful bounding,<sup>111</sup> and otherwise ordering, and governing of them, in a manifold dispensation, to His own holy ends;<sup>112</sup> yet so, as the sinfulness thereof proceeds only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.<sup>113</sup>

V. The most wise, righteous, and gracious God does oftentimes leave, for a season, His own children to manifold temptations, and the corruption 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;<sup>114</sup> 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 sundry other just and holy ends.<sup>115</sup>

VI. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins, does blind and harden,<sup>116</sup> from them He not only withholds His grace whereby they might have been enlightened in their understandings, and wrought upon in their hearts;<sup>117</sup> but sometimes also withdraws the gifts which they had,<sup>118</sup> and exposes them to such objects as their corruption makes occasion of sin;<sup>119</sup> and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,<sup>120</sup> whereby it comes to pass that they harden themselves, even under those means which God uses for the softening of others.<sup>121</sup>

VII. As the providence of God does, in general, reach to all creatures; so, after a most special manner, it takes care of His Church, and disposes all things to the good thereof.<sup>122</sup>

<sup>96</sup> HEB 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

<sup>97</sup> DAN 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? PSA 135:6 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. ACT 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 That they should seek the Lord, if haply

they might feel after him, and find him, though he be not far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. JOB 38-41.

<sup>98</sup> MAT 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.

<sup>99</sup> PRO 15:3 The eyes of the Lord are in every place, beholding the evil and the good. PSA 104:24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. 145:17 The Lord is righteous in all his ways, and holy in all his works.

<sup>100</sup> ACT 15:18 Known unto God are all his works from the beginning of the world. PSA 94:8 Understand, ye brutish among the people: and ye fools, when will ye be wise? 9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see? 10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? 11 The Lord knoweth the thoughts of man, that they are vanity.

<sup>101</sup> EPH 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. PSA 33:10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. 11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

<sup>102</sup> ISA 63:14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. EPH 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. ROM 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. GEN 45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. PSA 145:7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

<sup>103</sup> ACT 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

<sup>104</sup> GEN 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. JER 31:35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: EXO 21:13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. DEU 19:5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: 1KI 22:28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you. 34 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. ISA 10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

<sup>105</sup> ACT 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. ISA 55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. HOS 2:21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; 22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

<sup>106</sup> HOS 1:7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. MAT 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. JOB 34:10 Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

<sup>107</sup> ROM 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform.

<sup>108</sup> 2KI 6:6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. DAN 3:27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

<sup>109</sup> ROM 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 2SA 24:1 And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 1CH 21:1 And Satan stood up against Israel, and provoked David to number Israel. 1KI 22:22 And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. 23 Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. 1CH 10:4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. 2SA 16:10 And the king said, What have I to do with you, ye sons of Zeruah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? ACT 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: ACT 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

<sup>110</sup> ACT 14:16 Who in times past suffered all nations to walk in their own ways.

<sup>111</sup> PSA 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. 2KI 19:28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

<sup>112</sup> GEN 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. ISA 10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. 12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. <sup>113</sup> JAM 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1JO 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. PSA 50:21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

<sup>114</sup> 2CH 32:25 But Hezekiah rendered not again according to the benefit done unto him; for

his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. 31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. 2SA 24:1 And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

<sup>115</sup> 2CO 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. PSA 77:1 I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. 10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High. 12 I will meditate also of all thy work, and talk of thy doings. (cf. MAR 14:66-72 with JOH 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

<sup>116</sup> ROM 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

<sup>117</sup> DEU 29:4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. <sup>118</sup> MAT 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

<sup>119</sup> DEU 2:30 But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. 2KI 8:12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. 13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria.

<sup>120</sup> PSA 81:11 But my people would not hearken to my voice; and Israel would none of me. 12 So I gave them up unto their own hearts' lust: and they walked in their own counsels. 2TH 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>121</sup> EXO 7:3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said. 32 And Pharaoh hardened his heart at this time also, neither would he let the people go. 2CO 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 To the one we are the savour of

death unto death; and to the other the savour of life unto life. And who is sufficient for these things? ISA 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 1PE 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. ISA 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. ACT 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

<sup>122</sup> 1TI 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. AMO 9:8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. 9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. ROM 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ISA 43:3 For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. 5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west. 14 Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

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## Chapter VI

### Of the Fall of Man, of Sin, and the Punishment thereof

I. Our first parents, being seduced by the subtilty and temptations of Satan, sinned, in eating the forbidden fruit.<sup>123</sup> This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.<sup>124</sup>

II. By this sin they fell from their original righteousness and communion, with God,<sup>125</sup> and so became dead in sin,<sup>126</sup> and wholly defiled in all the parts and faculties of soul and body.<sup>127</sup>

III. They being the root of all mankind, the guilt of this sin was imputed,<sup>128</sup> and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.<sup>129</sup>

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,<sup>130</sup> and wholly inclined to all evil,<sup>131</sup> do proceed all actual transgressions.<sup>132</sup>

V. This corruption of nature, during this life, does remain in those that are regenerated;<sup>133</sup> and although it be, through Christ, pardoned, and mortified; yet both itself, and all the motions thereof, are truly and properly sin.<sup>134</sup>

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,<sup>135</sup> does in its own nature, bring guilt upon the sinner,<sup>136</sup> whereby he is bound over to the wrath of God,<sup>137</sup> and curse of the law,<sup>138</sup> and so made subject to death,<sup>139</sup> with all miseries spiritual,<sup>140</sup> temporal,<sup>141</sup> and eternal.<sup>142</sup>

<sup>123</sup> GEN 3:13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 2CO 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

<sup>124</sup> ROM 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

<sup>125</sup> GEN 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. ROM 3:23 For all have sinned, and come short of the glory of God.

<sup>126</sup> GEN 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. EPH 2:1 And you hath he quickened, who were dead in trespasses and sins.

<sup>127</sup> TIT 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. GEN 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. JER 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? ROM 3:10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. <sup>128</sup> GEN 1:27 So God

created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. ACT 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1CO 15:21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>129</sup> PSA 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. GEN 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. JOB 14:4 Who can bring a clean thing out of an unclean? not one. 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

<sup>130</sup> ROM 5:6 For when we were yet without strength, in due time Christ died for the ungodly. ROM 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ROM 7:18 For I know that in me(that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. COL 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

<sup>131</sup> GEN 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 8:21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. ROM 3:10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

<sup>132</sup> JAM 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. EPH 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

MAT 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. <sup>133</sup> 1JO 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 10 If we say that we have not sinned, we make him a liar, and his word is not in us. ROM 7:14 For we know that the law is spiritual: but I am carnal, sold under sin. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me(that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 23 But I see another law in my members, warring against the law of

my mind, and bringing me into captivity to the law of sin which is in my members. JAM 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. PRO 20:9 Who can say, I have made my heart clean, I am pure from my sin? ECC 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.

<sup>134</sup>ROM 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

<sup>135</sup>1JO 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

<sup>136</sup>ROM 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. ROM 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

<sup>137</sup>EPH 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

<sup>138</sup>GAL 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

<sup>139</sup>ROM 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

<sup>140</sup>EPH 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

<sup>141</sup>ROM 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. LAM 3:39 Wherefore doth a living man complain, a man for the punishment of his sins?

<sup>142</sup>MAT 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 2TH 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

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## Chapter VII Of God's Covenant with Man

I. 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 any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He has been pleased to express by way of covenant.<sup>143</sup>

II. The first covenant made with man was a covenant of works,<sup>144</sup> wherein life was promised to Adam; and in him to his posterity,<sup>145</sup> upon condition of perfect and personal obedience.<sup>146</sup>

III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,<sup>147</sup> commonly called the covenant of grace; wherein He freely offers unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved,<sup>148</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>149</sup>

IV. This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.<sup>150</sup>

V. This covenant was differently administered in the time of the law, and in the time of the Gospel:<sup>151</sup> under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come;<sup>152</sup> which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,<sup>153</sup> by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.<sup>154</sup>

VI. Under the Gospel, when Christ, the substance,<sup>155</sup> was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper:<sup>156</sup> which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy,<sup>157</sup> to all nations, both Jews and Gentiles;<sup>158</sup> and is called the New Testament.<sup>159</sup> There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.<sup>160</sup>

<sup>143</sup> ISA 40:13 Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. 16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. 17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity. JOB 9:32 For he is not a man, as I am, that I should answer him, and we should come together in judgment. 33 Neither is there any daysman betwixt us, that might lay his hand upon us both. 1SA 2:25 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. PSA 113:5 Who is like unto the Lord our God, who dwelleth on high, 6 Who humbleth himself to behold the things that are in heaven, and in the earth! PSA 100:2 Serve the Lord with gladness: come before his presence with singing. 3 Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. JOB 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself? 3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect? JOB 35:7 If thou be righteous, what givest thou him? or what receiveth he of thine hand? 8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man. LUK 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. ACT 17:24 God that made the world and all things therein,

seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

<sup>144</sup> GAL 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

<sup>145</sup> ROM 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

<sup>146</sup> GEN 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. GAL 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

<sup>147</sup> GAL 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. ROM 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. ROM 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. GEN 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. ISA 42:6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

<sup>148</sup> MAR 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. JOH 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ROM 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. GAL 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

<sup>149</sup> EZE 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. JOH 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

<sup>150</sup> HEB 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are

dead: otherwise it is of no strength at all while the testator liveth. HEB 7:22 By so much was Jesus made a surety of a better testament. LUK 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1CO 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

<sup>151</sup> 2CO 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

<sup>152</sup> SEE HEB 8-10, ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. COL 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 1CO 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

<sup>153</sup> 1CO 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. HEB 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. JOH 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

<sup>154</sup> GAL 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

<sup>155</sup> COL 2:17 Which are a shadow of things to come; but the body is of Christ.

<sup>156</sup> MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

<sup>157</sup> HEB 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things

which cannot be shaken may remain. JER 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

<sup>158</sup> MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. EPH 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. <sup>159</sup> LUK 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. <sup>160</sup> GAL 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. ACT 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. ROM 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God. 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. PSA 32:1 Blessed is he whose transgression is forgiven, whose sin is covered. ROM 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. HEB 13:8 Jesus Christ the same yesterday, and to day, and for ever.

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## Chapter VIII

### Of Christ the Mediator

I. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man,<sup>161</sup> the Prophet,<sup>162</sup> Priest,<sup>163</sup> and King,<sup>164</sup> the Head and Savior of His Church,<sup>165</sup> the Heir of all things,<sup>166</sup> and Judge of the world:<sup>167</sup> unto whom He did from all eternity give a people, to be His seed,<sup>168</sup> and to be by Him in time redeemed, called, justified, sanctified, and glorified.<sup>169</sup>

II. The Son of God, the second person of the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man's nature,<sup>170</sup> with all the essential properties, and common infirmities thereof, yet without sin;<sup>171</sup> being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance.<sup>172</sup> So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.<sup>173</sup> Which person is very God, and very man, yet one Christ, the only Mediator between God and man.<sup>174</sup>

III. The Lord Jesus, in His human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure,<sup>175</sup> having in Him all the treasures of wisdom and knowledge;<sup>176</sup> in whom it pleased the Father that all fullness should dwell;<sup>177</sup> to the end that, being holy, harmless, undefiled, and full of grace and truth,<sup>178</sup> He might be thoroughly furnished to execute the office of a Mediator and Surety.<sup>179</sup> Which office He took not unto Himself, but was thereunto called by His Father,<sup>180</sup> who put all power and judgment into His hand, and gave Him commandment to execute the same.<sup>181</sup>

IV. This office the Lord Jesus did most willingly undertake;<sup>182</sup> which that He might discharge, He was made under the law,<sup>183</sup> and did perfectly fulfil it;<sup>184</sup> endured most grievous torments immediately in His soul,<sup>185</sup> and most painful sufferings in His body;<sup>186</sup> was crucified, and died,<sup>187</sup> was buried, and remained under the power of death, yet saw no corruption.<sup>188</sup> On the third day He arose from the dead,<sup>189</sup> with the same body in which He suffered,<sup>190</sup> with which also he ascended into heaven, and there sits at the right hand of His Father,<sup>191</sup> making intercession,<sup>192</sup> and shall return, to judge men and angels, at the end of the world.<sup>193</sup>

V. The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He through the eternal Spirit, once offered up unto God, has fully satisfied the justice of His Father;<sup>194</sup> and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for those whom the Father has given unto Him.<sup>195</sup>

VI. Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto 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; and the Lamb slain from the beginning of the world; being yesterday and today the same, and forever.<sup>196</sup>

VII. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself;<sup>197</sup> 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>198</sup>

VIII. To all those for whom Christ has purchased redemption, He does certainly and effectually apply and communicate the same;<sup>199</sup> making intercession for them,<sup>200</sup> and revealing unto them, in and by the word, the mysteries of salvation;<sup>201</sup> effectually persuading them by His Spirit to believe and obey, and governing their hearts by His word and Spirit;<sup>202</sup> overcoming all their enemies by His almighty power and wisdom, in such manner, and ways, as are most consonant to His wonderful and unsearchable dispensation.<sup>203</sup>

<sup>161</sup> ISA 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 1PE 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. JOH 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

<sup>162</sup> ACT 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

<sup>163</sup> HEB 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

<sup>164</sup> PSA 2:6 Yet have I set my king upon my holy hill of Zion. LUK 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

<sup>165</sup> EPH 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. <sup>166</sup> HEB 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. <sup>167</sup> ACT 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>168</sup> JOH 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. PSA 22:30 A seed shall serve him; it shall be accounted to the Lord for a generation. ISA 53:10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

<sup>169</sup> 1TI 2:6 Who gave himself a ransom for all, to be testified in due time. ISA 55:4 Behold, I have given him for a witness to the people, a leader and commander to the people. 5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. 1CO 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

<sup>170</sup> JOH 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1JO 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. PHI 2:6 Who, being in the form of God, thought it not robbery to be equal with God. GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

<sup>171</sup> HEB 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

<sup>172</sup> LUK 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman,

made under the law. <sup>173</sup> LUK 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. COL 2:9 For in him dwelleth all the fulness of the Godhead bodily. ROM 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. 1PE 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1TI 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

<sup>174</sup> ROM 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. ROM 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. 1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

<sup>175</sup> PSA 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. JOH 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

<sup>176</sup> COL 2:3 In whom are hid all the treasures of wisdom and knowledge.

<sup>177</sup> COL 1:19 For it pleased the Father that in him should all fulness dwell.

<sup>178</sup> HEB 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. JOH 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

<sup>179</sup> ACT 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. HEB 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. HEB 7:22 By so much was Jesus made a surety of a better testament.

<sup>180</sup> HEB 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

<sup>181</sup> JOH 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son. 27 And hath given him authority to execute judgment also, because he is the Son of man. MAT 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ACT 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

<sup>182</sup> PSA 40:7 Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart. HEB 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. JOH 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. PHI 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

<sup>183</sup> GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. <sup>184</sup> MAT 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

<sup>185</sup> MAT 26:37 And he took with him Peter and the two sons of Zebedee, and began to be

sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. LUK 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. MAT 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

<sup>186</sup> SEE MAT 26-27

<sup>187</sup> PHI 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>188</sup> ACT 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 13:37 But he, whom God raised again, saw no corruption. ROM 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>189</sup> 1CO 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve.

<sup>190</sup> JOH 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 27 Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

<sup>191</sup> MAR 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>192</sup> ROM 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. HEB 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>193</sup> ROM 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. ACT 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. MAT 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. JUD 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2PE 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

<sup>194</sup> ROM 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. HEB 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 16 For where a testament is, there must also of necessity be the death of the testator. 10:14 For by one offering he hath perfected for ever them that are sanctified. EPH 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. ROM 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

<sup>195</sup> DAN 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish



the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. COL 1:19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. EPH 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. JOH 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. HEB 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

<sup>196</sup> GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. GEN 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. REV 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

HEB 13:8 Jesus Christ the same yesterday, and to day, and for ever.

<sup>197</sup> HEB 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 1PE 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

<sup>198</sup> ACT 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. JOH 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 1JO 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

<sup>199</sup> JOH 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

<sup>200</sup> 1JO 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. ROM 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

<sup>201</sup> JOH 15:13 Greater love hath no man than this, that a man lay down his life for his friends. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. EPH 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. JOH 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

<sup>202</sup> JOH 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. HEB 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2CO 4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. ROM 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 14 For as many as are led by the Spirit of God, they are the sons of God. 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. JOH 17:17 Sanctify them through thy truth: thy word is truth.

<sup>203</sup> PSA 110:1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 1CO 15:25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. MAL 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. COL 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

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## Chapter IX Of Free Will

I. God has endued the will of man with that natural liberty, that is neither forced, nor, by any absolute necessity of nature, determined good, or evil.<sup>204</sup>

II. 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>205</sup> but yet, mutably, so that he might fall from it.<sup>206</sup>

III. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation:<sup>207</sup> so as, a natural man, being altogether averse from that good,<sup>208</sup> and dead in sin,<sup>209</sup> is not able, by his own strength, to convert himself, or to prepare himself thereunto.<sup>210</sup>

IV. When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin;<sup>211</sup> and, by His grace alone, enables him freely to will and to do that which is spiritually good;<sup>212</sup> yet so, as that by reason of his remaining corruption, he does not perfectly, or only, will that which is good, but does also will that which is evil.<sup>213</sup>

V. The will of man is made perfectly and immutably free to do good alone in the state of glory only.<sup>214</sup>

<sup>204</sup> MAT 17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. JAM 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed. DEU 30:19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.

<sup>205</sup> ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. GEN 1:26 And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

<sup>206</sup> GEN 2:16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

<sup>207</sup> ROM 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. JOH 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

<sup>208</sup> ROM 3:10 As it is written, There is none righteous, no, not one. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

<sup>209</sup> EPH 2:1 And you hath he quickened, who were dead in trespasses and sins. 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). COL 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

<sup>210</sup> JOH 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. EPH 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath

quickened us together with Christ, (by grace ye are saved;). 1CO 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. TIT 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

<sup>211</sup> COL 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. JOH 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 36 If the Son therefore shall make you free, ye shall be free indeed.

<sup>212</sup> PHI 2:13 For it is God which worketh in you both to will and to do of his good pleasure. ROM 6:18 Being then made free from sin, ye became the servants of righteousness. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

<sup>213</sup> GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ROM 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 18 For I know that in me(that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 21 I find then a law, that, when I would do good, evil is present with me. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

<sup>214</sup> EPH 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. HEB 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. 1JO 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. JUD 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

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## Chapter X Of Effectual Calling

I. All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed time, effectually to call,<sup>215</sup> by His Word and Spirit,<sup>216</sup> out of that state of sin and death, in which they are by nature to grace and salvation, by Jesus Christ;<sup>217</sup> enlightening their minds spiritually and savingly to understand the things of God,<sup>218</sup> taking away their heart of stone, and giving unto them an heart of flesh;<sup>219</sup> renewing their wills, and, by His almighty power, determining them to that which is good,<sup>220</sup> and effectually drawing them to Jesus Christ:<sup>221</sup> yet so, as they come most freely, being made willing by His grace.<sup>222</sup>

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,<sup>223</sup> who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,<sup>224</sup> he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.<sup>225</sup>

III. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit,<sup>226</sup> who works when, and where, and how He pleases:<sup>227</sup> so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.<sup>228</sup>

IV. Others, not elected, although they may be called by the ministry of the Word,<sup>229</sup> and may have some common operations of the Spirit,<sup>230</sup> yet they never truly come unto Christ, and therefore cannot be saved:<sup>231</sup> much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the laws of that religion they do profess.<sup>232</sup> And to assert and maintain that they may, is very pernicious, and to be detested.<sup>233</sup>

<sup>215</sup> ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. EPH 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

<sup>216</sup> 2TH 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2CO 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

<sup>217</sup> ROM 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. EPH 2:1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). 2TI 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

<sup>218</sup> ACT 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1CO 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. EPH 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

<sup>219</sup> EZE 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

<sup>220</sup> EZE 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. PHI 2:13 For it is God which worketh in you both to will and to do of his good pleasure. DEU 30:6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. EZE 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

<sup>221</sup> EPH 1:19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power. JOH 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

<sup>222</sup> SON 1:4 Draw me, we will run after thee. PSA 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. JOH 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. ROM 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart

that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. <sup>223</sup> 2TI 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. TIT 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. EPH 2:4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. ROM 9:11 For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

<sup>224</sup> 1CO 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. ROM 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. EPH 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).

<sup>225</sup> JOH 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. EZE 36:37 Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. JOH 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

<sup>226</sup> LUK 18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus

Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. JOH 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 1JO 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life. ROM 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

<sup>227</sup> JOH 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

<sup>228</sup> 1JO 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life. ACT 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

<sup>229</sup> MAT 22:14 For many are called, but few are chosen.

<sup>230</sup> MAT 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. HEB 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come.

<sup>231</sup> JOH 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

<sup>232</sup> ACT 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. JOH 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. EPH 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. JOH 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

<sup>233</sup> 2JO 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. 1CO 16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. GAL 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

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## Chapter XI Of Justification

I. Those whom God effectually calls, He also freely justifies;<sup>234</sup> not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,<sup>235</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>236</sup>

II. Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification:<sup>237</sup> yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.<sup>238</sup>

III. Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to His Father's justice in their behalf.<sup>239</sup> Yet, in as much as He was given by the Father for them;<sup>240</sup> and His obedience and satisfaction accepted in their stead;<sup>241</sup> and both, freely, not for any thing in them; their justification is only of free grace;<sup>242</sup> that both the exact justice, and rich grace of God might be glorified in the justification of sinners.<sup>243</sup>

IV. God did, from all eternity, decree to justify all the elect,<sup>244</sup> and Christ did, in the fullness of time, die for their sins, and rise again for their justification:<sup>245</sup> nevertheless, they are not justified, until the Holy Spirit does, in due time, actually apply Christ unto them.<sup>246</sup>

V. God does continue to forgive the sins of those that are justified;<sup>247</sup> and although they can never fall from the state of justification,<sup>248</sup> yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.<sup>249</sup>

VI. 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>250</sup>

<sup>235</sup> ROM 4:5 But to him that worketh not, but believeth o

<sup>234</sup> ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. ROM 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus.

n him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin. 2CO 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. ROM 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. 24 Being justified freely by his grace through the redemption that is in Christ Jesus. 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. EPH 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches



of his grace. JER 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness. 1CO 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord. ROM 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

<sup>236</sup> ACT 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. GAL 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. PHI 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: ACT 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. EPH 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

<sup>237</sup> JOH 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ROM 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law. ROM 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

<sup>238</sup> JAM 2:17 Even so faith, if it hath not works, is dead, being alone. 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 26 For as the body without the spirit is dead, so faith without works is dead also. GAL 5:6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

<sup>239</sup> ROM 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time. HEB 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 14 For by one offering he hath perfected for ever them that are sanctified. DAN 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. ISA 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

<sup>240</sup> ROM 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>241</sup> 2CO 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. MAT 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. EPH 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

<sup>242</sup> ROM 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: EPH 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

<sup>243</sup> ROM 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. EPH 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

<sup>244</sup> GAL 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 1PE 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

<sup>245</sup> GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. 1TI 2:6 Who gave himself a ransom for all, to be testified in due time. ROM 4:25 Who was delivered for our offences, and was raised again for our justification.

<sup>246</sup> COL 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight. GAL 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. TIT 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

<sup>247</sup> MAT 6:12 And forgive us our debts, as we forgive our debtors. 1JO 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1JO 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

<sup>248</sup> LUK 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. JOH 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. HEB 10:14 For by one offering he hath perfected for ever them that are sanctified.

<sup>249</sup> PSA 89:31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. PSA 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy

spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. PSA 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. MAT 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. 1CO 11:30 For this cause many are weak and sickly among you, and many sleep. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. LUK 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

<sup>250</sup> GAL 3:9 So then they which be of faith are blessed with faithful Abraham. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. ROM 4:22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. HEB 13:8 Jesus Christ the same yesterday, and to day, and for ever.

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## Chapter XII Of Adoption

All those that are justified, God vouchsafes, in and for His only Son Jesus Christ, to make partakers of the grace of adoption,<sup>251</sup> by which they are taken into the number, and enjoy the liberties and privileges of the children of God,<sup>252</sup> have His name put upon them,<sup>253</sup> receive the spirit of adoption,<sup>254</sup> have access to the throne of grace with boldness,<sup>255</sup> are enabled to cry, Abba, Father,<sup>256</sup> are pitied,<sup>257</sup> protected,<sup>258</sup> provided for,<sup>259</sup> and chastened by Him as by a Father:<sup>260</sup> yet never cast off,<sup>261</sup> but sealed to the day of redemption;<sup>262</sup> and inherit the promises,<sup>263</sup> as heirs of everlasting salvation.<sup>264</sup>

<sup>251</sup> EPH 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.

<sup>252</sup> ROM 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. JOH 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

<sup>253</sup> JER 14:9 Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not. 2CO 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. REV 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

<sup>254</sup> ROM 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

<sup>255</sup> EPH 3:12 In whom we have boldness and access with confidence by the faith of him. ROM 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

<sup>256</sup> GAL 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>257</sup> PSA 103:13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

<sup>258</sup> PRO 14:26 In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

<sup>259</sup> MAT 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 32 For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. 1PE 5:7 Casting all your care upon him; for he careth for you.

<sup>260</sup> HEB 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

<sup>261</sup> LAM 3:31 For the Lord will not cast off for ever.

<sup>262</sup> EPH 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

<sup>263</sup> HEB 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. <sup>264</sup> 1PE 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. HEB 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

## Chapter XIII Of Sanctification

I. They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,<sup>265</sup> by His Word and Spirit dwelling in them:<sup>266</sup> the dominion of the whole body of sin is destroyed,<sup>267</sup> and the several lusts thereof are more and more weakened and mortified;<sup>268</sup> and they more and more quickened and strengthened in all saving graces,<sup>269</sup> to the practice of true holiness, without which no man shall see the Lord.<sup>270</sup>

II. This sanctification is throughout, in the whole man;<sup>271</sup> yet imperfect in this life, there abiding still some remnants of corruption in every part;<sup>272</sup> whence arises a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.<sup>273</sup>

III. In which war, although the remaining corruption, for a time, may much prevail;<sup>274</sup> yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome;<sup>275</sup> and so, the saints grow in grace,<sup>276</sup> perfecting holiness in the fear of God.<sup>277</sup>

<sup>265</sup> 1CO 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. ACT 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. PHI 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ROM 6:5 For if we have been planted together in the likeness of his death, we shall be

also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>266</sup> JOH 17:17 Sanctify them through thy truth: thy word is truth. EPH 5:26 That he might sanctify and cleanse it with the washing of water by the word. 2TH 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

<sup>267</sup> ROM 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

<sup>268</sup> GAL 5:24 And they that are Christ's have crucified the flesh with the affections and lusts. ROM 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

<sup>269</sup> COL 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. EPH 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

<sup>270</sup> 2CO 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. HEB 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord.

<sup>271</sup> 1TH 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

<sup>272</sup> 1JO 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us. ROM 7:18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. PHI 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am

apprehended of Christ Jesus.

<sup>273</sup> GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 1PE 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

<sup>274</sup> ROM 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

<sup>275</sup> ROM 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 1JO 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. EPH 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

<sup>276</sup> 2PE 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2CO 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

<sup>277</sup> 2CO 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

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## Chapter XIV Of Saving Faith

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,<sup>278</sup> is the work of the Spirit of Christ in their hearts,<sup>279</sup> and is ordinarily wrought by the ministry of the Word,<sup>280</sup> by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.<sup>281</sup>

II. By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein;<sup>282</sup> and acts differently upon that which each particular passage thereof contains; yielding obedience to the commands,<sup>283</sup> trembling at the threatenings,<sup>284</sup> and embracing the promises of God for this life, and that which is to come.<sup>285</sup> But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.<sup>286</sup>

III. This faith is different in degrees, weak or strong;<sup>287</sup> may be often and many ways assailed, and weakened, but gets the victory:<sup>288</sup> growing up in many to the attainment of a full assurance, through Christ,<sup>289</sup> who is both the author and finisher of our faith.<sup>290</sup>

<sup>278</sup> HEB 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. <sup>279</sup> 2CO 4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. EPH 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

<sup>280</sup> ROM 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 17 So then faith cometh by hearing, and hearing by the word of God. <sup>281</sup> 1PE 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby. ACT 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. LUK 17:5 And the apostles said unto the Lord, Increase our faith. ROM 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

<sup>282</sup> JOH 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. 1TH 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1JO 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ACT 24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

<sup>283</sup> ROM 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

<sup>284</sup> ISA 66:2 For all those things hath mine hand made, and those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and

trembleth at my word.

<sup>285</sup> HEB 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 1TI 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

<sup>286</sup> JOH 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ACT 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. GAL 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. ACT 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

<sup>287</sup> HEB 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. ROM 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. MAT 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? MAT 8:10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

<sup>288</sup> LUK 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. EPH 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1JO 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

<sup>289</sup> HEB 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. HEB 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. COL 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.

<sup>290</sup> HEB 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

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## Chapter XV Of Repentance unto Life

I. Repentance unto life is an evangelical grace,<sup>291</sup> the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ.<sup>292</sup>

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,<sup>293</sup> purposing and endeavouring to walk with Him in all the ways of His commandments.<sup>294</sup>

III. Although repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,<sup>295</sup> which is the act of God's free grace in Christ,<sup>296</sup> yet it is of such necessity to all sinners, that none may expect pardon without it.<sup>297</sup>

IV. As there is no sin so small, but it deserves damnation,<sup>298</sup> so there is no sin so great, that it can bring damnation upon those who truly repent.<sup>299</sup>

V. Man ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly.<sup>300</sup>

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof,<sup>301</sup> upon which, and the forsaking of them, he shall find mercy;<sup>302</sup> so, he that scandalizes his brother, or the Church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended,<sup>303</sup> who are thereupon to be reconciled to him, and in love to receive him.<sup>304</sup>

<sup>291</sup> ZEC 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. ACT 11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

<sup>292</sup> LUK 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. MAR 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. ACT 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

<sup>293</sup> EZE 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. ISA 30:22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. PSA 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. JER 31:18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. 19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. JOE 2:12 Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: 13 And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to

anger, and of great kindness, and repenteth him of the evil. AMO 5:15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph. PSA 119:128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. 2CO 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

<sup>294</sup> PSA 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments. 59 I thought on my ways, and turned my feet unto thy testimonies. 106 I have sworn, and I will perform it, that I will keep thy righteous judgments. LUK 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 2KI 23:25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

<sup>295</sup> EZE 36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. 32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. EZE 16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. 62 And I will establish my covenant with thee; and thou shalt know that I am the Lord: 63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

<sup>296</sup> HOS 14:2 Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. 4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him. ROM 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus. EPH 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

<sup>297</sup> LUK 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. ACT 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>298</sup> ROM 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. MAT 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

<sup>299</sup> ISA 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ISA 1:16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. 18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

<sup>300</sup> PSA 19:13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. LUK 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 1TI 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save

sinners; of whom I am chief.

<sup>301</sup> PSA 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. 5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 9 Hide thy face from my sins, and blot out all mine iniquities. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. PSA 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. 6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

<sup>302</sup> PRO 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. 1JO 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

<sup>303</sup> JAM 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. LUK 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if

he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. JOS 7:19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. (PSA 51 throughout)

<sup>304</sup> 2CO 2:8 Wherefore I beseech you that ye would confirm your love toward him.

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## Chapter XVI Of Good Works

I. Good works are only such as God has commanded in His holy Word,<sup>305</sup> and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.<sup>306</sup>

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:<sup>307</sup> and by them believers manifest their thankfulness,<sup>308</sup> strengthen their assurance,<sup>309</sup> edify their brethren,<sup>310</sup> adorn the profession of the Gospel,<sup>311</sup> stop the mouths of the adversaries,<sup>312</sup> and glorify God,<sup>313</sup> whose workmanship they are, created in Christ Jesus thereunto,<sup>314</sup> that, having their fruit unto holiness, they may have the end, eternal life.<sup>315</sup>

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.<sup>316</sup> And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will, and to do, of His good pleasure:<sup>317</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>318</sup>

IV. They who, in their obedience, attain to the greatest height which is possibly 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>319</sup>

V. 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>320</sup> but when we have done all we can, we have done but our duty, and are unprofitable servants:<sup>321</sup> and because, as they are good, they proceed from His Spirit,<sup>322</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>323</sup>

VI. Notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him;<sup>324</sup> not as though they were in this life wholly unblamable and unreproveable in God's sight;<sup>325</sup> but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.<sup>326</sup>

VII. 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>327</sup> yet, because they proceed not from an heart purified by faith;<sup>328</sup> nor are done in a right manner, according to the Word;<sup>329</sup> nor to a right end, the glory of God,<sup>330</sup> they are therefore sinful and cannot please God, or make a man meet to receive grace from God:<sup>331</sup> and yet, their neglect of them is more sinful and displeasing unto God.<sup>332</sup>

<sup>305</sup> MIC 6:8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? ROM 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. HEB 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

<sup>306</sup> MAT 15:9 But in vain they do worship me, teaching for doctrines the commandments of men. ISA 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. 1PE 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. ROM 10:2 For I bear them record that they have a zeal of God,

but not according to knowledge. JOH 16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 1SA 15:21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. 22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

<sup>307</sup> JAM 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 22 Seest thou how faith wrought with his works, and by works was faith made perfect?

<sup>308</sup> PSA 116:12 What shall I render unto the Lord for all his benefits toward me? 13 I will take the cup of salvation, and call upon the name of the Lord. 1PE 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

<sup>309</sup> 1JO 2:3 And hereby we do know that we know him, if we keep his commandments. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2PE 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

<sup>310</sup> 2CO 9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. MAT 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

<sup>311</sup> TIT 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. 1TI 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

<sup>312</sup> 1PE 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

<sup>313</sup> 1PE 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. PHI 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. JOH 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

<sup>314</sup> EPH 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

<sup>315</sup> ROM 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>316</sup> JOH 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. EZE 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

<sup>317</sup> PHI 2:13 For it is God which worketh in you both to will and to do of his good pleasure. 4:13 I can do all things through Christ which strengtheneth me. 2CO 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

<sup>318</sup> PHI 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. HEB 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. 2PE 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. ISA 64:7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 2TI 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. ACT 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. JUD 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. <sup>319</sup> LUK 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. NEH 13:22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. JOB 9:2 I know it is so of a truth: but how should man be just with God? 3 If he will contend with him, he cannot answer him one of a thousand. GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

<sup>320</sup> ROM 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. ROM 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. EPH 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. ROM 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. PSA 16:2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee. JOB 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself? 3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect? 35:7 If thou be righteous, what givest thou him? or what receiveth he of thine hand? 8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

<sup>321</sup> LUK 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

<sup>322</sup> GAL 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance: against such there is no law.

<sup>323</sup> ISA 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. GAL 5:17 For

the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ROM 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 18 For I know that in me(that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. PSA 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified. PSA 130:3 If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

<sup>324</sup> EPH 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 1PE 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. EXO 28:38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord. GEN 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. HEB 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

<sup>325</sup> JOB 9:20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. PSA 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

<sup>326</sup> HEB 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 2CO 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. HEB 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. MAT 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

<sup>327</sup> 2KI 10:30 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. 31 But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. 1KI 21:27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house. PHI 1:15 Some indeed preach Christ even of envy and strife; and some also of good will: PHI 1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. <sup>328</sup> GEN 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. HEB 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

<sup>329</sup> 1CO 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. ISA 1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

<sup>330</sup> MAT 6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I

say unto you, They have their reward. 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

<sup>331</sup> HAG 2:14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. TIT 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. AMO 5:21 I hate, I despise your feast days, and I will not smell in your solemn assemblies. 22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. HOS 1:4 And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. ROM 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. TIT 3:15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

<sup>332</sup> PSA 14:4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. 36:3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. JOB 21:14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. 15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? MAT 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. MAT 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

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## Chapter XVII

### Of the Perseverance of the Saints

I. They, whom God has accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.<sup>333</sup>

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;<sup>334</sup> upon the efficacy of the merit and intercession of Jesus Christ,<sup>335</sup> the abiding of the Spirit, and of the seed of God within them,<sup>336</sup> and the nature of the covenant of grace:<sup>337</sup> from all which arises also the certainty and infallibility thereof.<sup>338</sup>

III. Nevertheless, they may, through the temptations 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;<sup>339</sup> and, for a time, continue therein:<sup>340</sup> whereby they incur God's displeasure,<sup>341</sup> and grieve His Holy Spirit,<sup>342</sup> come to be deprived of some measure of their graces and comforts,<sup>343</sup> have their hearts hardened,<sup>344</sup> and their consciences wounded;<sup>345</sup> hurt and scandalize others,<sup>346</sup> and bring temporal judgments upon themselves.<sup>347</sup>

<sup>333</sup> PHI 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. 2PE 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. JOH 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 1JO 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1PE 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 9 Receiving the end of your faith, even the salvation of your souls.

<sup>334</sup> 2TI 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. JER 31:3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

<sup>335</sup> HEB 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 14 For by one offering he hath perfected for ever them that are sanctified. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. HEB 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. ROM 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height,

nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. JOH 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. LUK 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. HEB 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. <sup>336</sup> JOH 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 1JO 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1JO 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

<sup>337</sup> JER 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

<sup>338</sup> JOH 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 2TH 3:3 But the Lord is faithful, who shall stablish you, and keep you from evil. 1JO 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

<sup>339</sup> MAT 26:70 But he denied before them all, saying, I know not what thou sayest. 72 And again he denied with an oath, I do not know the man. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

<sup>340</sup> PSA 51 (the title) To the chief muscian, A psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. 51:14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

<sup>341</sup> ISA 64:5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. 7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 9 Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. 2SA 11:27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

<sup>342</sup> EPH 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

<sup>343</sup> PSA 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 10 Create in me a clean heart, O God; and renew a right spirit within me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. REV 2:4 Nevertheless I have somewhat against thee, because thou hast left thy first love. SON 5:2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. 3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? 4 My beloved put in his hand by the hole of the door, and my bowels were moved for him. 6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

<sup>344</sup> ISA 63:17 O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. MAR 6:52 For they considered not the miracle of the loaves: for their heart was hardened. 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

<sup>345</sup> PSA 32:3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

<sup>346</sup> 2SA 12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

<sup>347</sup> PSA 89:31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 1CO 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

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## Chapter XVIII

### Of Assurance of Grace and Salvation

I. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and estate of salvation<sup>348</sup> (which hope of theirs shall perish):<sup>349</sup> yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace,<sup>350</sup> and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.<sup>351</sup>

II. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope,<sup>352</sup> but an infallible assurance of faith founded upon the divine truth of the promises of salvation,<sup>353</sup> the inward evidence of those graces unto which these promises are made,<sup>354</sup> the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God,<sup>355</sup> which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.<sup>356</sup>

III. This infallible assurance does 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>357</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 ordinary means, attain thereunto.<sup>358</sup> And therefore it is the duty of every one to give all diligence to make his calling and election sure,<sup>359</sup> that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,<sup>360</sup> the proper fruits of this assurance; so far is it from inclining men to looseness.<sup>361</sup>

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin which wounds the conscience and grieves the Spirit; by some sudden or vehement temptation, 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>362</sup> yet are they never so utterly destitute of that seed of God, and life of faith, 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>363</sup> and by the which, in the mean time, they are supported from utter despair.<sup>364</sup>

<sup>348</sup> JOB 8:13 So are the paths of all that forget God; and the hypocrite's hope shall perish: 14 Whose hope shall be cut off, and whose trust shall be a spider's web. MIC 3:11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. DEU 29:19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. JOH 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

<sup>349</sup> MAT 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

<sup>350</sup> 1JO 2:3 And hereby we do know that we know him, if we keep his commandments. 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1JO 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

<sup>351</sup> ROM 5:2 By whom also we have access by faith into this grace wherein we stand, and

rejoice in hope of the glory of God. 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

<sup>352</sup> HEB 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. 19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.

<sup>353</sup> HEB 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

<sup>354</sup> 2PE 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1JO 2:3 And hereby we do know that we know him, if we keep his commandments. 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 2CO 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

<sup>355</sup> ROM 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God.

<sup>356</sup> EPH 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 2CO 1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

<sup>357</sup> 1JO 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. ISA 1:10 Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye

people of Gomorrah. MAR 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. (see PSA 88; PSA 77)

<sup>358</sup> 1CO 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1JO 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. HEB 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. EPH 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

<sup>359</sup> 2PE 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. <sup>360</sup> ROM 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. EPH 1:3

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. PSA 4:6 There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. 7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. 119:32 I will run the way of thy commandments, when thou shalt enlarge my heart.

<sup>361</sup> 1JO 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. ROM 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? TIT 2:11 For the grace of God that bringeth salvation hath appeared to all men. 12 Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world. 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2CO 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 1JO 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure. PSA 130:4 But there is forgiveness with thee, that thou mayest be feared. 1JO 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

<sup>362</sup> SON 5:2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. 3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? 6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. PSA 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. EPH 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. PSA 77:1 I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. 2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. 3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. 4 Thou holdest mine eyes waking: I am so troubled that I cannot speak. 5 I have considered the days of old, the years of ancient times. 6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. 7 Will the Lord cast off for ever? and will he be favourable no more? 8 Is his mercy clean gone for ever? doth his promise fail for evermore? 9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. 10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High. MAT 26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. PSA 31:22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. (PSA 88 throughout) ISA 50:10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

<sup>363</sup> 1JO 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and

he cannot sin, because he is born of God. LUK 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. JOB 13:15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. PSA 73:15 If I say, I will speak thus; behold, I should offend against the generation of thy children. PSA 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. ISA 50:10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

<sup>364</sup> MIC 7:7 Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. 8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. 9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. JER 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. ISA 54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee. 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. 9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. PSA 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? (PSA 88 throughout)

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## Chapter XIX

### Of the Law of God

I. God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity, to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.<sup>365</sup>

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables:<sup>366</sup> the first four commandments containing our duty towards God; and the other six, our duty to man.<sup>367</sup>

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;<sup>368</sup> and partly, holding forth divers instructions of moral duties.<sup>369</sup> All which ceremonial laws are now abrogated, under the New Testament.<sup>370</sup>

IV. To them also, as a body politic, He gave sundry judicial laws, which expired together with the State of that people; not obliging under any now, further than the general equity thereof may require.<sup>371</sup>

V. The moral law does forever bind all, as well justified persons as others, to the obedience thereof;<sup>372</sup> and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it.<sup>373</sup> Neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.<sup>374</sup>

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned;<sup>375</sup> yet is it 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;<sup>376</sup> discovering also the sinful pollutions of their nature, hearts and lives;<sup>377</sup> so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin,<sup>378</sup> together with a clearer sight of the need they have of Christ, and the perfection of His obedience.<sup>379</sup> It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin:<sup>380</sup> and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law.<sup>381</sup> The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof:<sup>382</sup> although not as due to them by the law as a covenant of works.<sup>383</sup> So as, a man's doing good, and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law: and not under grace.<sup>384</sup>

VII. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;<sup>385</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, requires to be done.<sup>386</sup>

<sup>365</sup> GEN 1:26 And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. ROM 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 10:5 For Moses describeth the righteousness which is of the law, That the man which



doeth those things shall live by them. ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. GAL 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 12 And the law is not of faith: but, The man that doeth them shall live in them. ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. JOB 28:28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

<sup>366</sup> JAM 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. ROM 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. DEU 5:32 Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. 10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. EXO 24:1 And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

<sup>367</sup> MAT 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

<sup>368</sup> (HEB 9) HEB 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. GAL 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world. COL 2:17 Which are a shadow of things to come; but the body is of Christ.

<sup>369</sup> 1CO 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 2CO 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, JUD 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

<sup>370</sup> COL 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ. DAN 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. EPH 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

<sup>371</sup> (EXO 21-22) GEN 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the

king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. MAT 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 1CO 9:8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

<sup>372</sup> ROM 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. EPH 6:2 Honour thy father and mother; (which is the first commandment with promise;) 1JO 2:3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

<sup>373</sup> JAM 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

<sup>374</sup> MAT 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. JAM 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. ROM 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

<sup>375</sup> ROM 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. GAL 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. ACT 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>376</sup> ROM 7:12 Wherefore the law is holy, and the commandment holy, and just, and good. 22 For I delight in the law of God after the inward man. 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. PSA 119:4 Thou hast commanded us to keep thy precepts diligently. 5 O that my ways were directed to keep thy statutes! 6 Then shall I not be ashamed, when I have respect unto all thy commandments. 1CO 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. GAL 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they

which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

<sup>377</sup> ROM 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ROM 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

<sup>378</sup> JAM 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. ROM 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 24 O wretched man that I am! who shall deliver me from the body of this death?

<sup>379</sup> GAL 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. ROM 7:24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ROM 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

<sup>380</sup> JAM 2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. PSA 119:101 I have refrained my feet from every evil way, that I might keep thy word. 104 Through thy precepts I get understanding: therefore I hate every false way. 128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

<sup>381</sup> EZR 9:13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; 14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? PSA 89:30 If his children forsake my law, and walk not in my judgments; 31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. 34 My covenant will I not break, nor alter the thing that is gone out of my lips.

<sup>382</sup> (LEV 26) 2CO 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. EPH 6:2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth. PSA 37:11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. MAT 5:5 Blessed are the meek: for they shall inherit the earth. PSA 19:11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

<sup>383</sup> GAL 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. LUK 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

<sup>384</sup> ROM 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 1PE 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that ill love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. PSA 34:12 What man is he that desireth life, and loveth many days, that he may see good? 13 Keep thy tongue from evil, and thy lips from speaking guile. 14 Depart from evil, and do good; seek peace, and pursue it. 15 The eyes of the Lord are upon the righteous, and his ears are open unto their cry. 16 The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. HEB 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. 29 For our God is a consuming fire.

<sup>385</sup> GAL 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

<sup>386</sup> EZE 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. HEB 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. JER 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

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## Chapter XX

### Of Christian Liberty, and Liberty of Conscience

I. The liberty which Christ has purchased for believers under the Gospel consists in their freedom from the guilt of sin, and condemning wrath of God, the curse of the moral law;<sup>387</sup> and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin;<sup>388</sup> from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;<sup>389</sup> as also, in their free access to God,<sup>390</sup> and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.<sup>391</sup> All which were common also to believers under the law.<sup>392</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;<sup>393</sup> and in greater boldness of access to the throne of grace,<sup>394</sup> and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.<sup>395</sup>

II. God alone is Lord of the conscience,<sup>396</sup> and has left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, in matters of faith, or worship.<sup>397</sup> So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience:<sup>398</sup> and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.<sup>399</sup>

III. They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life.<sup>400</sup>

IV. And because the powers which God has ordained, and the liberty which Christ has purchased are not intended by God to destroy, but mutually to uphold and preserve one another, they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.<sup>401</sup> And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity (whether concerning faith, worship, or conversation), or to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ has established in the Church, they may lawfully be called to account,<sup>402</sup> and proceeded against, by the censures of the Church, and by the power of the civil magistrate.<sup>403</sup>

<sup>387</sup> TIT 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 1TH 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. GAL 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

<sup>388</sup> GAL 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. COL 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. ACT 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ROM 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

<sup>389</sup> ROM 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. PSA 119:71 It is good for me that I have been afflicted; that I might learn thy statutes. 1CO 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is

the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

<sup>390</sup> ROM 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

<sup>391</sup> ROM 8:14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 1JO 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

<sup>392</sup> GAL 3:9 So then they which be of faith are blessed with faithful Abraham. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

<sup>393</sup> GAL 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ACT 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. <sup>394</sup> HEB 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

<sup>395</sup> JOH 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 2CO 3:13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

<sup>396</sup> JAM 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? ROM 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

<sup>397</sup> ACT 4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 1CO 7:23 Ye are bought with a price; be not ye the servants of men. MAT 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 2CO 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. MAT 15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

<sup>398</sup> COL 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. GAL 1:10 For do I now persuade men, or God? or do I seek to please

men? for if I yet pleased men, I should not be the servant of Christ. 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

<sup>399</sup> ROM 10:17 So then faith cometh by hearing, and hearing by the word of God. 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. ISA 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. ACT 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. JOH 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. HOS 5:11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. REV 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. JER 8:9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?

<sup>400</sup> GAL 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 1PE 2:16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 2PE 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. JOH 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. LUK 1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.

<sup>401</sup> MAT 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. HEB 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

<sup>402</sup> ROM 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. 1CO 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an

extortioner; with such an one no not to eat. 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2JO 1:10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. 2TH 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 1TI 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. TIT 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith. TIT 3:10 A man that is an heretick after the first and second admonition reject. MAT 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1TI 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. REV 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

<sup>403</sup> DEU 13:6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; 7 Namely, of the gods of the

people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; 8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. 10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. 11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. ROM 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 2JO 1:10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. EZR 7:23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. 26 And whosoever will not do the law of thy God, and the law of the



king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. 27 Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: 28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. REV 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. NEH 13:15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. 25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business. 2KI 23:5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. 6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. 9 Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. 20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem. 21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. 2CH 34:33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers. 2CH 15:12 And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; 13 That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. 16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. DAN 3:29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. 1TI 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ISA 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. ZEC 13:2 And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. 3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when

he prophesieth.



## Chapter XXI

### Of Religious Worship, and the Sabbath Day

I. The light of nature shows that there is a God, who has lordship and sovereignty over all, is good, and does good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.<sup>404</sup> But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.<sup>405</sup>

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone;<sup>406</sup> not to angels, saints, or any other creature:<sup>407</sup> and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.<sup>408</sup>

III. Prayer, with thanksgiving, being one special part of religious worship,<sup>409</sup> is by God required of all men:<sup>410</sup> and, that it may be accepted, it is to be made in the name of the Son,<sup>411</sup> by the help of His Spirit,<sup>412</sup> according to His will,<sup>413</sup> with understanding, reverence, humility, fervency, faith, love and perseverance;<sup>414</sup> and, if vocal, in a known tongue.<sup>415</sup>

IV. Prayer is to be made for things lawful;<sup>416</sup> and for all sorts of men living, or that shall live hereafter:<sup>417</sup> but not for the dead,<sup>418</sup> nor for those of whom it may be known that they have sinned the sin unto death.<sup>419</sup>

V. The reading of the Scriptures with godly fear,<sup>420</sup> the sound preaching<sup>421</sup> and conscionable hearing of the Word, in obedience unto God, with understanding, faith and reverence,<sup>422</sup> singing of psalms with grace in the heart;<sup>423</sup> as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God:<sup>424</sup> beside religious oaths,<sup>425</sup> vows,<sup>426</sup> solemn fastings,<sup>427</sup> and thanksgivings upon special occasions,<sup>428</sup> which are, in their several times and seasons, to be used in an holy and religious manner.<sup>429</sup>

VI. Neither prayer, nor any other part of religious worship, is now, under the Gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed:<sup>430</sup> but God is to be worshipped everywhere,<sup>431</sup> in spirit and truth;<sup>432</sup> as, in private families<sup>433</sup> daily,<sup>434</sup> and in secret, each one by himself;<sup>435</sup> so, more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected, or forsaken, when God, by His Word or providence, calls thereunto.<sup>436</sup>

VII. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment binding all men in all ages, He has particularly appointed one day in seven, for a Sabbath, to be kept holy unto him:<sup>437</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,<sup>438</sup> which, in Scripture, is called the Lord's Day,<sup>439</sup> and is to be continued to the end of the world, as the Christian Sabbath.<sup>440</sup>

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations,<sup>441</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>442</sup>

<sup>404</sup> ROM 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. ACT 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. PSA 119:68 Thou art

good, and doest good; teach me thy statutes. JER 10:7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. PSA 31:23 O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. PSA 18:3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. ROM 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. PSA 62:8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. JOS 24:14 Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. MAR 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

<sup>405</sup> DEU 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. MAT 15:9 But in vain they do worship me, teaching for doctrines the commandments of men. ACT 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. MAT 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt

thou serve. (see also DEU 15:-19) EXO 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

<sup>406</sup> MAT 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. JOH 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 2CO 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

<sup>407</sup> COL 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. REV 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. ROM 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>408</sup> JOH 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus. EPH 2:18 For through him we both have access by one Spirit unto the Father. COL 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

<sup>409</sup> PHI 4:6 Be careful for nothing; but in every thing by prayer and supplication with

thanksgiving let your requests be made known unto God. <sup>410</sup> PSA 65:6 Which by his strength

setteth fast the mountains; being girded with power.

<sup>411</sup> JOH 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 1PE 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

<sup>412</sup> ROM 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

<sup>413</sup> 1JO 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

<sup>414</sup> PSA 47:7 For God is the King of all the earth: sing ye praises with understanding. ECC 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. 2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. HEB 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: GEN 17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him. JAM 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. JAM 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. MAR 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. MAT 6:12 And forgive us our debts, as we forgive our debtors. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. COL 4:2 Continue in prayer, and watch in the same with thanksgiving; EPH 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

<sup>415</sup> 1CO 14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

<sup>416</sup> 1JO 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

<sup>417</sup> 1TI 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. JOH 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word. 2SA 7:29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever. RUT 4:12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

<sup>418</sup> 2SA 12:21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. 22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? 23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. LUK 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. REV 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

<sup>419</sup> 1JO 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

<sup>420</sup> ACT 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. REV 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

<sup>421</sup> 2TI 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all

longsuffering and doctrine.

<sup>422</sup> JAM 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves. ACT 10:33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. MAT 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. HEB 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. ISA 66:2 For all those things hath mine hand made, and those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

<sup>423</sup> COL 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. EPH 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. JAM 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

<sup>424</sup> MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man

examine himself, and so let him eat of that bread, and drink of that cup. ACT 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

<sup>425</sup> DEU 6:13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. NEH 10:29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.

<sup>426</sup> ISA 19:21 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. ECC 5:4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. 5 Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.

<sup>427</sup> JOE 2:12 Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. EST 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. MAT 9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 1CO 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

<sup>428</sup> (PSA 107 throughout) EST 9:22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one

to another, and gifts to the poor.

<sup>429</sup> HEB 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

<sup>430</sup> JOH 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

<sup>431</sup> MAL 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. 1TI 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

<sup>432</sup> JOH 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

<sup>433</sup> JER 10:25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. DEU 6:6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. JOB 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. 2SA 6:18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. 20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! 1PE 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. ACT 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

<sup>434</sup> MAT 6:11 Give us this day our daily bread.

<sup>435</sup> MAT 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. EPH 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

<sup>436</sup> ISA 56:6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. HEB 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. PRO 1:20 Wisdom crieth without; she uttereth her voice in the streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying. 24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded. 8:34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. ACT 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. LUK 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. ACT 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

<sup>437</sup> EXO 20:8 Remember the sabbath day, to keep it holy. 10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. ISA 56:2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 4 For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant. 6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

<sup>438</sup> GEN 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 1CO 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. ACT 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

<sup>439</sup> REV 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

<sup>440</sup> EXO 20:8 Remember the sabbath day, to keep it holy. 10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. MAT 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

<sup>441</sup> EXO 20:8 Remember the sabbath day, to keep it holy. EXO 16:23 And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 25 And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. 29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day. 31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. ISA 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. NEH 13:15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be



shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time

forth came they no more on the sabbath. 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

<sup>442</sup>ISA 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

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## Chapter XXII Of Lawful Oaths and Vows

I. A lawful oath is part of religious worship,<sup>443</sup> wherein, upon just occasion, the person swearing solemnly calls God to witness what he asserts, or promises, and to judge him according to the truth or falsehood of what he swears.<sup>444</sup>

II. 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.<sup>445</sup> 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>446</sup> Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament as well as under the old,<sup>447</sup> so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.<sup>448</sup>

III. Whosoever takes an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth:<sup>449</sup> neither may any man bind himself by oath to any thing but what is good and just, and what he believes so to be, and what he is able and resolved to perform.<sup>450</sup> Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.<sup>451</sup>

IV. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation.<sup>452</sup> It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt.<sup>453</sup> Not is it to be violated, although made to heretics, or infidels.<sup>454</sup>

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.<sup>455</sup>

VI. It is not to be made to any creature, but to God alone:<sup>456</sup> and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want, whereby we more strictly bind ourselves to necessary duties: or, to other things, so far and so long as they may fitly conduce thereunto.<sup>457</sup>

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he has no promise of ability from God.<sup>458</sup> In which respects, popish monastical vows of perpetual single life, professed poverty, 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>459</sup>

<sup>443</sup> DEU 10:20 Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. <sup>444</sup> EXO 20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. LEV 19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. 2CO 1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 2CH 6:22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; 23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

<sup>445</sup> DEU 6:13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

<sup>446</sup> EXO 20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. JER 5:7 How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. MAT 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne. 37 But

let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. JAM 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

<sup>447</sup> HEB 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 2CO 1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. ISA 65:16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

<sup>448</sup> 1KI 8:31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house. NEH 13:25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. EZR 10:5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

<sup>449</sup> EXO 20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. JER 4:2 And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

<sup>450</sup> GEN 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 6 And Abraham said unto him, Beware thou that thou bring not my son thither again. 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

<sup>451</sup> NUM 5:19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse. 21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell. NEH 5:12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. EXO 22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. 9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: 11 Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

<sup>452</sup> JER 4:2 And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. PSA 24:4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

<sup>453</sup> 1SA 25:22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall. 32 And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: 33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from

avenging myself with mine own hand. 34 For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. PSA 15:4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

<sup>454</sup> EZE 17:16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. 18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. 19 Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. JOS 9:18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. 19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. 2SA 21:1 Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

<sup>455</sup> ISA 19:21 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. ECC 5:4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. 5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. 6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? PSA 61:8 So will I sing praise unto thy name for ever, that I may daily perform my vows. 66:13 I will go into thy house with burnt offerings: I will pay thee my vows, 14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

<sup>456</sup> PSA 76:11 Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. JER 44:25 Thus saith the Lord of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. 26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.

<sup>457</sup> DEU 23:21 When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. 22 But if thou shalt forbear to vow, it shall be no sin in thee. 23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. PSA 50:14 Offer unto God thanksgiving; and pay thy vows unto the most High. GEN 28:20 And Jacob vowed 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 raiment to put on, 21 So that I come again to my father's house in peace; then shall the Lord be my God: 22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. 1SA 1:11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. PSA 66:13 I will go into thy house with burnt offerings: I will pay thee my vows, 14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble. 132:2 How he swore unto the Lord, and vowed unto the mighty God of Jacob; 3 Surely I will not come into the tabernacle of my house, nor go up into my bed; 4 I will not give sleep to mine eyes, or slumber to mine eyelids, 5 Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

<sup>458</sup> ACT 23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. MAR 6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. NUM 30:5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her. 8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her. 12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her. 13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

<sup>459</sup> MAT 19:11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. 1CO 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. EPH 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1PE 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1CO 7:23 Ye are bought with a price; be not ye the servants of men.

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## Chapter XXIII Of the Civil Magistrate

I. God, the supreme Lord and King of all the world, has ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, has armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.<sup>460</sup>

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto:<sup>461</sup> in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;<sup>462</sup> so, for that end, they may lawfully, now under the New Testament, wage war, upon just and necessary occasion.<sup>463</sup>

III. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven:<sup>464</sup> yet he has authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administrated, and observed.<sup>465</sup> For the better effecting whereof, he has power to call synods, to be present at them and to provide that whatsoever is transacted in them be according to the mind of God<sup>466</sup>

IV. It is the duty of people to pray for magistrates,<sup>467</sup> to honor their persons,<sup>468</sup> to pay them tribute or other dues,<sup>469</sup> to obey their lawful commands, and to be subject to their authority, for conscience' sake.<sup>470</sup> Infidelity, or difference in religion, does not make void the magistrates' just and legal authority, nor free the people from their due obedience to them:<sup>471</sup> from which ecclesiastical persons are not exempted,<sup>472</sup> much less has the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.<sup>473</sup>

<sup>460</sup> ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

<sup>461</sup> PRO 8:15 By me kings reign, and princes decree justice. 16 By me princes rule, and nobles, even all the judges of the earth. ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

<sup>462</sup> PSA 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. 1TI 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. PSA 82:3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them out of the hand of the wicked. 2SA 23:3 The God of Israel said, the Rock of

Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme.

<sup>463</sup> LUK 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. ROM 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. MAT 8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. ACT 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. REV 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

<sup>464</sup> 2CH 26:18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. MAT 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. MAT 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 1CO 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? EPH 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 1CO 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. ROM 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! HEB 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

<sup>465</sup> ISA 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. PSA 122:9 Because of the house of the Lord our God I will seek thy good. EZR 7:23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. 27 Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: 28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. LEV 24:16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. DEU 13:5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded

thee to walk in. So shalt thou put the evil away from the midst of thee. 6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers. 12 If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, etc. 2KI 18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. (1CH 13:1-8; 2KI 24:1-25) 2CH 34:33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers. 2CH 15:12 And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; 13 That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.

<sup>466</sup> 2CH 19:8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. 9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. 11 And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good. (2CH 29-30) MAT 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet.

<sup>467</sup> 1TI 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

<sup>468</sup> 1PE 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

<sup>469</sup> ROM 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

<sup>470</sup> ROM 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. TIT 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

<sup>471</sup> 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

<sup>472</sup> ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 1KI 2:35 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar. ACT 25:9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 2PE 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing



accusation against them before the Lord. JUD 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. JUD 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

<sup>473</sup> 2TH 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. REV 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

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## Chapter XXIV Of Marriage and Divorce

I. 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>474</sup>

II. Marriage was ordained for the mutual help of husband and wife,<sup>475</sup> for the increase of mankind with a legitimate issue, and of the Church with an holy seed;<sup>476</sup> and for preventing of uncleanness.<sup>477</sup>

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent.<sup>478</sup> Yet it is the duty of Christians to marry only in the Lord.<sup>479</sup> And therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.<sup>480</sup>

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word.<sup>481</sup> Nor can such incestuous marriages 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>482</sup> The man may not marry any of his wife's kindred, nearer in blood then he may of his own: nor the woman of her husband's kindred, nearer in blood than of her own.<sup>483</sup>

V. Adultery or fornication committed after a contract, being detected before marriage, gives just occasion to the innocent party to dissolve that contract.<sup>484</sup> In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce and, after the divorce,<sup>485</sup> to marry another, as if the offending party were dead.<sup>486</sup>

VI. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God has joined together in marriage: yet, nothing but adultery, or such wilful desertion as can no way be remedied by the Church, or civil magistrate, is cause sufficient of dissolving the bond of marriage:<sup>487</sup> wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills, and discretion, in their own case.<sup>488</sup>

<sup>474</sup> GEN 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. MAT 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. PRO 2:17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

<sup>475</sup> GEN 2:18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. <sup>476</sup> MAL 2:15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

<sup>477</sup> 1CO 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

<sup>478</sup> HEB 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1TI 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1CO 7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. GEN 24:57 And they said, We will call the damsel, and inquire at her mouth.

<sup>479</sup> 1CO 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

<sup>480</sup> GEN 34:14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us. EXO 34:16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. DEU 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. 1KI 11:4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. NEH 13:25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even he did outlandish women cause to sin. 27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? MAL 2:11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. 12 The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. 2CO 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

<sup>481</sup> (LEV 18) 1CO 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. AMO 2:7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name.

<sup>482</sup> MAR 6:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. LEV 18:24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. 26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;) 28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

<sup>483</sup> LEV 20:19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. 20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. 21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

<sup>484</sup> MAT 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. <sup>485</sup> MAT 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

<sup>486</sup> MAT 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. ROM 7:2 For the woman which hath an husband is bound by

the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

<sup>487</sup> MAT 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 1CO 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. MAT 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

<sup>488</sup> DEU 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

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## Chapter XXV Of the Church

I. The catholic or universal Church, which is 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 fulness of Him that fills all in all.<sup>489</sup>

II. The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion;<sup>490</sup> and of their children;<sup>491</sup> and is the kingdom of the Lord Jesus Christ,<sup>492</sup> the house and family of God,<sup>493</sup> out of which there is no ordinary possibility of salvation.<sup>494</sup>

III. Unto this catholic visible Church Christ has given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and does, by His own presence and Spirit, according to His promise, make them effectual thereunto.<sup>495</sup>

IV. This catholic Church has been sometimes more, sometimes less visible.<sup>496</sup> And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.<sup>497</sup>

V. The purest Churches under heaven are subject both to mixture and error;<sup>498</sup> and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan.<sup>499</sup> Nevertheless, there shall be always a Church on earth to worship God according to His will.<sup>500</sup>

VI. There is no other head of the Church but the Lord Jesus Christ.<sup>501</sup> Nor can the Pope of Rome, in any sense, be head thereof. but is that Antichrist, that man of sin, and son of perdition, that exalts himself, in the Church, against Christ and all that is called God.<sup>502</sup>

<sup>489</sup> EPH 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 32 This is a great mystery: but I speak concerning Christ and the church. COL 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

<sup>490</sup> 1CO 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1CO 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. PSA 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. REV 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. ROM 15:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

<sup>491</sup> 1CO 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ACT 2:39

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. EZE 16:20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, 21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them? ROM 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. GEN 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

<sup>492</sup> MAT 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. ISA 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

<sup>493</sup> EPH 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. 3:15 Of whom the whole family in heaven and earth is named.

<sup>494</sup> ACT 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. <sup>495</sup> 1CO 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. EPH 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. ISA 59:21 As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

<sup>496</sup> ROM 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. REV 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

<sup>497</sup> (REV 2-3 throughout) 1CO 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

<sup>498</sup> 1CO 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. MAT 13:24-30, 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. <sup>499</sup> REV 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ROM 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

<sup>500</sup> MAT 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. PSA 72:17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. 102:28 The children of thy servants shall continue, and their seed shall be established before thee. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

<sup>501</sup> COL 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. EPH 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church.

<sup>502</sup> MAT 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 2TH 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders. REV 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

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## Chapter XXVI Of the Communion of Saints

I. All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory:<sup>503</sup> and, being united to one another in love, they have communion in each other's gifts and graces,<sup>504</sup> and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.<sup>505</sup>

II. 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>506</sup> as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offers opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.<sup>507</sup>

III. This communion which the saints have with Christ, does not make them in any wise partakers of the substance of His Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.<sup>508</sup> Nor does their communion one with another, as saints, take away, or infringe the title or propriety which each man has in his goods and possessions.<sup>509</sup>

<sup>503</sup> 1JO 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. EPH 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. JOH 1:16 And of his fulness have all we received, and grace for grace. EPH 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. PHI 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. ROM 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 2TI 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us.

<sup>504</sup> EPH 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. 1CO 12:7 But the manifestation of the Spirit is given to every man to profit withal. 1CO 3:21 Therefore let no man glory in men. For all things are yours; 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 And ye are Christ's; and Christ is God's. COL 2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. <sup>505</sup> 1TH 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. ROM 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 1JO 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in



truth. GAL 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

<sup>506</sup> HEB 10:24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. ACT 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. ISA 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 1CO 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

<sup>507</sup> ACT 2:44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 1JO 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (2CO 8-9) ACT 11:29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

<sup>508</sup> COL 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell. 1CO 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. ISA 42:8 I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. 1TI 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. PSA 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. HEB 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

<sup>509</sup> EXO 20:15 Thou shalt not steal. EPH 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. ACT 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

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## Chapter XXVII Of the Sacraments

I. Sacraments are holy signs and seals of the covenant of grace,<sup>510</sup> immediately instituted by God,<sup>511</sup> to represent Christ and His benefits; and to confirm our interest in Him:<sup>512</sup> as also, to put a visible difference between those that belong unto the Church and the rest of the world;<sup>513</sup> and solemnly to engage them to the service of God in Christ, according to His Word.<sup>514</sup>

II. There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.<sup>515</sup>

III. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither does the efficacy of a sacrament depend upon the piety or intention of him that does administer it:<sup>516</sup> but upon the work of the Spirit,<sup>517</sup> and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.<sup>518</sup>

IV. There are only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.<sup>519</sup>

V. The sacraments of the Old Testament in regard to the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.<sup>520</sup>

<sup>510</sup> ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. GEN 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

<sup>511</sup> MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread.

<sup>512</sup> 1CO 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. GAL 3:27 For as many of you as have been baptized into Christ have put on Christ. 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

<sup>513</sup> ROM 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. EXO 12:48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. GEN 34:14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us.

<sup>514</sup> ROM 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1CO 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 21

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

<sup>515</sup> GEN 17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. MAT 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

<sup>516</sup> ROM 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. 1PE 3:21 The like figure whereunto even baptism doth also now save us(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

<sup>517</sup> MAT 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. 1CO 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

<sup>518</sup> MAT 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

<sup>519</sup> MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1CO 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread. 1CO 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. HEB 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

<sup>520</sup> 1CO 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

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## Chapter XXVIII

### Of Baptism

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,<sup>521</sup> not only for the solemn admission of the party baptized into the visible Church;<sup>522</sup> but also to be unto him a sign and seal of the covenant of grace,<sup>523</sup> of his ingrafting into Christ,<sup>524</sup> of regeneration,<sup>525</sup> of remission of sins,<sup>526</sup> and of his giving up unto God, through Jesus Christ, to walk in the newness of life.<sup>527</sup> Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.<sup>528</sup>

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.<sup>529</sup>

III. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person.<sup>530</sup>

IV. Not only those that do actually profess faith in and obedience unto Christ,<sup>531</sup> but also the infants of one, or both, believing parents, are to be baptized.<sup>532</sup>

V. Although it is a great sin to contemn or neglect this ordinance,<sup>533</sup> yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it:<sup>534</sup> or, that all that are baptized are undoubtedly regenerated.<sup>535</sup>

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered,<sup>536</sup> yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongs unto, according to the counsel of God's own will, in His appointed time.<sup>537</sup>

VII. The sacrament of Baptism is but once to be administered unto any person.<sup>538</sup>

<sup>521</sup> MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. <sup>522</sup> 1CO 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

<sup>523</sup> ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. COL 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

<sup>524</sup> GAL 3:27 For as many of you as have been baptized into Christ have put on Christ. ROM 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

<sup>525</sup> TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

<sup>526</sup> MAR 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. <sup>527</sup> ROM 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>528</sup> MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. <sup>529</sup> MAT 3:11 I indeed baptize you with water

unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. JOH 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

<sup>530</sup> HEB 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This is the blood of the testament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. ACT 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 16:33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. MAR 7:4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. <sup>531</sup> MAR 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. ACT 8:37 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. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

<sup>532</sup> GEN 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. GAL 3:9 So then they which be of faith are blessed with faithful Abraham. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. COL 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1CO 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. MAR 10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them. LUK 18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. <sup>533</sup> LUK 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. EXO 4:24 And it came to pass

by the way in the inn, that the Lord met him, and sought to kill him. 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

<sup>534</sup> ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. ACT 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

<sup>535</sup> ACT 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

<sup>536</sup> JOH 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

<sup>537</sup> GAL 3:27 For as many of you as have been baptized into Christ have put on Christ. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; EPH 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word. ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

<sup>538</sup> TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

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## Chapter XXIX Of the Lord's Supper

I. Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and, to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.<sup>539</sup>

II. In this sacrament, Christ is not offered up to His Father; nor any real sacrifice made at all, for remission of sins of the quick or dead;<sup>540</sup> but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God, for the same:<sup>541</sup> so that the popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of His elect.<sup>542</sup>

III. The Lord Jesus has, in this ordinance, appointed His ministers to declare His word of institution to the people, 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>543</sup> but to none who are not then present in the congregation.<sup>544</sup>

IV. Private masses, or receiving this sacrament by a priest, or any other alone;<sup>545</sup> as likewise, the denial of the cup to the people,<sup>546</sup> worshipping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.<sup>547</sup>

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;<sup>548</sup> albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.<sup>549</sup>

VI. 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, but even to common sense, and reason; overthrows the nature of the sacrament, and has been, and is, the cause of manifold superstitions; yes, of gross idolatries.<sup>550</sup>

VII. Worthy receivers, outwardly partaking of the visible elements, in this sacrament,<sup>551</sup> do then also, inwardly by faith, really and indeed, yet not carnally and corporally but spiritually, receive and feed upon, Christ crucified, and all benefits of His death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.<sup>552</sup>

VIII. Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,<sup>553</sup> or be admitted thereunto.<sup>554</sup>

<sup>539</sup> 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in

remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1CO 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1CO 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

<sup>540</sup> HEB 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

<sup>541</sup> 1CO 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. MAT 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

<sup>542</sup> HEB 7:23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right

hand of God. 14 For by one offering he hath perfected for ever them that are sanctified. 18 Now where remission of these is, there is no more offering for sin.

<sup>543</sup> MAT 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. MAR 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. LUK 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

<sup>544</sup> ACT 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 1CO 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

<sup>545</sup> 1CO 10:6 Now these things were our examples, to the intent we should not lust after evil



things, as they also lusted. <sup>546</sup> MAR 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 1CO 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

<sup>547</sup> MAT 15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

<sup>548</sup> MAT 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins.

<sup>549</sup> 1CO 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. MAT 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

<sup>550</sup> ACT 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1CO 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. LUK 24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

<sup>551</sup> 1CO 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

<sup>552</sup> 1CO 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

<sup>553</sup> 1CO 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 2CO 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

<sup>554</sup> 1CO 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2TH 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother. MAT 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.



Chapter XXX  
Of Church Censures

I. The Lord Jesus, as king and head of His Church, has therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.<sup>555</sup>

II. To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the ministry of the Gospel; and by absolution from censures, as occasion shall require.<sup>556</sup>

III. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offenses, for purging out of that leaven which might infect the whole lump, for vindicating the honor of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.<sup>557</sup>

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition; suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the Church; according to the nature of the crime, and demerit of the person.<sup>558</sup>

<sup>555</sup> ISA 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. 1TI 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1TH 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. ACT 20:17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. HEB 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 1CO 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. MAT 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

<sup>556</sup> MAT 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. JOH 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 2CO 2:6 Sufficient to such a man is this punishment, which was inflicted of

many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him.

<sup>557</sup> (1CO 5 throughout) 1TI 5:20 Them that sin rebuke before all, that others also may fear. MAT 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 1TI 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1CO 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. JUD 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

<sup>558</sup> 1TH 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2TH 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother. 1CO 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. MAT 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. TIT 3:10 A man that is an heretick after the first and second admonition reject.

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## Chapter XXXI Of Synods and Councils

I. For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.<sup>559</sup>

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion;<sup>560</sup> so, if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their Churches, may meet together in such assemblies.<sup>561</sup>

III. It belongs to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of maladministration, and authoritatively to determine the same; which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word.<sup>562</sup>

IV. All synods or councils, since the apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both.<sup>563</sup>

V. Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.<sup>564</sup>

<sup>559</sup> ACT 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 6 And the apostles and elders came together for to consider of this matter.

<sup>560</sup> ISA 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. 1TI 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 2CH 19:8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. 9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. 11 And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good. (2CH 29-30 throughout) MAT 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet. PRO 11:14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

<sup>561</sup> ACT 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to

Jerusalem unto the apostles and elders about this question. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

<sup>562</sup> ACT 15:15 And to this agree the words of the prophets; as it is written. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 Which when they had read, they rejoiced for the consolation. 16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. MAT 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

<sup>563</sup> EPH 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. ACT 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 1CO 2:5 That your faith should not stand in the wisdom of men, but in the power of God. 2CO 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

<sup>564</sup> LUK 12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? JOH 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

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Chapter XXXII  
Of the State of Men after Death, and of the  
Resurrection of the Dead

I. The bodies of men, after death, return to dust, and see corruption:<sup>565</sup> but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them:<sup>566</sup> the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies.<sup>567</sup> And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.<sup>568</sup> Beside these two places, for souls separated from their bodies, the Scripture acknowledges none.

II. At the last day, such as are found alive shall not die, but be changed:<sup>569</sup> and all the dead shall be raised up, with the selfsame bodies, and none other (although with different qualities), which shall be united again to their souls forever.<sup>570</sup>

III. 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>571</sup>

<sup>565</sup> GEN 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. ACT 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

<sup>566</sup> LUK 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. ECC 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

<sup>567</sup> HEB 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. 2CO 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. PHI 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. ACT 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. EPH 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

<sup>568</sup> LUK 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. ACT 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. JUD 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 1PE 3:19 By which also he went and preached unto the spirits in prison.

<sup>569</sup> 1TH 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1CO 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

<sup>570</sup> JOB 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. 1CO 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is

sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

<sup>571</sup> ACT 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. JOH 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 1CO 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power. PHI 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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Chapter XXXIII  
Of the Last Judgment

I. God has appointed a day, wherein He will judge the world, in righteousness, by Jesus Christ,<sup>572</sup> to whom all power and judgment is given of the Father.<sup>573</sup> In which day, not only the apostate angels shall be judged,<sup>574</sup> but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.<sup>575</sup>

II. The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.<sup>576</sup>

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin; and for the greater consolation of the godly in their adversity:<sup>577</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; and may be ever prepared to say, Come Lord Jesus, come quickly, Amen.<sup>578</sup>

<sup>572</sup> ACT 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>573</sup> JOH 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

<sup>574</sup> 1CO 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life? JUD 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2PE 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

<sup>575</sup> 2CO 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. ECC 12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. ROM 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 12 So then

every one of us shall give account of himself to God. MAT 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

<sup>576</sup> MAT 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on

the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal. ROM 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: ROM 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. MAT 5:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ACT 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 2TH 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

<sup>577</sup> 2PE 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2CO 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 2TH 1:5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, LUK 21:7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. ROM 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it.

<sup>578</sup> MAT 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. MAR 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch. LUK 12:35 Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. REV 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus

## **The Westminster Shorter Catechism (1647)<sup>10</sup>**

### **Q. 1. What is the chief end of man?**

A. Man's chief end is to glorify God,<sup>1</sup> and to enjoy him forever.<sup>2</sup>

### **Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?**

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments,<sup>3</sup> is the only rule to direct us how we may glorify and enjoy him.<sup>4</sup>

### **Q. 3. What do the Scriptures principally teach?**

A. The Scriptures principally teach, what man is to believe concerning God,<sup>5</sup> and what duty God requires of man.<sup>6</sup>

### **Q. 4. What is God?**

A. God is a Spirit,<sup>7</sup> infinite,<sup>8</sup> eternal,<sup>9</sup> and unchangeable,<sup>10</sup> in his being,<sup>11</sup> wisdom,<sup>12</sup> power,<sup>13</sup> holiness,<sup>14</sup> justice,<sup>15</sup> goodness,<sup>16</sup> and truth.<sup>17</sup>

### **Q. 5. Are there more Gods than one?**

A. There is but one only,<sup>18</sup> the living and true God.<sup>19</sup>

### **Q. 6. How many persons are there in the Godhead?**

A. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost;<sup>20</sup> and these three are one God, the same in substance, equal in power and glory.<sup>21</sup>

### **Q. 7. What are the decrees of God?**

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.<sup>22</sup>

### **Q. 8. How doth God execute his decrees?**

A. God executeth his decrees in the works of creation and providence.<sup>23</sup>

### **Q. 9. What is the work of creation?**

A. The work of creation is, God's making all things of nothing, by the word of his power,<sup>24</sup> in the space of six days, and all very good.<sup>25</sup>

### **Q. 10. How did God create man?**

A. God created man male and female, after his own image,<sup>26</sup> in knowledge,<sup>27</sup> righteousness,

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<sup>10</sup> Text taken from [https://prts.edu/wp-content/uploads/2016/12/Shorter\\_Catechism.pdf](https://prts.edu/wp-content/uploads/2016/12/Shorter_Catechism.pdf), accessed October 2nd, 2023.

and holiness,<sup>28</sup> with dominion over the creatures.<sup>29</sup>

**Q. 11. What are God's works of providence?**

A. God's works of providence are, his most holy,<sup>30</sup> wise,<sup>31</sup> and powerful<sup>32</sup> preserving<sup>33</sup> and governing<sup>34</sup> all his creatures, and all their actions.<sup>35</sup>

**Q. 12. What special act of providence did God exercise towards man in the estate wherein he was created?**

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.<sup>36</sup>

**Q. 13. Did our first parents continue in the estate wherein they were created?**

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.<sup>37</sup>

**Q. 14. What is sin?**

A. Sin is any want of conformity unto, or transgression of, the law of God.<sup>38</sup>

**Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?**

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.<sup>39</sup>

**Q. 16. Did all mankind fall in Adam's first transgression?**

A. The covenant being made with Adam,<sup>40</sup> not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.<sup>41</sup>

**Q. 17. Into what estate did the fall bring mankind?**

A. The fall brought mankind into an estate of sin and misery.<sup>42</sup>

**Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?**

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin,<sup>43</sup> the want of original righteousness,<sup>44</sup> and the corruption of his whole nature,<sup>45</sup> which is commonly called original sin; together with all actual transgressions which proceed from it.<sup>46</sup>

**Q. 19. What is the misery of that estate whereinto man fell?**

A. All mankind by their fall lost communion with God,<sup>47</sup> are under his wrath<sup>48</sup> and curse,<sup>49</sup> and so made liable to all the miseries of this life,<sup>50</sup> to death<sup>51</sup> itself, and to the pains of hell forever.<sup>52</sup>

**Q. 20. Did God leave all mankind to perish in the estate of sin and misery?**

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life,<sup>53</sup> did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.<sup>54</sup>

**Q. 21. Who is the Redeemer of God's elect?**

A. The only Redeemer of God's elect is the Lord Jesus Christ,<sup>55</sup> who, being the eternal Son of God,<sup>56</sup> became man,<sup>57</sup> and so was, and continueth to be, God and man in two distinct natures, and one person, forever.<sup>58</sup>

**Q. 22. How did Christ, being the Son of God, become man?**

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul,<sup>59</sup> being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her,<sup>60</sup> yet without sin.<sup>61</sup>

**Q. 23. What offices doth Christ execute as our Redeemer?**

A. Christ, as our Redeemer, executeth the offices of a prophet,<sup>62</sup> of a priest,<sup>63</sup> and of a king,<sup>64</sup> both in his estate of humiliation and exaltation.

**Q. 24. How doth Christ execute the office of a prophet?**

A. Christ executeth the office of a prophet, in revealing to us, by his Word<sup>65</sup> and Spirit,<sup>66</sup> the will of God for our salvation.<sup>67</sup>

**Q. 25. How doth Christ execute the office of a priest?**

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,<sup>68</sup> and reconcile us to God,<sup>69</sup> and in making continual intercession for us.<sup>70</sup>

**Q. 26. How doth Christ execute the office of a king?**

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us,<sup>71</sup> and in restraining and conquering all his and our enemies.<sup>72</sup>

**Q. 27. Wherein did Christ's humiliation consist?**

A. Christ's humiliation consisted in his being born, and that in a low condition,<sup>73</sup> made under the law,<sup>74</sup> undergoing the miseries of this life,<sup>75</sup> the wrath of God,<sup>76</sup> and the cursed death of the cross;<sup>77</sup> in being buried, and continuing under the power of death for a time.<sup>78</sup>

**Q. 28. Wherein consisteth Christ's exaltation?**

A. Christ's exaltation consisteth in his rising again from the dead on the third day,<sup>79</sup> in ascending up into heaven,<sup>80</sup> in sitting at the right hand<sup>81</sup> of God the Father, and in coming to judge the world at the last day.<sup>82</sup>

**Q. 29. How are we made partakers of the redemption purchased by Christ?**

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.<sup>83</sup>

**Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?**

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us,<sup>84</sup> and thereby uniting us to Christ in our effectual calling.<sup>85</sup>

**Q. 31. What is effectual calling?**

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ,<sup>86</sup> and renewing our wills,<sup>87</sup> he doth persuade and enable us to embrace Jesus Christ,<sup>88</sup> freely offered to us in the gospel.<sup>89</sup>

**Q. 32. What benefits do they that are effectually called partake of in this life?**

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.<sup>90</sup>

**Q. 33. What is justification?**

A. Justification is an act of God's free grace,<sup>91</sup> wherein he pardoneth all our sins,<sup>92</sup> and accepteth us as righteous in His sight,<sup>93</sup> only for the righteousness of Christ imputed to us,<sup>94</sup> and received by faith alone.<sup>95</sup>

**Q. 34. What is adoption?**

A. Adoption is an act of God's free grace, a whereby we are received into the number, and have a right to all the privileges, of the sons of God.<sup>96</sup>

**Q. 35. What is sanctification?**

A. Sanctification is the work of God's free grace,<sup>97</sup> whereby we are renewed in the whole man after the image of God,<sup>98</sup> and are enabled more and more to die unto sin, and live unto righteousness.<sup>99</sup>

**Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?**

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love,<sup>100</sup> peace of conscience,<sup>101</sup> joy in the Holy Ghost,<sup>102</sup> increase of grace,<sup>103</sup> and perseverance therein to the end.<sup>104</sup>

**Q. 37. What benefits do believers receive from Christ at death?**

A. The souls of believers are at their death made perfect in holiness,<sup>105</sup> and do immediately pass into glory;<sup>106</sup> and their bodies, being still united in Christ,<sup>107</sup> do rest in their graves, till the resurrection.<sup>108</sup>

**Q. 38. What benefits do believers receive from Christ at the resurrection?**

A. At the resurrection, believers, being raised up in glory,<sup>109</sup> shall be openly acknowledged and acquitted in the day of judgment,<sup>110</sup> and made perfectly blessed in the full enjoying of God<sup>111</sup> to all eternity.<sup>112</sup>

**Q. 39. What is the duty which God requireth of man?**

A. The duty which God requireth of man, is obedience to his revealed will.<sup>113</sup>

**Q. 40. What did God at first reveal to man for the rule of his obedience? A.**

The rule which God at first revealed to man for his obedience, was the moral law.<sup>114</sup>

**Q. 41. Wherein is the moral law summarily comprehended?**

A. The moral law is summarily comprehended in the ten commandments.<sup>115</sup>

**Q. 42. What is the sum of the ten commandments?**

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.<sup>116</sup>

**Q. 43. What is the preface to the ten commandments?**

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*<sup>117</sup>

**Q. 44. What doth the preface to the ten commandments teach us?**

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.<sup>118</sup>

**Q. 45. Which is the first commandment?**

A. The first commandment is, *Thou shalt have no other gods before me.*<sup>119</sup>

**Q. 46. What is required in the first commandment?**

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.<sup>120</sup>

**Q. 47. What is forbidden in the first commandment?**

A. The first commandment forbiddeth the denying,<sup>121</sup> or not worshiping and glorifying, the true God as God,<sup>122</sup> and our God;<sup>123</sup> and the giving of that worship and glory to any other, which is due to him alone.<sup>124</sup>

**Q. 48. What are we specially taught by these words *before me* in the first commandment?**

A. These words *before me* in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.<sup>125</sup>

**Q. 49. Which is the second commandment?**

A. The second commandment is, *Thou shalt not make unto thee any graven 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: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.*<sup>126</sup>

**Q. 50. What is required in the second commandment?**

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his Word.<sup>127</sup>

**Q. 51. What is forbidden in the second commandment?**

A. The second commandment forbiddeth the worshiping of God by images,<sup>128</sup> or any other way not appointed in his Word.<sup>129</sup>

**Q. 52. What are the reasons annexed to the second commandment?**

A. The reasons annexed to the second commandment are, God's sovereignty over us,<sup>130</sup> his propriety in us,<sup>131</sup> and the zeal he hath to his own worship.<sup>132</sup>

**Q. 53. Which is the third commandment?**

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*<sup>133</sup>

**Q. 54. What is required in the third commandment?**

A. The third commandment requireth the holy and reverent use of God's names, titles,<sup>134</sup> attributes,<sup>135</sup> ordinances,<sup>136</sup> Word,<sup>137</sup> and works.<sup>138</sup>

**Q. 55. What is forbidden in the third commandment?**

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.<sup>139</sup>

**Q. 56. What is the reason annexed to the third commandment?**

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.<sup>140</sup>

**Q. 57. Which is the fourth commandment?**

A. The fourth commandment is, *Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.*<sup>141</sup>

**Q. 58. What is required in the fourth commandment?**

A. The fourth commandment requireth the keeping holy to God such set times as he hath



appointed in his Word; expressly one whole day in seven, to be a holy sabbath to himself.<sup>142</sup>

**Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?**

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath;<sup>143</sup> and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.<sup>144</sup>

**Q. 60. How is the sabbath to be sanctified?**

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days;<sup>145</sup> and spending the whole time in the public and private exercises of God's worship,<sup>146</sup> except so much as is to be taken up in the works of necessity and mercy.<sup>147</sup>

**Q. 61. What is forbidden in the fourth commandment?**

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.<sup>148</sup>

**Q. 62. What are the reasons annexed to the fourth commandment?**

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments,<sup>149</sup> his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day.<sup>150</sup>

**Q. 63. Which is the fifth commandment?**

A. The fifth commandment is, *Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*<sup>151</sup>

**Q. 64. What is required in the fifth commandment?**

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.<sup>152</sup>

**Q. 65. What is forbidden in the fifth commandment?**

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to everyone in their several places and relations.<sup>153</sup>

**Q. 66. What is the reason annexed to the fifth commandment?**

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.<sup>154</sup>

**Q. 67. Which is the sixth commandment?**

A. The sixth commandment is, *Thou shalt not kill.*<sup>155</sup>

**Q. 68. What is required in the sixth commandment?**

A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.<sup>156</sup>

**Q. 69. What is forbidden in the sixth commandment?**

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor, unjustly, or whatsoever tendeth thereunto.<sup>157</sup>

**Q. 70. Which is the seventh commandment?**

A. The seventh commandment is, *Thou shalt not commit adultery.*<sup>158</sup>

**Q. 71. What is required in the seventh commandment?**

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.<sup>159</sup>

**Q. 72. What is forbidden in the seventh commandment?**

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.<sup>160</sup>

**Q. 73. Q. 73 Which is the eighth commandment?**

A. The eighth commandment is, *Thou shalt not steal.*<sup>161</sup>

**Q. 74. What is required in the eighth commandment?**

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.<sup>162</sup>

**Q. 75. What is forbidden in the eighth commandment?**

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's wealth or outward estate.<sup>163</sup>

**Q. 76. Which is the ninth commandment?**

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*<sup>164</sup>

**Q. 77. What is required in the ninth commandment?**

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name,<sup>165</sup> especially in witness-bearing.<sup>166</sup>

**Q. 78. What is forbidden in the ninth commandment?**

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbor's, good name.<sup>167</sup>

**Q. 79. Which is the tenth commandment?**

A. The tenth commandment is, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.*<sup>168</sup>

**Q. 80. What is required in the tenth commandment?**

A. The tenth commandment requireth full contentment with our own condition,<sup>169</sup> with a right and charitable frame of spirit toward our neighbor, and all that is his.<sup>170</sup>

**Q. 81. What is forbidden in the tenth commandment?**

A. The tenth commandment forbiddeth all discontentment with our own estate,<sup>171</sup> envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.<sup>172</sup>

**Q. 82. Is any man able perfectly to keep the commandments of God?**

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.<sup>173</sup>

**Q. 83. Are all transgressions of the law equally heinous?**

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.<sup>174</sup>

**Q. 84. What doth every sin deserve?**

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.<sup>175</sup>

**Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?**

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,<sup>176</sup> with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.<sup>177</sup>

**Q. 86. What is faith in Jesus Christ?**

A. Faith in Jesus Christ is a saving grace,<sup>178</sup> whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.<sup>179</sup>

**Q. 87. What is repentance unto life?**

A. Repentance unto life is a saving grace,<sup>180</sup> whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ,<sup>181</sup> doth, with grief and hatred of his sin, turn from it unto God,<sup>182</sup> with full purpose of, and endeavor after, new obedience.<sup>183</sup>

**Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?**

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all which are

made effectual to the elect for salvation.<sup>184</sup>

**Q. 89. How is the Word made effectual to salvation?**

A. The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.<sup>185</sup>

**Q. 90. How is the Word to be read and heard, that it may become effectual to salvation?**

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer;<sup>186</sup> receive it with faith and love, lay it up in our hearts, and practice it in our lives.<sup>187</sup>

**Q. 91. How do the sacraments become effectual means of salvation?**

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.<sup>188</sup>

**Q. 92. What is a sacrament?**

A. A sacrament is a holy ordinance instituted by Christ;<sup>189</sup> wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.<sup>190</sup>

**Q. 93. Which are the sacraments of the New Testament?**

A. The sacraments of the New Testament are, baptism,<sup>191</sup> and the Lord's Supper.<sup>192</sup>

**Q. 94. What is baptism?**

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,<sup>193</sup> doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.<sup>194</sup>

**Q. 95. To whom is Baptism to be administered?**

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him;<sup>195</sup> but the infants of such as are members of the visible church are to be baptized.<sup>196</sup>

**Q. 96. What is the Lord's Supper?**

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth;<sup>197</sup> and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.<sup>198</sup>

**Q. 97. What is required for the worthy receiving of the Lord's Supper?**

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of

their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.<sup>199</sup>

**Q. 98. What is prayer?**

A. Prayer is an offering up of our desires unto God,<sup>200</sup> for things agreeable to his will,<sup>201</sup> in the name of Christ,<sup>202</sup> with confession of our sins,<sup>203</sup> and thankful acknowledgment of his mercies.<sup>204</sup>

**Q. 99. What rule hath God given for our direction in prayer?**

A. The whole Word of God is of use to direct us in prayer;<sup>205</sup> but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.<sup>206</sup>

**Q. 100. What doth the preface of the Lord's Prayer teach us?**

A. The preface of the Lord's Prayer, which is, *Our Father which art in heaven*, teacheth us to draw near to God with all holy reverence<sup>207</sup> and confidence,<sup>208</sup> as children to a father,<sup>209</sup> able and ready to help us;<sup>210</sup> and that we should pray with and for others.<sup>211</sup>

**Q. 101. What do we pray for in the first petition?**

A. In the first petition, which is, *Hallowed be thy name*, we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known;<sup>212</sup> and that he would dispose all things to his own glory.<sup>213</sup>

**Q. 102. What do we pray for in the second petition?**

A. In the second petition, which is, *Thy kingdom come*, we pray that Satan's kingdom may be destroyed;<sup>214</sup> and that the kingdom of grace may be advanced,<sup>215</sup> ourselves and others brought into it, and kept in it;<sup>216</sup> and that the kingdom of glory may be hastened.<sup>217</sup>

**Q. 103. What do we pray for in the third petition?**

A. In the third petition, which is, *Thy will be done in earth, as it is in heaven*, we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things,<sup>218</sup> as the angels do in heaven.<sup>219</sup>

**Q. 104. What do we pray for in the fourth petition?**

A. In the fourth petition, which is, *Give us this day our daily bread*, we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.<sup>220</sup>

**Q. 105. What do we pray for in the fifth petition?**

A. In the fifth petition, which is, *And forgive us our debts, as we forgive our debtors*, we pray

that God, for Christ's sake, would freely pardon all our sins;<sup>221</sup> which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.<sup>222</sup>

**Q. 106. What do we pray for in the sixth petition?**

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil*, we pray that God would either keep us from being tempted to sin,<sup>223</sup> or support and deliver us when we are tempted.<sup>224</sup>

**Q. 107. What doth the conclusion of the Lord's Prayer teach us?**

A. The conclusion of the Lord's Prayer, which is, *For thine is the kingdom, and the power, and the glory, forever. Amen*, teacheth us to take our encouragement in prayer from God only,<sup>225</sup> and in our prayers to praise him, ascribing kingdom, power, and glory to him;<sup>226</sup> and, in testimony of our desire, and assurance to be heard, we say, Amen.<sup>227</sup>

<sup>1</sup> **Psalm 86.** Bow down thine ear, O LORD, hear me: for I am poor and needy. Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me. Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone. Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid. Show me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me. **Isaiah 60:21.** Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. **Romans 11:36.** For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. **1 Corinthians 6:20, 31.** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.... Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. **Revelation 4:11.** Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

<sup>2</sup> **Psalm 16:5-11.** The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. **Psalm 144:15.** Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD. **Isaiah 12:2.** Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. **Luke 2:10.** And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. **Philippians 4:4.** Rejoice in the Lord alway: and again I say, Rejoice. **Revelation 21:3-4.** And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

<sup>3</sup> **Matthew 19:4-5.** And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? **With Genesis 2:24.** Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. **Luke 24:27, 44.** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.... And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. **1 Corinthians 2:13.** Which things also we speak, not in the words

which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. **1 Corinthians 14:37**. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. **2 Peter 1:20-21**. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. **2 Peter 3:2, 15-16**. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.... And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

<sup>4</sup>**Deuteronomy 4:2**. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. **Psalms 19:7-11**. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. **Isaiah 8:20**. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. **John 15:11**. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. **John 20:30-31**. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. **Acts 17:11**. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. **2 Timothy 3:15-17**. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. **1 John 1:4**. And these things write we unto you, that your joy may be full.

<sup>5</sup>**Genesis 1:1**. In the beginning God created the heaven and the earth. **John 5:39**. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **John 20:31**. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. **Romans 10:17**. So then faith cometh by hearing, and hearing by the word of God. **2 Timothy 3:15**. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

<sup>6</sup>**Deuteronomy 10:12-13**. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? **Joshua 1:8**. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. **Psalms 119:105**. Thy word is a lamp unto my feet, and a light unto my path. **Micah 6:8**. He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? **2 Timothy 3:16-17**. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

<sup>7</sup>**Deuteronomy 4:15-19**. Take ye therefore good heed unto yourselves; for ye saw no



manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift

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up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. **Luke 24:39.** Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. **John 1:18.** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. **John 4:24.** God is a Spirit: and they that worship him must worship him in spirit and in truth. **Acts 17:29.** Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

<sup>8</sup> **1 Kings 8:27.** But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? **Psalm 139:7-10.** Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. **Psalm 145:3.** Great is the LORD, and greatly to be praised; and his greatness is unsearchable. **Psalm 147:5.** Great is our Lord, and of great power: his understanding is infinite. **Jeremiah 23:24.** Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. **Romans 11:33-36.** O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

<sup>9</sup> **Deuteronomy 33:27.** The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. **Psalm 90:2.** Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. **Psalm 102:12, 24-27.** But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.... I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. **Revelation 1:4, 8.** John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.... I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>10</sup> **Psalm 33:11.** The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. **Malachi 3:6.** For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. **Hebrews 1:12.** And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. **Hebrews 6:17-18.** Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: **Hebrews 13:8.** Jesus Christ the same yesterday, and to day, and for ever. **James 1:17.** Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with

whom is no variableness, neither shadow of turning.

<sup>11</sup> **Exodus 3:14.** And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. **Psalm 115:2-3.** Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. **1 Timothy 1:17.** Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. **1 Timothy 6:15-16.** Which in his times he shall show, who is the blessed and only Potentate, the

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King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

<sup>12</sup> **Psalm 104:24.** O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. **Romans 11:33-34.** O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? **Hebrews 4:13.** Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. **1 John 3:20.** For if our heart condemn us, God is greater than our heart, and knoweth all things.

<sup>13</sup> **Genesis 17:1.** And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. **Psalm 62:11.** God hath spoken once; twice have I heard this; that power belongeth unto God. **Jeremiah 32:17.** Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: **Matthew 19:26.** But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. **Revelation 1:8.** I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>14</sup> **Hebrews 1:13.** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? **1 Peter 1:15-16.** But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. **1 John 3:3, 5.** And every man that hath this hope in him purifieth himself, even as he is pure.... And ye know that he was manifested to take away our sins; and in him is no sin. **Revelation 15:4.** Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

<sup>15</sup> **Genesis 18:25.** That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? **Exodus 34:6-7.** And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. **Deuteronomy 32:4.** He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. **Psalm 96:13.** Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. **Romans 3:5, 26.** But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man).... To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

<sup>16</sup> **Psalm 103:5.** Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. **Psalm 107:8.** Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! **Matthew 19:7.** They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? **Romans**

**2:4.** Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

<sup>17</sup> **Exodus 34:6.** And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, **Deuteronomy 32:4.** He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. **Psalm 86:15.** But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. **Psalm 117:2.** For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD. **Hebrews 6:18.** That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

<sup>18</sup> **Deuteronomy 6:4.** Hear, O Israel: The LORD our God is one LORD: **Isaiah 44:6.** Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. **Isaiah 45:21-22.** Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. **1 Corinthians 8:4-6.** As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

<sup>19</sup> **Jeremiah 10:10.** But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. **John 17:3.** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. **1 Thessalonians 1:9.** For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; **1 John 5:20.** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

<sup>20</sup> **Matthew 3:16-17.** And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. **Matthew 28:19.** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **2 Corinthians 13:14.** The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. **1 Peter 1:2.** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

<sup>21</sup> **Psalm 45:6.** Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. **John 1:1.** In the beginning was the Word, and the Word was with God, and the Word was God. **John 17:5.** And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. **Acts 5:3-4.** But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. **Romans 9:5.** Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. **Colossians 2:9.** For in him dwelleth all the fulness of the Godhead bodily. **Jude 1:24-25.** Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God

our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

<sup>22</sup> **Psalm 33:11.** The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. **Isaiah 14:24.** The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: **Acts 2:23.** Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: **Ephesians 1:11-12.** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.

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<sup>23</sup> **Psalm 148:8.** Fire, and hail; snow, and vapours; stormy wind fulfilling his word: **Isaiah 40:26.** Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. **Daniel 4:35.** And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? **Acts 4:24-28.** And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. **Revelation 4:11.** Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

<sup>24</sup> **Genesis 1:1.** In the beginning God created the heaven and the earth. **Psalm 33:6, 9.** By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.... For he spake, and it was done; he commanded, and it stood fast. **Hebrews 11:3.** Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

<sup>25</sup> **Genesis 1:31.** And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

<sup>26</sup> **Genesis 1:27.** So God created man in his own image, in the image of God created he him; male and female created he them.

<sup>27</sup> **Colossians 3:10.** And have put on the new man, which is renewed in knowledge after the image of him that created him.

<sup>28</sup> **Ephesians 4:24.** And that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>29</sup> **Genesis 1:28.** And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. **Psalm 8.** O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!

<sup>30</sup> **Psalm 145:17.** The LORD is righteous in all his ways, and holy in all his works.

<sup>31</sup> **Psalm 104:24.** O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

<sup>32</sup> **Hebrews 1:3.** Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high

<sup>33</sup> **Nehemiah 9:6.** Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

<sup>34</sup> **Ephesians 1:19-22.** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church

<sup>35</sup> **Psalm 36:6.** Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. **Proverbs 16:33.** The lot is cast into the lap; but the whole disposing thereof is of the LORD. **Matthew 10:30.** But the very hairs of your head are all numbered.

<sup>36</sup> **Genesis 2:16-17.** And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. **James 2:10.** For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

<sup>37</sup> **Genesis 3:6-8, 13.** And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.... And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. **2 Corinthians 11:3.** But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

<sup>38</sup> **Leviticus 5:17.** And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity. **James 4:17.** Therefore to him that knoweth to do good, and doeth it not, to him it is sin. **1 John 3:4.** Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

<sup>39</sup> **Genesis 3:6.** And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

<sup>40</sup> **Genesis 2:16-17.** And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. **James 2:10.** For

whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

<sup>41</sup> **Romans 5:12-21.** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. **1 Corinthians 15:22.** For as in Adam all die, even so in Christ shall all be made alive.

<sup>42</sup> **Genesis 3:16-19, 23.** Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.... Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. **Romans 3:16.** Destruction and misery are in their ways: **Romans 5:12.** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **Ephesians 2:1.** And you hath he quickened, who were dead in trespasses and sins.

<sup>43</sup> **Romans 5:12, 19.** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.... For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

<sup>44</sup> **Romans 3:10.** As it is written, There is none righteous, no, not one: **Colossians 3:10.** And have put on the new man, which is renewed in knowledge after the image of him that created him: **Ephesians 4:24.** And that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>45</sup> **Psalms 51:5.** Behold, I was shapen in iniquity, and in sin did my mother conceive me. **John 3:6.** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. **Romans 3:18.** There is no fear of God before their eyes. **Romans 8:7-8.** Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. **Ephesians 2:3.** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

<sup>46</sup> **Genesis 6:5.** And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **Psalms 53:1-3.** The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are

altogether become filthy; there is none that doeth good, no, not one. **Matthew 15:19.** For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: **Romans 3:10-18, 23.** As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.... For all have sinned, and come short of the glory of God; **Galatians 5:19-21.** Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. **James 1:14-15.** But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

<sup>47</sup> **Genesis 3:8, 24.** And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.... So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. **John 8:34, 42, 44.** Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.... Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.... Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. **Ephesians 2:12.** That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: **Ephesians 4:18.** Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

<sup>48</sup> **John 3:36.** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. **Romans 1:18.** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; **Ephesians 2:3.** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. **Ephesians 5:6.** Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

<sup>49</sup> **Galatians 3:10.** For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. **Revelation 22:3.** And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

<sup>50</sup> **Genesis 3:16-19.** Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. **Job 5:7.** Yet man is born unto trouble, as the sparks fly upward. **Ecclesiastes 2:22-23.** For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and

his travail grief; yea, his heart taketh not rest in the night. This is also vanity. **Romans 8:18-23**. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

<sup>51</sup> **Ezekiel 18:4**. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. **Romans 5:12**. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **Romans 6:23**. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

<sup>52</sup> **Matthew 25:41, 46**. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.... And these shall go away into everlasting punishment: but the righteous into life eternal. **2 Thessalonians 1:9**. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; **Revelation 14:9-11**. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

<sup>53</sup> **Acts 13:48**. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. **Ephesians 1:4-5**. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, **2 Thessalonians 2:13-14**. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

<sup>54</sup> **Genesis 3:15**. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. **Genesis 17:7**. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. **Exodus 19:5-6**. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. **Jeremiah 31:31-34**. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. **Matthew 20:28**. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. **1 Corinthians 11:25**. After the same manner also he took the cup, when he had supped, saying, This cup is the new



testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. **Hebrews 9:15.** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

<sup>55</sup> **John 14:6.** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. **Acts 4:12.** Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. **1 Timothy 2:5-6.** For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.

<sup>56</sup> **Psalm 2:7.** I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. **Matthew 3:17.** And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. **Matthew 17:5.** While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. **John 1:18.** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

<sup>57</sup> **Isaiah 9:6.** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **Matthew 1:23.** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. **John 1:14.** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. **Galatians 4:4.** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law

<sup>58</sup> **Acts 1:11.** Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. **Hebrews 7:24-25.** But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>59</sup> **Philippians 2:7.** But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: **Hebrews 2:14, 17.** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.... Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

<sup>60</sup> **Luke 1:27, 31, 35.** To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.... And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.... And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

<sup>61</sup> **2 Corinthians 5:21.** For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. **Hebrews 4:15.** For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. **Hebrews 7:26.** For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; **1 John 3:5.** And ye know that he was manifested to take away our sins; and in him is no sin.

<sup>62</sup> **Deuteronomy 18:18.** I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. **Acts 2:33.** Therefore being by the right hand of God exalted, and having

received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. **Acts 3:22-23**. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. **Hebrews 1:1-2**. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds

<sup>63</sup> **Hebrews 4:14-15**. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. **Hebrews 5:5-6**. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

<sup>64</sup> **Isaiah 9:6-7**. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. **Luke 1:32-33**. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. **John 18:37**. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. **1 Corinthians 15:25**. For he must reign, till he hath put all enemies under his feet.

<sup>65</sup> **Luke 4:18-19, 21**. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.... And he began to say unto them, This day is this scripture fulfilled in your ears. **Acts 1:1-2**. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: **Hebrews 2:3**. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him

<sup>66</sup> **John 15:26-27**. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning. **Acts 1:8**. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. **1 Peter 1:11**. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

<sup>67</sup> **John 4:41-42**. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. **John 20:30-31**. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

<sup>68</sup> **Isaiah 53**. Who hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. **Acts 8:32-35**. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. **Hebrews 9:26-28**. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. **Hebrews 10:12**. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God

<sup>69</sup> **Romans 5:10-11**. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. **2 Corinthians 5:18**. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; **Colossians 1:21-22**. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.

<sup>70</sup> **Romans 8:34**. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. **Hebrews 7:25**. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. **Hebrews 9:24**. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

<sup>71</sup> **Psalms 110:3**. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. **Matthew 28:18-20**. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. **John 17:2**. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. **Colossians 1:13**. Who hath delivered us from the power of darkness, and hath translated

us into the kingdom of his dear Son.

<sup>72</sup> **Psalm 2:6-9.** Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. **Psalm 110:1-2.** The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. **Matthew 12:28.** But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. **1 Corinthians 15:24-26.** Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. **Colossians 2:15.** And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

<sup>73</sup> **Luke 2:7.** And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. **2 Corinthians 8:9.** For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. **Galatians 4:4.** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law

<sup>74</sup> **Galatians 4:4.** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law

<sup>75</sup> **Isaiah 53:3.** He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. **Luke 9:58.** And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. **John 4:6.** Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. **John 11:35.** Jesus wept. **Hebrews 2:18.** For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

<sup>76</sup> **Psalm 22:1.** My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? **Matthew 27:46.** And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? **Isaiah 53:10.** Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. **1 John 2:2.** And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

<sup>77</sup> **Galatians 3:13.** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: **Philippians 2:8.** And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

<sup>78</sup> **Matthew 12:40.** For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. **1 Corinthians 15:3-4.** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.

<sup>79</sup> **1 Corinthians 15:4.** And that he was buried, and that he rose again the third day according to the scriptures.

<sup>80</sup> **Psalm 68:18.** Thou hast ascended on high, thou hast led captivity captive: thou hast

received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. **Acts 1:11**. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. **Ephesians 4:8**. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

<sup>81</sup> **Psalm 110:1**. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. **Acts 2:33-34**. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, **Hebrews 1:3**. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high

<sup>82</sup> **Matthew 16:27**. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. **Acts 17:31**. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>83</sup> **Titus 3:4-7**. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

<sup>84</sup> **Romans 10:17**. So then faith cometh by hearing, and hearing by the word of God. **1 Corinthians 2:12-16**. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. **Ephesians 2:8**. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: **Philippians 1:29**. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake

<sup>85</sup> **John 15:5**. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. **1 Corinthians 1:9**. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. **Ephesians 3:17**. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love

<sup>86</sup> **Acts 26:18**. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. **1 Corinthians 2:10, 12**. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.... Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. **2 Corinthians 4:6**. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. **Ephesians 1:17-18**. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints

<sup>87</sup> **Deuteronomy 30:6**. And the LORD thy God will circumcise thine heart, and the heart of

thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. **Ezekiel 36:26-27**. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. **John 3:5**. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. **Titus 3:5**. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost

<sup>88</sup> **John 6:44-45**. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. **Acts 16:14**. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

<sup>89</sup> **Isaiah 45:22**. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. **Matthew 11:28-30**. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. **Revelation 22:17**. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

<sup>90</sup> **Romans 8:30**. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. **1 Corinthians 1:30**. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: **1 Corinthians 6:11**. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. **Ephesians 1:5**. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will

<sup>91</sup> **Romans 3:24**. Being justified freely by his grace through the redemption that is in Christ Jesus.

<sup>92</sup> **Romans 4:6-8**. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. **2 Corinthians 5:19**. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

<sup>93</sup> **2 Corinthians 5:21**. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

<sup>94</sup> **Romans 4:6, 11**. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.... And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: **Romans 5:19**. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

<sup>95</sup> **Galatians 2:16**. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. **Philippians 3:9**. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

<sup>96</sup> **1 John 3:1.** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

<sup>97</sup> **Ezekiel 36:27.** And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. **Philippians 2:13.** For it is God which worketh in you both to will and to do of his good pleasure. **2 Thessalonians 2:13.** But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

<sup>98</sup> **2 Corinthians 5:17.** Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. **Ephesians 4:23-24.** And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. **1 Thessalonians 5:23.** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

<sup>99</sup> **Ezekiel 36:25-27.** Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. **Romans 6:4, 6, 12-14.** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.... Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.... Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. **2 Corinthians 7:1.** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. **1 Peter 2:24.** Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

<sup>100</sup> **Romans 5:5.** And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

<sup>101</sup> **Romans 5:1.** Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

<sup>102</sup> **Romans 14:17.** For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

<sup>103</sup> **2 Peter 3:18.** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

<sup>104</sup> **Philippians 1:6.** Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: **1 Peter 1:5.** Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

<sup>105</sup> **Hebrews 12:23.** To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect

<sup>106</sup> **Luke 23:43.** And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. **2 Corinthians 5:6, 8.** Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.... We are confident, I say, and willing

rather to be absent from the body, and to be present with the Lord. **Philippians 1:23**. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

<sup>107</sup> **1 Thessalonians 4:14**. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

<sup>108</sup> **Daniel 12:2**. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. **John 5:28-29**. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. **Acts 24:15**. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

<sup>109</sup> **1 Corinthians 15:42-43**. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power.

<sup>110</sup> **Matthew 25:33-34, 46**. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.... And these shall go away into everlasting punishment: but the righteous into life eternal.

<sup>111</sup> **Romans 8:29**. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. **1 John 3:2**. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

<sup>112</sup> **Psalms 16:11**. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. **1 Thessalonians 4:17**. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

<sup>113</sup> **Deuteronomy 29:29**. The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. **Micah 6:8**. He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? **1 John 5:2-3**. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

<sup>114</sup> **Romans 2:14-15**. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) **Romans 10:5**. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

<sup>115</sup> **Deuteronomy 4:13**. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. **Matthew 19:17-19**. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

<sup>116</sup> **Matthew 22:37-40**. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.



And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

<sup>117</sup> **Exodus 20:2.** I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. **Deuteronomy 5:6.** I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

<sup>118</sup> **Luke 1:74-75.** That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. **1 Peter 1:14-19.** As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

<sup>119</sup> **Exodus 20:3.** Thou shalt have no other gods before me. **Deuteronomy 5:7.** Thou shalt have none other gods before me.

<sup>120</sup> **1 Chronicles 28:9.** And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. **Isaiah 45:20-25.** Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory. **Matthew 4:10.** Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

<sup>121</sup> **Psalms 14:1.** The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

<sup>122</sup> **Romans 1:20-21.** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

<sup>123</sup> **Psalms 81:10-11.** I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me.

<sup>124</sup> **Ezekiel 8:16-18.** And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they

commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them. **Romans 1:25**. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>125</sup> **Deuteronomy 30:17-18**. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. **Psalm 44:20-21**. If we have forgotten the name of our God, or stretched out our hands to a strange god; Shall not God search this out? for he knoweth the secrets of the heart. **Ezekiel 8:12**. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

<sup>126</sup> **Exodus 20:4-6**. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments. **Deuteronomy 5:8-10**. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, And showing mercy unto thousands of them that love me and keep my commandments.

<sup>127</sup> **Deuteronomy 12:32**. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. **Matthew 28:20**. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

<sup>128</sup> **Deuteronomy 4:15-19**. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. **Romans 1:22-23**. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

<sup>129</sup> **Leviticus 10:1-2**. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. **Jeremiah 19:4-5**. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: **Colossians 2:18-23**. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if

ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

<sup>130</sup> **Psalm 95:2-3, 6-7.** Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the LORD is a great God, and a great King above all gods.... O come, let us worship and bow down: let us kneel before the LORD our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, **Psalm 96:9-10.** O worship the LORD in the beauty of holiness: fear before him, all the earth. Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

<sup>131</sup> **Exodus 19:5.** Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: **Psalm 45:11.** So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. **Isaiah 54:5.** For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

<sup>132</sup> **Exodus 34:14.** For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: **1 Corinthians 10:22.** Do we provoke the Lord to jealousy? are we stronger than he?

<sup>133</sup> **Exodus 20:7.** Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. **Deuteronomy 5:11.** Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

<sup>134</sup> **Deuteronomy 10:20.** Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. **Psalm 29:2.** Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. **Matthew 6:9.** After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

<sup>135</sup> **1 Chronicles 29:10-13.** Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. **Revelation 15:3-4.** And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

<sup>136</sup> **Acts 2:42.** And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. **1 Corinthians 11:27-28.** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

<sup>137</sup> **Psalm 138:2.** I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. **Revelation 22:18-19.** For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this

prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

<sup>138</sup> **Psalm 107:21-22.** Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. **Revelation 4:11.** Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

<sup>139</sup> **Leviticus 19:12.** And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. **Matthew 5:33-37.** Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. **James 5:12.** But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

<sup>140</sup> **Deuteronomy 28:58-59.** If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. **1 Samuel 3:13.** For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. **1 Samuel 4:11.** And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

<sup>141</sup> **Exodus 20:8-11.** Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. **Deuteronomy 5:12-15.** Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God

brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

<sup>142</sup> **Exodus 31:13, 16-17.** Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.... Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

<sup>143</sup> **Genesis 2:2-3.** And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. **Exodus 20:11.** For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed

it.

<sup>144</sup> **Mark 2:27-28.** And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath. **Acts 20:7.** And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. **1 Corinthians 16:2.** Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. **Revelation 1:10.** I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet

<sup>145</sup> **Exodus 20:10.** But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: **Nehemiah 13:15-22.** In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. **Isaiah 58:13-14.** If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

<sup>146</sup> **Exodus 20:8.** Remember the sabbath day, to keep it holy. **Leviticus 23:3.** Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. **Luke 4:16.** And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. **Acts 20:7.** And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

<sup>147</sup> **Matthew 12:1-13.** At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there

be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

<sup>148</sup> **Nehemiah 13:15-22.** In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. **Isaiah 58:13-14.** If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it. **Amos 8:4-6.** Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

<sup>149</sup> **Exodus 20:9.** Six days shalt thou labour, and do all thy work: **Exodus 31:15.** Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. **Leviticus 23:3.** Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

<sup>150</sup> **Genesis 2:2-3.** And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. **Exodus 20:11.** For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. **Exodus 31:17.** It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

<sup>151</sup> **Exodus 20:12.** Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. **Deuteronomy 5:16.** Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

<sup>152</sup> **Romans 13:1, 7.** Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.... Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. **Ephesians 5:21-22, 24.** Submitting yourselves one to another in the fear of God. Wives,

submit yourselves unto your own husbands, as unto the Lord.... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. **Ephesians 6:1, 4-5, 9**. Children, obey your parents in the Lord: for this is right.... And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.... And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. **1 Peter 2:17**. Honour all men. Love the brotherhood. Fear God. Honour the king.

<sup>153</sup> **Matthew 15:4-6**. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. **Romans 13:8**. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

<sup>154</sup> **Exodus 20:12**. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. **Deuteronomy 5:16**. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. **Ephesians 6:2-3**. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth.

<sup>155</sup> **Exodus 20:13**. Thou shalt not kill. **Deuteronomy 5:17**. Thou shalt not kill.

<sup>156</sup> **Ephesians 5:28-29**. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

<sup>157</sup> **Genesis 9:6**. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. **Matthew 5:22**. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. **1 John 3:15**. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

<sup>158</sup> **Exodus 20:14**. Thou shalt not commit adultery. **Deuteronomy 5:18**. Neither shalt thou commit adultery.

<sup>159</sup> **1 Corinthians 7:2-3, 5**. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.... Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. **1 Thessalonians 4:3-5**. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God.

<sup>160</sup> **Matthew 5:28**. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. **Ephesians 5:3-4**. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

<sup>161</sup> **Exodus 20:15**. Thou shalt not steal. **Deuteronomy 5:19**. Neither shalt thou steal.

<sup>162</sup> **Leviticus 25:35**. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. **Ephesians 4:28b**. But rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. **Philippians 2:4**. Look not every man on his own things, but every man also on the things of others.

<sup>163</sup> **Proverbs 28:19 ff**. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.... He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.... Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.... He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. **Ephesians 4:28a**. Let him that stole steal no more. **2 Thessalonians 3:10**. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. **1 Timothy 5:8**. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

<sup>164</sup> **Exodus 20:16**. Thou shalt not bear false witness against thy neighbour. **Deuteronomy 5:20**. Neither shalt thou bear false witness against thy neighbour.

<sup>165</sup> **Zechariah 8:16**. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: **Acts 25:10**. Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. **3 John 12**. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

<sup>166</sup> **Proverbs 14:5, 25**. A faithful witness will not lie: but a false witness will utter lies.... A true witness delivereth souls: but a deceitful witness speaketh lies.

<sup>167</sup> **Leviticus 19:16**. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. **Psalms 15:3**. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. **Proverbs 6:16-19**. These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren. **Luke 3:14**. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

<sup>168</sup> **Exodus 20:17**. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. **Deuteronomy 5:21**. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

<sup>169</sup> **Psalms 34:1**. I will bless the LORD at all times: his praise shall continually be in my mouth. **Philippians 4:11**. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. **1 Timothy 6:6**. But godliness with contentment is great gain. **Hebrews 13:5**. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

<sup>170</sup> **Luke 15:6, 9, 11-32**. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.... And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.... And he said, A certain man had two sons: And the younger of them said to his father,



Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. **Romans 12:15.** Rejoice with them that do rejoice, and weep with them that weep. **Philippians 2:4.** Look not every man on his own things, but every man also on the things of others.

<sup>171</sup> **1 Corinthians 10:10.** Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. **James 3:14-16.** But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

<sup>172</sup> **Galatians 5:26.** Let us not be desirous of vain glory, provoking one another, envying one another. **Colossians 3:5.** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

<sup>173</sup> **Genesis 8:21.** And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. **Romans 3:9 ff., 23.** What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.... For all have sinned, and come short of the glory of God

<sup>174</sup> **Ezekiel 8:6, 13, 15.** He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.... He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.... Then

said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. **Matthew 11:20-24**. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. **John 19:11**. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

<sup>175</sup> **Matthew 25:41**. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: **Galatians 3:10**. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. **Ephesians 5:6**. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. **James 2:10**. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

<sup>176</sup> **Mark 1:15**. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. **Acts 20:21**. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

<sup>177</sup> **Acts 2:38**. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. **1 Corinthians 11:24-25**. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. **Colossians 3:16**. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

<sup>178</sup> **Ephesians 2:8-9**. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. **Cf. Romans 4:16**. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all

<sup>179</sup> **John 20:30-31**. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. **Galatians 2:15-16**. We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. **Philippians 3:3-11**. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power

of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.

<sup>180</sup> **Acts 11:18.** When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. **2 Timothy 2:25.** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth

<sup>181</sup> **Psalms 51:1-4.** Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. **Joel 2:13.** And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. **Luke 15:7, 10.** I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.... Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. **Acts 2:37.** Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

<sup>182</sup> **Jeremiah 31:18-19.** I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. **Luke 1:16-17.** And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. **1 Thessalonians 1:9.** For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.

<sup>183</sup> **2 Chronicles 7:14.** If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. **Psalms 119:57-64.** Thou art my portion, O LORD: I have said that I would keep thy words. I entreated thy favour with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will rise to give thanks unto thee because of thy righteous judgments. I am a companion of all them that fear thee, and of them that keep thy precepts. The earth, O LORD, is full of thy mercy: teach me thy statutes. **Matthew 3:8.** Bring forth therefore fruits meet for repentance: **2 Corinthians 7:10.** For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

<sup>184</sup> **Matthew 28:18-20.** And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. **Acts 2:41-42.** Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

<sup>185</sup> **Nehemiah 8:8-9.** So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard

the words of the law. **Acts 20:32**. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. **Romans 10:14-17**. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. **2 Timothy 3:15-17**. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

<sup>186</sup> **Deuteronomy 6:16 ff**. Ye shall not tempt the LORD your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, **Psalms 119:18**. Open thou mine eyes, that I may behold wondrous things out of thy law. **1 Peter 2:1-2**. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

<sup>187</sup> **Psalms 119:11**. Thy word have I hid in mine heart, that I might not sin against thee. **2 Thessalonians 2:10**. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. **Hebrews 4:2**. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. **James 1:22-25**. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

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<sup>188</sup> **1 Corinthians 3:7**. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Cf. **1 Corinthians 1:12-17**. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

<sup>189</sup> **Matthew 28:19**. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Matthew 26:26-28**. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. **Mark 14:22-25**. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. **Luke 22:19-20**. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. **1 Corinthians 1:22-26**. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ

crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

<sup>190</sup> **Galatians 3:27.** For as many of you as have been baptized into Christ have put on Christ. **1 Corinthians 10:16-17.** The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

<sup>191</sup> **Matthew 28:19.** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

<sup>192</sup> **1 Corinthians 11:23-26.** For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

<sup>193</sup> **Matthew 28:19.** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

<sup>194</sup> **Acts 2:38-42.** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. **Acts 22:16.** And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. **Romans 6:3-4.** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. **Galatians 3:26-27.** For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. **1 Peter 3:21.** The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

<sup>195</sup> **Acts 2:41.** Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. **Acts 8:12, 36, 38.** But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.... And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?... And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. **Acts 18:8.** And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

<sup>196</sup> **Genesis 17:7.** And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. **Genesis 17:9-11.** And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. **Acts 2:38-39**. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. **Acts 16:32-33**. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. **Colossians 2:11-12**. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

<sup>197</sup> **Luke 22:19-20**. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. **1 Corinthians 11:23-26**. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

<sup>198</sup> **1 Corinthians 10:16-17**. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

<sup>199</sup> **1 Corinthians 11:27-32**. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh

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damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

<sup>200</sup> **Psalms 10:17**. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: **Psalms 62:8**. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. **Matthew 7:7-8**. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

<sup>201</sup> **1 John 5:14**. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

<sup>202</sup> **John 16:23-24**. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

<sup>203</sup> **Psalms 32:5-6**. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. **Daniel 9:4-19**. And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his

commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. **1 John 1:9.** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

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<sup>204</sup> **Psalm 103:1-5.** Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. **Psalm 136.** O give thanks unto the LORD; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night: for his mercy endureth for ever. To him that smote Egypt in their firstborn: for his mercy endureth for ever: And brought out Israel from among them: for his mercy endureth for ever: With a strong hand, and with a stretched out arm: for his mercy endureth for ever. To him which divided the Red sea into parts: for his mercy endureth for ever: And made Israel to pass through the midst of it: for his mercy endureth for ever: But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. To him which led his people through the wilderness: for his mercy endureth for ever. To him which smote great kings: for his mercy endureth for ever: And slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: And Og the king of Bashan: for his mercy endureth for ever: And gave their land for an heritage: for his mercy endureth for ever: Even an heritage unto Israel his servant: for his mercy endureth for ever. Who remembered us in our low estate: for his mercy endureth for ever: And hath redeemed us from our enemies: for his mercy endureth for ever. {25} Who giveth food to all flesh: for his mercy endureth for ever. {26} O give thanks unto the God of heaven: for his mercy endureth for ever. **Philippians 4:6.** Be careful for nothing; but in every

thing by prayer and supplication with thanksgiving let your requests be made known unto God.

<sup>205</sup> **1 John 5:14.** And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

<sup>206</sup> **Matthew 6:9-13.** After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

<sup>207</sup> **Psalm 95:6.** O come, let us worship and bow down: let us kneel before the LORD our maker. <sup>208</sup> **Ephesians 3:12.** In whom we have boldness and access with confidence by the faith of him.

<sup>209</sup> **Matthew 7:9-11.** Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? **Cf. Luke 11:11-13.** If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? **Romans 8:15.** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

<sup>210</sup> **Ephesians 3:20.** Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

<sup>211</sup> **Ephesians 6:18.** Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; **1 Timothy 2:1-2.** I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

<sup>212</sup> **Psalm 67:1-3.** God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. **Psalm 99:3.** Let them praise thy great and terrible name; for it is holy. **Psalm 100:3- 4.** Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

<sup>213</sup> **Romans 11:33-36.** O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. **Revelation 4:11.** Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

<sup>214</sup> **Matthew 12:25-28.** And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the



kingdom of God is come unto you. **Romans 16:20**. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. **1 John 3:8**. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

<sup>215</sup> **Psalm 72:8-11**. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. **Matthew 24:14**. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. **1 Corinthians 15:24-25**. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.

<sup>216</sup> **Psalm 119:5**. O that my ways were directed to keep thy statutes! **Luke 22:32**. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. **2 Thessalonians 3:1-5**. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

<sup>217</sup> **Revelation 22:20**. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

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<sup>218</sup> **Psalm 19:14**. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. **Psalm 119**. Blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly, etc. **1 Thessalonians 5:23**. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. **Hebrews 13:20-21**. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

<sup>219</sup> **Psalm 103:20-21**. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. **Hebrews 1:14**. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

<sup>220</sup> **Proverbs 30:8-9**. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain. **Matthew 6:31-34**. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the

morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. **Philippians 4:11, 19.** Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.... But my God shall supply all your need according to his riches in glory by Christ Jesus. **1 Timothy 6:6-8.** But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.

<sup>221</sup> **Psalm 51:1-2, 7, 9.** Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.... Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.... Hide thy face from my sins, and blot out all mine iniquities. **Daniel 9:17-19.** Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. **1 John 1:7.** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

<sup>222</sup> **Matthew 18:21-35.** Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. **Ephesians 4:32.** And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. **Colossians 3:13.** Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

<sup>223</sup> **Psalm 19:13.** Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. **Matthew 26:41.** Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. **John 17:15.** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

<sup>224</sup> **Luke 22:31-32.** And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. **1 Corinthians 10:13.** There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. **2 Corinthians 12:7-9.** And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan

to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. **Hebrews 2:18**. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

<sup>225</sup> **Daniel 9:4, 7-9, 16-19**. And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.... O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.... O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. **Luke 18:1, 7-8**. And he spake a parable unto them to this end, that men ought always to pray, and not to faint.... And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

<sup>226</sup> **1 Chronicles 29:10-13**. Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. **1 Timothy 1:17**. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. **Revelation 5:11-13**. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

<sup>227</sup> **1 Corinthians 14:16**. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? **Revelation 22:20**. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

