



CONFESSION OF FAITH OF DAYSPRING BAPTIST CHURCH OF SOUTH CAROLINA



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To the Judicious and Impartial Reader

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

II Timothy 1:13

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

Jude 1:3

“Public profession in all ages is to be suited and pointed against the opposition that is made unto the truth, or apostasy from it.”

John Owen¹

In the days of Saul, king of Israel, worship among the people of God had degenerated to an appalling degree. For several decades, a variety of factors had contributed to its general deterioration, but the monarchy of Saul brought about an almost universal collapse. Under the priesthood of Eli, the original Mosaic order had already reached its twilight, and a season of deep spiritual midnight had settled over the land. But when Samuel anointed Saul as Israel’s first king, he unknowingly opened the final chapter of Israel’s initial worship program, as introduced by Moses, prior to the conquest of the Promised Land.

Prophetic revelation of any public nature had come to a complete halt under Eli’s ministry, and the nation had entered a period of spiritual famine.² In addition, the abusive practices of Hophni and Phinehas, the sons of Eli, had drastically undermined the worship of God among the Hebrew people.³ Because of the sins of these two men, the Lord had brought judgment upon the house of Eli, resulting in the death of Eli and both of his sons. At the same time, the Ark of the Covenant fell into the hands of the Philistines in the aftermath of a devastating defeat for the Israelite army.⁴ And although the Philistines afterwards returned the Ark of the Covenant to the nation of Israel, it

¹ John Owen, *The Works of John Owen*, vol. 18 (Edinburgh: Johnstone and Hunter, 1854-55; reprint, Edinburgh: The Banner of Truth Trust, 2010), 486-487.

² 1 Samuel 3:1

³ 1 Sam. 2:17

⁴ 1 Sam. 4:11-18

nevertheless remained entirely apart from the tabernacle for no less than two whole decades, suggesting that for a period of at least twenty years, the Mosaic ceremonial suffered the neglect of its central worship service.⁵

Saul's coronation did nothing to improve the situation. The biblical record of Saul's monarchy gives us a portrait of a man too preoccupied with the affairs of state to concern himself with anything more than the most nominal tokens of worship. Saul made no effort whatsoever to restore the Ark of the Covenant to the Tabernacle, and, indeed, seemed entirely uninterested in it in any capacity whatsoever. According to the testimony of David at a much later period, the nation of Israel had completely abandoned the practice of inquiring at the Ark of the Covenant during Saul's reign.⁶

The horrific climax to this decline came in the immediate aftermath of David's exile. Suspecting the priests of conspiring treasonously with David in an effort to seize the throne, Saul ordered their complete extermination. Doeg the Edomite executed Saul's sentence, and only a single priest named Abiathar escaped, joining David as an exiled fugitive.⁷ Bereft of its divinely-appointed administrators and caretakers, the scene of this massacre, the Tabernacle, would lie so utterly abandoned and desolate during the period of David's exile among the Philistines, that the altar itself would become a habitation for wildlife, rather than a place of daily burnt sacrifice.⁸

In the light of this antecedent declension, the reign of King David appears as a period of remarkable revival, restoration and *expansion*. Under King David's administration, Israel reinstated the Levitical priesthood, with Ahimelech and Zadok sharing jointly in the responsibilities of the High Priesthood.⁹ David organized the priesthood into courses, established a Levitical choir under the oversight of Asaph,¹⁰ developed an expanded body of inspired psalmody and drafted the divinely revealed plans for the Temple that Solomon would afterwards construct, along with the vessels relative to its ceremonies.¹¹

This example carries tremendous instructive value to those of us who believe and love the body of Biblical truth set forth in the *1689 London Baptist Confession*. As in the days of Saul, God's covenantal truth has suffered shamefully through the most abominable neglect now for about a century, due primarily to the intoxicating influence of those self-appointed prophetic authorities who have built their elaborate and fanciful schemes of "end times prophecy" upon the false foundation of Dispensational exegesis. But as our Lord assured us that every plant which His Father had not planted would be rooted up, even so, through the mercy of our God, the sun has at last begun to set upon the Dispensationalist error and a growing number of Baptists have begun to

⁵ 1 Sam. 6:1-7:2

⁶ 1 Chron. 13:1-3

⁷ 1 Sam. 22:11-23

⁸ Ps. 84:3

⁹ 2 Sam. 8:16-18; 1 Chron. 18:16-17

¹⁰ 1 Chron. 25:1-6

¹¹ 1 Chron. 28:11-19

return to the *1689 London Baptist Confession*, and, correspondingly, to the historic Baptist federalism expounded therein.

Let us then apply the example of King David to our present situation. This renewed interest in the *1689 London Baptist Confession* furnishes us with opportunity, not only for a mere restoration, but also for *expansion*. The time has come, not only to restore the old foundation, but to build further upon it, in the same way that David expanded upon the Levitical program in the very process of restoring it.

In the eyes of some, this idea seems tantamount to sacrilege. For some, carried away by an excess of zeal, the *1689 London Baptist Confession* seems almost to carry the same weight as the divinely inspired Word of God. Yet the Framers themselves would have undoubtedly abhorred such a superstitious attitude towards their work, and we have excellent reasons for taking advantage of the opportunity to expand upon what it has already established.

We begin by recognizing that, practically speaking, the *1689 London Baptist Confession* itself emerged as a revision of a revision of a revision of a revision. The Particular Baptists had long since published their own original confessional standard by the time that the *Second London Confession* appeared in print towards the close of the seventeenth century.¹² Yet, for practical reasons explained in their *Letter to the Reader*, they developed this second Confession by appropriating the labors of the Westminster Assembly,¹³ who themselves had first met to revise the *39 Articles* of the Church of England.¹⁴ And although the Westminster Assembly eventually produced an entirely new Confession, the *Westminster Confession of Faith*, rather than merely revising the *39 Articles*,¹⁵ yet they did draw from other sources, such as the *Belgic Confession*, the *French Confession* and the *Latter Swiss Confession*.¹⁶ Most of all, they borrowed from the *104 Irish Articles*, developed primarily by Archbishop James Ussher.¹⁷ Ussher, in his turn, had made his own previous efforts to revise the *39 Articles* by drawing from and expanding upon the *Lambeth Articles* affixed to the *39 Articles* in 1595.¹⁸ Thus, by utilizing the *Westminster Confession of Faith* and its derivative Confession, the *Savoy Declaration*, and synthesizing both with their first Confession, the seventeenth-century Particular Baptists introduced a hybrid Confession that harmonized material from no less than nine different documents (the *39 Articles*, the *Lambeth Articles*, the *104 Irish Articles*, the *Belgic Confession*, the *French Confession*, the *Latter Swiss*

¹² Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, 5th ed., (Welwyn Garden City, UK: EP Books, 2016), 496.

¹³ B. S. Poh, *The Keys of the Kingdom: A Study on the Biblical Form of Church Government*, 2nd ed., (Petaling Jaya, Malaysia: Good News Enterprise, 2000), 292.

¹⁴ J. V. Fesko, *The Theology of the Westminster Standards: Historical Context and Theological Insights* (Wheaton, IL: Crossway, 2014), 54.

¹⁵ Ibid.

¹⁶ B. B. Warfield, *The Westminster Assembly and Its Work* (Edmonton, AB Canada: Still Waters Revival Books, 1991), 170-190.

¹⁷ Ibid, 170-177.

¹⁸ James Ussher, *A Body of Divinity* (Stoke-on-Trent, UK: Tentmaker Publications, 2007), 8.

Confession, the *Westminster Confession of Faith*, the *Savoy Declaration* and the *1644 London Baptist Confession*), as well as introducing completely new and original material.¹⁹

Nor did revision attempts end with the close of the seventeenth century. Not long afterwards, the Philadelphia Association in America followed this same pattern. Without overthrowing the labors of those who had gone before, they nevertheless saw the need to update its contents in order to address the ecclesiastical disputes of their day. Therefore, they inserted into their Confession those additional chapters which distinguish the *Philadelphia Confession* from the *Second London Baptist Confession*.²⁰

In the following century, Charles Haddon Spurgeon adapted the Confession to the needs of his day. With the deterioration of the English language that had taken place over time, the need for a simpler, more easily readable Confession had become clear. Spurgeon therefore, without abolishing the doctrinal content of the Confession, simplified its grammatical structure, making it more accessible to Victorian readers.²¹ Since then Dr. Peter Masters has made further revisions,²² as has Dr. Stan Reeves.²³

But simply affirming the viability of revising the Confession does not prove the benefit of doing so. We must determine, therefore, not only *if* the Confession may safely undergo revision, but *why* it should or should not undergo revision. Certainly, change for the mere sake of change will only produce instability.

We deduce the necessity of revising the Confession from its historic conditioning.²⁴ The seventeenth century Particular Baptists had a number of specific theological conflicts before them, and they developed the *Second London Baptist Confession* with those disputes in mind. Therefore, the content of the Confession focuses heavily on issues relative to Romanism, Socinianism, Erastianism, Quakerism, Lutheranism, Anglicanism, Presbyterianism, Congregationalism, and Antinomianism.

In our own day, these conflicts have faded into the background, as new waves of theological, spiritual and moral depravity have come crashing down upon the floundering church. Theological Liberalism, Neo-orthodoxy, Bultmannianism, the New Hermeneutic, the Hermeneutic of Trust, the Hermeneutic of Suspicion, Federal Vision, the New Perspective on Paul, Interfaith Ecumenicism, New Evangelicalism, the Emerging Church, Pentecostalism, the Charismatic Movement, Dispensationalism, Evolution, the Gap Theory, the Day-age Theory, the Framework Hypothesis, Environmentalism, Uniformitarianism, Liberation Theology, Feminism, Egalitarianism, Transgenderism, Gender Fluidity and Gender Neutrality all represent perversions that the seventeenth century Particular Baptists did not have to contend against. On an embryonic level,

¹⁹ Waldron, 493-498.

²⁰ Stan Reeves, *Confessing the Faith: The 1689 Baptist Confession for the 21st Century* (Cape Coral, FL: Founders Press, 2012), 5.

²¹ *The London Baptist Confession of Faith of 1689* (Pensacola, FL: Chapel Library, 2016), 2.

²² Peter Masters, ed., *The Baptist Confession of Faith 1689* (London: The Wakeman Trust, 2008), 3-4.

²³ Reeves, 9-10.

²⁴ Waldron, 513.

undoubtedly, their seeds had been sown, but they certainly do not taken center stage in the *1689 London Baptist Confession*.

But to ignore these issues from a confessional standpoint, for no better reason than that the *1689 London Baptist Confession* does not incorporate them into its polemic on any sort of primary level, is to leave ourselves, our families and our churches exposed and vulnerable to their influences. Such a perspective suggests, at best, an overly cautious approach to the danger of somehow weakening the confession through revision, and, at worst, a distorted approach to confessionalism, grounded more in mere antiquarianism or even escapism, than in earnest zeal for the cause of God and truth. But is it not the very pinnacle of folly to become so enamored with the victories of the seventeenth century, that we neglect those adversaries that wreak havoc and ruin upon our churches, families and society today?

Since the Counsel of Nicaea in 325 A.D., the church has successfully responded to heresy in terms of confessional testimony. The theologically minimalist trends of the past two centuries, such as that epitomized by the Plymouth Brethren in the nineteenth century, have certainly not improved upon this time-honored tactic or ushered in any sort of golden age of Christian charity and spiritual victory and vitality. In fact, they have stripped the people of God of those precious witnesses to the truth which bygone generations have labored so carefully and so diligently to erect as bulwarks against false doctrine. Therefore, in the light of these new onslaughts of Satanic opposition to the truth, we recognize that the time has come, not to abolish the *1689 London Baptist Confession*, but *to build upon it*, raising anew the banner of truth against the pestilent swarms of error.

Upon these grounds, we have made bold to do what some seem unduly fearful of. In imitation of that pattern which the seventeenth century Particular Baptists established so long ago, we have produced a new Confession of Faith, drawn from several sources, including both seventeenth century Particular Baptist Confessions, the *Savoy Declaration*, the *Westminster Confession* and the *Schleitheim Confession*. We have also made use of a statement on the doctrine of the Holy Spirit developed by Pastor Geoff Banister of the Free Presbyterian Church of Indianapolis, and used with his permission. On the subject of *Angels and Devils* and *The Curse*, we have developed our own material from the Scriptural testimony, having no systematized chapter in the aforementioned Confessions to draw upon. We have enlarged the chapter on *Marriage* to include a more expansive and definitive affirmation of the Biblical doctrine of the family, and have correspondingly changed the chapter title to *Marriage and the Family*. We have also expanded the material on the doctrine of the church into two chapters and have added one paragraph to the chapter on *The Lord's Supper*.

On the subject of oaths, we have felt no need to establish a dogmatic position. Sincere believers throughout the centuries have held conflicting opinions upon this topic,²⁵ and we see no need to assert the views of the seventeenth century Particular Baptists as a binding doctrine imposed upon all. We have therefore omitted that section of the Second London Confession, leaving only the portion that pertains to vows. Let every man be fully persuaded in his own mind.²⁶

²⁵ Waldron, 329-331.

²⁶ Rom. 14:5

On the subject of church leadership, we have given preference in this Confession to the term “bishop” rather than to the term “elder”. We have done this in order to distance ourselves from the views of certain groups of Brethren of a radically congregationalist persuasion, and to emphasize the authority vested in the bishop through both the call of the congregation²⁷ and through the necessary Biblical procedure of ordination,²⁸ including the laying on of the hands of the presbytery.²⁹ With all due respect and Christian charity to those Reformed Baptists who differ from us on this topic, we, nevertheless, repudiate the view of parity of the eldership and recognize the distinction made in 1 Timothy 5:17 between ruling elders and teaching elders or pastors. We also repudiate, however, the authority of synods and the exclusion of the congregation from the processes of church censures³⁰ and of electing their own leaders.³¹

In editing materials from these diverse documents developed by different men living at different times and in different places, we have encountered the stylistic diversity that necessarily results from such differences. Recognizing the incongruity of these differing styles, we have sought to harmonize the Confession in accordance with that simplicity of style which characterized Charles Haddon Spurgeon’s revision of the *1689 London Baptist Confession* and Dr. Peter Master’s further revision of the same. We have also utilized the labors of Dr. Stan Reeves in our attempts to make the language and grammar more accessible to twenty-first century readers. We have eliminated the archaic capitalization of terms found in the *1644 London Baptist Confession* and some editions of the *1689 London Baptist Confession*. We have, however, capitalized pronouns relative to deity, and some terms directly descriptive of God’s Covenantal Program.

Having made our apology, we herewith present our Confession. We do not claim to perpetuate the *1689 London Baptist Confession* in identical form. Yet so far from overthrowing the system of doctrine contained therein, we have rather echoed, in our own vernacular, and for own times, its teachings, and have built thereupon. We view our Confession, not as a departure, but as an expansion, reflective of that same theological corpus enshrined in the *Second London Confession* and of the spirit of those godly men who framed it. Other men have labored, and we have entered into their labors.³²

²⁷ Acts 1:26; 6:1-6

²⁸ Acts 6:1-6; 13:1-3; Titus 2:5-6

²⁹ Acts 6:1-6; 13:1-3; 1 Tim. 4:14; 2 Tim. 1:6

³⁰ 1 Cor. 5:1-7

³¹ Acts 1:26; 6:1-6

³² John 4:38

Comparative Overview of Positions on Select Theological Issues

We Confess:	In Opposition to:
Theism	Atheism
Monotheism	Atheism, Gnostic Docetism, Henotheism, Manichaeism, Marcionism, Mormonism, Pantheism, Polytheism, Tritheism
Niceno-Constantinopolitan Trinitarianism	Adoptionism, Arianism, Bultmannianism, Cerenthanism, Ebionism, Gnostic Docetism, Islam, Judaism, Manichaeism, Marcionism, Modalism, Mormonism, Neo-orthodoxy, the New Hermeneutic, Oneness Pentecostalism, Polytheism, Russellism, Sikhism, Socinianism, Subordinationism, Theological Liberalism, Tritheism, Unitarianism
The Personality of the Holy Spirit	Russellism
The Procession of the Holy Spirit from God the Father and from God the Son	Eastern Orthodoxy
The Holiness of God	Deism, Gnostic Docetism, Manichaeism, Marcionism
The Sovereignty of God	Deism, Indeterminism, Open Theism
The Eternality of God	Open Theism
The Omniscience of God	Open Theism
The Immutability of God	Dispensationalism, Islam, New Covenant Theology, Open Theism
Divine Revelation	Atheism
General Revelation	Atheism
Special Revelation	Atheism, Deism
The Verbal, Plenary Inspiration of Scripture	Atheism, Bultmannianism, Deism, Ebionism, Gnostic Docetism, the Hermeneutic of Suspicion, the Illumination Theory, the Intuition Theory, Islam, Judaism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Quakerism, Theological Liberalism
The Authenticity of the <i>Ben Chayyim Masoretic Text</i> of the Old Testament	<i>Biblia Hebraica</i>

The Authenticity of the <i>Received Text</i> of the New Testament	The <i>Hodges-Farstad-Nelson Majority Text</i> , the <i>Nestle-Aland Text</i> , the <i>United Bible Societies Text</i> , the <i>Westcott-Hort Text</i>
The Inerrancy of Scripture	Atheism, Bultmannianism, Deism, Ebionism, Gnostic Docetism, the Hermeneutic of Suspicion, the Intuition Theory, Islam, Judaism, Liberation Theology, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Nihilism, Quakerism, Theological Liberalism
The Infallibility of Scripture	Atheism, Bultmannianism, Deism, Ebionism, Gnostic Docetism, the Hermeneutic of Suspicion, the Intuition Theory, Islam, Judaism, Liberation Theology, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Nihilism, Quakerism, Theological Liberalism
The Unity of Scripture	Atheism, Bultmannianism, Deism, Dispensationalism, Ebionism, Gnostic Docetism, the Intuition Theory, Islam, Judaism, Neo-Liberalism, Theological Liberalism
The Periscuity of Scripture	Atheism, Bultmannianism, Neo-orthodoxy, the Hermeneutic of Suspicion, the Hermeneutic of Trust, Kabbalism, Liberation Theology, Neo-Liberalism, the New Hermeneutic, Nihilism, Old Catholicism, Perspectivalism, Roman Catholicism, Theological Liberalism
The Sufficiency of Scripture	Atheism, Bultmannianism, Hinduism, Islam, Judaism, Liberation Theology, Mormonism, Mysticism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Nihilism, Old Catholicism, Pentecostalism, Quakerism, Roman Catholicism, Seventh-day Adventism, Sikhism, The Charismatic Movement, Theological Liberalism
The Final Authority of Scripture	Atheism, Bultmannianism, Deism, the Hermeneutic of Suspicion, Hermeneutic of Trust, Hinduism, Islam, the Intuition Theory, Judaism, Liberation Theology, Mormonism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Nihilism, Old Catholicism, Pentecostalism, Quakerism, Relativism, Roman Catholicism, Seventh-day Adventism, Sikhism, The Charismatic Movement, Theological Liberalism

The Providential Preservation of Scripture	Atheism, Deism, Neo-Liberalism, Theological Liberalism
Theocentrism	Atheism, Anthropocentrism, Ecocentrism, Gnostic Docetism, Gynocentrism, Liberation Theology, Manichaeism, Old Catholicism, Roman Catholicism
Covenant Theology	Atheism, Bultmannianism, Dispensationalism, Ebionism, Familism, Federal Vision, Gnosticism, the Hermeneutic of Suspicion, the Hermeneutic of Trust, Islam, Judaism, Liberation Theology, Manichaeism, Marcionism, Mormonism, Neo-orthodoxy, New Covenant Theology, the New Hermeneutic, the New Perspective on Paul, Old Catholicism, Patristic Allegorism, Perspectivalism, Roman Catholicism, Socinianism
1689 Federalism	Atheism, Bultmannianism, Dispensationalism, Ebionism, Familism, Federal Vision, Gnosticism, the Hermeneutic of Suspicion, the Hermeneutic of Trust, Islam, Judaism, Liberation Theology, Manichaeism, Marcionism, Mormonism, Neo-orthodoxy, New Covenant Theology, the New Hermeneutic, the New Perspective on Paul, Old Catholicism, Patristic Allegorism, Perspectivalism, Roman Catholicism, Socinianism, Westminster Federalism
The <i>Pactum Salutis</i>	Neo-Liberalism, Neo-orthodoxy, Open Theism, Socinianism, Theological Liberalism, Unitarianism
Predestinarianism	Arminianism, Atheism, Deism, Eastern Orthodoxy, Indeterminism, Lutheranism, Molinism, Neo-Liberalism, Old Catholicism, Pelagianism, Roman Catholicism, Socinianism, Theological Liberalism
The Economic Trinity	Adoptionism, Arianism, Bultmannianism, Cerentianism, Ebionism, Gnostic Docetism, Islam, Judaism, Manichaeism, Marcionism, Modalism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Oneness Pentecostalism, Russellism, Socinianism, Subordinationism, Theological Liberalism, Tritheism, Unitarianism

The Intertestamental and Eschatological Unity of the Purpose of God and Spiritual Seed of Abraham	Atheism, Dispensationalism, Islam
Covenantal Dichotomism in the Abrahamic and Mosaic Covenant Programs	Dispensationalism, Federal Vision, New Covenant Theology, the New Perspective on Paul, Westminster Federalism
Personal Election	Arminianism, Deism, Eastern Orthodoxy, Indeterminism, Lutheranism, Molinism, Neo-Liberalism, Old Catholicism, Pelagianism, Roman Catholicism, Socinianism, Theological Liberalism
The Free Agency of Man	Pantheism, Philosophical Determinism
The Contingency of Second Causes	Pantheism, Philosophical Determinism
Infralapsarianism	Indeterminism, Philosophical Determinism, Supralapsarianism
Preterition	Arminianism, Double-predestination, Philosophical Determinism, Universalism
Traditional, Literal, Six-Day Creationism	Atheism, Darwinian Evolution, the Day/Age Theory, the Framework Hypothesis, the Gap Theory, Gnosticism, Marcionism, Neo-paganism, Paganism, Socinianism, Uniformitarianism
Divine Providence	Arminianism, Atheism, Deism, Indeterminism, Socinianism
Angels and Devils	Atheism
The Personality of Satan	Atheism, Neo-Liberalism, Neo-paganism, Paganism, Theological Liberalism, Wicca
The Personality of Adam	Atheism, Neo-paganism, Paganism, Theistic Evolution, Wicca
The Federal Headship of Adam	Atheism, Egalitarianism, Neo-orthodoxy, Neo-paganism, New Covenant Theology, Paganism, Theistic Evolution, Wicca
The Federal Representation of Adam	Atheism, Egalitarianism, Neo-paganism, New Covenant Theology, Paganism, Seminal Identity, Theistic Evolution, Wicca
Conservationism	Environmentalism
The Exclusive Validity of Heterosexual Marriage	Civil Unions, Gender Neutrality, Homosexual Marriage
Monogamy	Bigamy, Civil Unions, Polygamy
Complementarianism	Egalitarianism, Feminism, Gender Fluidity, Gender Neutrality, Transgenderism
Patriarchy	Egalitarianism, Feminism, Gender Fluidity, Gender Neutrality, Matriarchy

The <i>Foedus Operum</i>	Dispensationalism, New Covenant Theology, Socinianism
Original Sin	Atheism, Islam, Neo-Liberalism, Pelagianism, Quakerism, Socinianism, Theological Liberalism
<i>Reatus Culpa</i>	Atheism, Islam, Neo-Liberalism, Pelagianism, Quakerism, Socinianism, Theological Liberalism
Total Depravity	Arminianism, Atheism, Eastern Orthodoxy, Islam, Judaism, Neo-Liberalism, Old Catholicism, Pelagianism, Quakerism, Roman Catholicism, Semi-pelagianism, Socinianism, Theological Liberalism
The Bondage of the Will	Arminianism, Atheism, Eastern Orthodoxy, Islam, Judaism, Neo-Liberalism, Old Catholicism, Pelagianism, Quakerism, Roman Catholicism, Semi-pelagianism, Socinianism, Theological Liberalism
Total Inability	Arminianism, Atheism, Eastern Orthodoxy, Islam, Judaism, Neo-Liberalism, Old Catholicism, Pelagianism, Quakerism, Roman Catholicism, Semi-pelagianism, Socinianism, Theological Liberalism
The Curse	Atheism, Neo-Liberalism, Neo-paganism, Paganism, Pantheism, Theological Liberalism, Uniformitarianism, Wicca
Catastrophism	Uniformitarianism
Literal Biblical Miracles	Atheism, Bultmannianism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Theological Liberalism
Original Sin in the Virgin Mary	The Immaculate Conception
The Virgin Birth of the Lord Jesus Christ	Atheism, Bultmannianism, Cerentianism, Gnostic Docetism, Ebionism, Judaism, Manichaeism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Theological Liberalism, Valentinianism
The Virgin Mary as the <i>Christotokos</i>	The Virgin Mary as the <i>Theotokos</i>
The Full Deity of the Lord Jesus Christ as <i>Autotheos</i>	Adoptionism, Arianism, Atheism, Bultmannianism, Cerentianism, Ebionism, Islam, Judaism, Kenoticism, Manichaeism, Mormonism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Russellism, Socinianism, Subordinationism, Theological Liberalism, Unitarianism

The Eternal Generation of the Son of God	Arianism, Atheism, Bultmannianism, Islam, Judaism, Manichaeism, Mormonism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Russellism, Socinianism, Theological Liberalism, Unitarianism
The Full Humanity of the Lord Jesus Christ as the Seed of Abraham and the Seed of David	Gnostic Docetism, Historic Mennonite Anabaptism
Chalcedonian Dyophysitism	Adoptionism, Arianism, Atheism, Bultmannianism, Cerentianism, Ebionism, Gnostic Docetism, Islam, Judaism, Miaphysitism, Manichaeism, Monophysitism, Monothelitism, Mormonism, Neo-Liberalism, Neo-orthodoxy, Nestorian Dyophysitism, the New Hermeneutic, Russellism, Socinianism, Subordinationism, Theological Liberalism, Unitarianism, Valentinianism
The Total Masculinity of the Lord Jesus Christ	Feminist Christology
The Temptability of the Lord Jesus Christ	Gnostic Docetism, Valentinianism
The Impeccability of the Lord Jesus Christ	The Peccability of the Lord Jesus Christ
The First-century Establishment of the Kingdom of Heaven	Judaism, Premillennialism
The First-century Implementation of the New Covenant	Atheism, Dispensationalism, Judaism, Islam, Neo-Liberalism, the New Hermeneutic, Theological Liberalism
The Finality of the New Covenant as Implemented by the Lord Jesus Christ	Dispensationalism, Islam, Mormonism
The Unity of Christ's Sacrificial Sufferings and Death	Atheism, Darbyism, Hinduism, Judaism, Theological Liberalism
<i>Satisfactio Poenalis</i>	Atheism, Deism, The Example Theory, Gnostic Docetism, the Governmental Theory, Islam, Judaism, Manichaeism, the Moral Influence Theory, the Mystical Theory, Neo-Liberalism, Pelagianism, the Ransom Theory, Anselmian Satisfaction, Socinianism, Theological Liberalism, Valentinianism, the Vicarious Repentance Theory
The Blood Atonement	Atheism, Deism, the Example Theory, Gnostic Docetism, the Governmental Theory, Islam, Judaism, Manichaeism, the Moral Influence Theory, the Mystical Theory, Neo-Liberalism, Pelagianism, the Ransom Theory, Anselmian Satisfaction, Socinianism, Theological Liberalism, Valentinianism, the Vicarious Repentance Theory

Classical Sufficient-Efficient Propitiation	Amyraldianism, Atheism, Baxterianism, Deism, Eastern Orthodoxy, Islam, Neo-Liberalism, Old Catholicism, Roman Catholicism, Strict Particularism, Theological Liberalism, Universal Redemption, Universalism
Ordained Sufficiency	Bare Sufficiency, Neo-Liberalism, Strict Particularism, Theological Liberalism
The Bodily Resurrection of the Lord Jesus Christ	Atheism, Bultmannianism, Deism, Gnostic Docetism, Islam, Judaism, Manichaeism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Theological Liberalism, Valentinianism
The Exclusive Mediation of the Lord Jesus Christ	Bultmannianism, Eastern Orthodoxy, Higher Criticism, Manichaeism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Old Catholicism, Roman Catholicism, Socinianism, Theological Liberalism
The Personal Second Coming of the Lord Jesus Christ	Atheism, Bultmannianism, Deism, Full Preterism, Higher Criticism, Judaism, Manichaeism, Neo-Liberalism, Neo-orthodoxy, the New Hermeneutic, Nihilism, Theological Liberalism
Historicism	Atheism, Full Preterism, Futurism, Theological Liberalism
The Papal Antichrist	Atheism, Dispensationalism, Eastern Orthodoxy, Full Preterism, Interfaith Ecumenicism, Old Catholicism, Roman Catholicism
The Millennium	Amillennialism, Full Preterism, Nihilism
Postmillennialism	Amillennialism, Atheism, Deism, Full Preterism, Premillennialism
The General Resurrection	Annihilationism, Atheism, Deism, Full Preterism, Neo-Liberalism, Premillennialism, Theological Liberalism
The Bodily Resurrection of the Just and the Unjust	Annihilationism, Arminianism, Atheism, Deism, Neo-Liberalism, Marcionism, Photinianism, Socinianism, Theological Liberalism
Eternal Punishments and Rewards	Annihilationism, Atheism, Deism, Epicureanism, Hinduism, Neo-Liberalism, Sadduceeism, Socinianism, Theological Liberalism, Universalism

The Lake of Fire	Annihilationism, Atheism, Epicureanism, Hinduism, Mormonism, Neo-Liberalism, Sadduceeism, Socinianism, Theological Liberalism, Universalism
The New Earth as the Believer's Dwelling Place in Eternity	Annihilationism, Atheism, Heaven as the Believer's Dwelling Place in Eternity
The <i>Ordo Salutis</i>	Eternal Justification
<i>Sola Fide</i>	Baptismal Regeneration, Double Justification, Eternal Justification, Federal Vision, Islam, Judaism, Mormonism, the New Perspective on Paul, Old Catholicism, Roman Catholicism, Sandemanianism
Effectual Calling	Neo-Liberalism, Theological Liberalism, Universal Prevenient Grace
Repentance	Penance
The Necessity of Repentance	Antinomianism, Atheism, Eastern Orthodoxy, Eternal Justification, Old Catholicism, Roman Catholicism, Sandemanianism
The Imputation of Christ's Active and Passive Obedience to God's Elect	Arminianism, Atheism, Baxterianism, Double Justification, Infused Righteousness, Neo-Liberalism, Theological Liberalism
The Fruit of the Spirit	Antinomianism, Atheism, Nihilism, Sadism, Stoicism
The Assurance of Salvation	Eastern Orthodoxy, Neo-orthodoxy, Nihilism, Old Catholicism, Roman Catholicism
Progressive Sanctification	Familism, Keswick Theology
The Perseverance of the Saints	Arminianism, Eastern Orthodoxy, Lutheranism, Molinism, Old Catholicism, Pelagianism, Roman Catholicism, Socinianism
The Final Acquittal of God's Elect	Double Justification, Sadduceeism, Universalism
The Universal Church	Atheism, Hinduism, Islam, Judaism, Landmarkism
Supercessionism	Dispensationalism, Judaism
The Priesthood of the Believer	Atheism, Sacerdotalism
Liberty of Conscience	Eastern Orthodoxy, Hinduism, Islam, Judaism, Mormonism, Old Catholicism, Roman Catholicism, Seventh-day Adventism
Two Ordinances	Hyper-Dispensationalism, Quakerism, Roman Catholicism, Ultra-Dispensationalism
Credobaptism	Paedobaptism
Baptism by Immersion	Baptism by Aspersions, Baptism by Effusion, Quakerism
The Lord's Supper	The Mass, Quakerism, Ultra-dispensationalism

The Memorial Character of the Lord's Supper	Consubstantiation, Transubstantiation
Restricted Communion	Close Communion, Closed Communion, Open Communion
The Permanent Cessation of the Apostolic Office in the First Century	Apostolic Succession
Independency	Congregationalism, Episcopalianism, Erastianism, Parity of Eldership, Presbyterianism
Voluntaryism	Civil Separatism, Co-operatism, Erastianism, Papism
The Regulative Principle of Worship	Anglicanism, Atheism, Eastern Orthodoxy, Episcopalianism, Lutheranism, Methodism, New Evangelicalism, the Emerging Church, Old Catholicism, Roman Catholicism, Wesleyanism
Biblical Separatism	New Evangelicalism, Interfaith Ecumenism, the Emerging Church
The Lawfulness of Psalms, Hymns and Spiritual Songs	Exclusive Psalmody
The Free Offer of the Gospel	Hyper-Calvinism
The Great Commission	Atheism, Hyper-Calvinism
The Perpetuity of the Moral Law	Antinomianism, Atheism, Dispensationalism, Gnostic Docetism, Libertinism, New Covenant Theology
Sabbatarianism	Antisabbatarianism, Atheism, Dispensationalism, Libertinism, New Covenant Theology, the New Hermeneutic, Theological Liberalism
The Lord's Day	Antisabbatarianism, Atheism, Dispensationalism, Judaism, Libertinism, New Covenant Theology, the New Hermeneutic, Seventh-day Adventism, Theological Liberalism
The Permanent Abolition of the Ceremonial Law	Atheism, Dispensationalism, Judaism, Seventh-day Adventism
The Death Penalty	Socinianism, Total Pacifism
The Ordinary Responsibility of Self Defense, Domestic Defense and National Defense	Total Pacifism
Private Property	Socialism, Communism

CONFESSION OF FAITH OF DAYSPRING BAPTIST CHURCH OF SOUTH CAROLINA

1. The Holy Scriptures

1. The Holy Scripture is the only sufficient, certain, inerrant and infallible rule of all saving knowledge, faith, and obedience.ⁱ

Although the light of nature and the works of creation and providence manifest the goodness, wisdom, and power of God so much that man is left without any excuse, they are not sufficient to provide that knowledge of God and His will which is necessary for salvation.ⁱⁱ

Therefore, it pleased the Lord at different times and in various ways to reveal Himself, and to declare His will to His church;ⁱⁱⁱ

- and afterward, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church, protecting it against the corruption of the flesh and the malice of Satan and the world,

- it pleased the Lord to commit His revealed truth wholly to writing by the inspiration of the Holy Spirit. In this process of inspiration, the Holy Spirit moved holy men of God to write, controlling and directing their personalities and thoughts in such a way that they wrote perfectly the very words of God, without any admixture of error. Therefore, the Holy Scriptures are most necessary, those former ways by which God revealed His will unto His people having now ceased.^{iv}

2. Under the title of Holy Scripture (or the written Word of God) are now contained all the following books of the Old and New Testament:-

OF THE OLD TESTAMENT

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

OF THE NEW TESTAMENT

Matthew, Mark, Luke, John, Acts, Romans, 1 & 2 Corinthians, Galatians, Ephesians,

Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2 & 3 John, Jude, Revelation.

Each one of these books, being entirely inspired by the Holy Spirit, is inerrant and infallible Scripture, and therefore, the whole body of Scripture, taken collectively, is, in truth, the verbally inspired Word of God, revealed by the Holy Spirit through holy men of God to be the perfect, inerrant and infallible rule of faith and life for all of mankind.^v

3. The books commonly called 'The Apocrypha', not being of divine inspiration, are not part of the canon or rule of Scripture and are therefore of no authority to the church of God, nor are they to be approved of or made use of any differently than other human writings.^{vi}
4. The authority of the Holy Scripture obligates belief in and obedience to it. This authority does not depend on the testimony of any person, church or institution of any kind, but wholly upon God its author (Who is truth itself). Therefore it is to be received because it is the Word of God.^{vii}
5. We may be moved and induced by the testimony of the people of God to gain a high and reverent estimation of the Holy Scriptures. We may be similarly affected by the nature of the Scriptures—the heavenliness of the contents, 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 disclosure it makes of the only way of man's salvation, together with many other incomparable excellencies and complete perfections. By all the evidence the Scripture abundantly proves itself to be the Word of God.

Yet, notwithstanding this, our full persuasion and assurance of the inerrant and infallible truth of Scripture and its divine authority, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.^{viii}

6. The whole counsel of God concerning all things necessary for His own glory, and for man's salvation, faith, and life, is either expressly set down or necessarily contained in the Holy Scripture, to which nothing is to be added at any time, either by new revelation of the Spirit, or by human traditions.^{ix}

Nevertheless, we acknowledge that the inward illumination of the Spirit of God is necessary for the saving understanding of such things as are revealed in the Word.^x

There are some circumstances concerning the worship of God and church government which are 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 must always be observed.^{xi}

7. All things in Scripture are not equally plain in themselves, nor equally clear to everyone,^{xii} yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and revealed in some place of Scripture or other, that not only the

educated but also the uneducated may attain a sufficient understanding of them by the due use of ordinary means.^{xiii}

8. The Ben Chayyim Masoretic Text of the Old Testament in Hebrew (which was the native language of the people of God of old),^{xiv} and the Received Text of the New Testament in Greek (which at the time of its writing was most widely known to the nations) being directly inspired by God, and kept pure through subsequent ages by His singular care and providence, are therefore authentic, true and fully authoritative, so that in all religious controversies, the church must appeal to them as final.^{xv}

But because these original languages are not known to all the people of God who have a right to, and a claim upon the Scriptures, and who are commanded to read^{xvi} and search them^{xvii} in the fear of God, the Scriptures are therefore to be translated into the ordinary language of every tribe and nation into which they come,^{xviii} so that, with the Word of God living richly in all, people may worship God in an acceptable manner, and through patience and comfort of the Scriptures may have hope.^{xix}

9. The infallible rule for the interpretation of Scripture is the Scripture itself, and therefore whenever there is a question about the true and full meaning of any Scripture (each passage having only one meaning, and not many), it must be studied and understood by other passages which speak more clearly.^{xx}
10. The supreme judge, by which all religious controversies are to be determined, and by which all decrees of councils, opinions of ancient writers, and doctrines of men and private spirits must be evaluated, can be no other than the Holy Scripture, delivered by the Spirit. And in the sentence of Scripture we are to rest, for it is in Scripture, delivered by the Spirit, that our faith is finally resolved.^{xxi}

2. God and the Holy Trinity

1. The Lord our God is the one and only living and true God;^{xxii} Whose subsistence is in and of Himself^{xxiii}
 - Who is infinite in being and perfection; Whose essence cannot be comprehended by any but Himself;^{xxiv}
 - Who is a most pure spirit,^{xxv} invisible, without body, parts, or passions;
 - Who only has immortality
 - Who dwells in the light which no man can approach;^{xxvi}
 - Who is immutable,^{xxvii} immense,^{xxviii} eternal,^{xxix} incomprehensible, almighty,^{xxx} in every way infinite, most holy,^{xxxi} most wise, most free, most absolute;
 - Who works all things according to the counsel of His own immutable and perfectly righteous will,^{xxxii} for His own glory;^{xxxiii}

- Who is most loving, gracious, merciful, longsuffering, and abundant in goodness and truth;
 - Who forgives iniquity, transgression, and sin;
 - Who is the rewarder of those who diligently seek Him,^{xxxiv}
 - and Who, at the same time, is most just and terrifying in His judgements,^{xxxv} hating all sin^{xxxvi} and Who will certainly not clear the guilty.^{xxxvii}
2. God, having all life,^{xxxviii} glory,^{xxxix} goodness,^{xl} and blessedness, in and from Himself, is completely unique in being all-sufficient, both in Himself and to Himself, not standing in need of any creature which He has made, nor deriving any glory from them.^{xli}
- On the contrary, it is God Who manifests His own glory in them, through them, to them and upon them. He is the only source of all being; from Whom, through Whom, and to Whom all things exist and move.^{xlii}
 - He has completely sovereign dominion over all things, to do through them, for them, or to them whatever He pleases.^{xliii}
 - In His sight all things are open and manifest;^{xliv} His knowledge is infinite, infallible, and not dependent on the creature.
 - Therefore, nothing is for Him contingent or uncertain.^{xlvi}
 - He is most holy in all His counsels, in all His works,^{xlvi} and in all His commands.
 - To Him is due from angels and men whatever worship,^{xlvi} service, or obedience, they owe as creatures to the Creator, and whatever else He is pleased to require from them.
3. In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and the Holy Spirit.^{xlvi} All are one in substance, power, and eternity; each having the whole divine essence, yet this essence being undivided.^{xlix}
- The Father was not derived from any other being; He was neither brought into being by, nor did He issue from any other being.
 - The Son is eternally begotten of the Father.^l
 - The Holy Spirit proceeds eternally from the Father and the Son.^{li}
 - All three are infinite, without beginning, and are therefore only one God, Who is not to be divided in nature and being, but distinguished by several peculiar relative properties, and also by their personal relations.
 - This doctrine of the Trinity is the foundation of all our communion with God, and our comfortable dependence on Him.

3. God's Decree

1. God has decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things which shall ever come to pass.^{lii}
 - Yet in such a way that God is neither the author of sin nor does He have fellowship with any in the committing of sins,^{liii}

- nor is violence offered to the will of the creature,
 - nor yet is the liberty or contingency of second causes taken away, but rather established.^{liv}
 - In all this God's wisdom is displayed, disposing all things, and also His power and faithfulness in accomplishing His decree.^{lv}
2. Although God knows everything which may or can come to pass under all imaginable conditions,^{lvi} yet He has not decreed anything because He foresaw it in the future, or because it would come to pass under certain conditions.^{lvii}
 3. By the decree of God, for the manifestation of His glory, some angels and people are predestinated or foreordained to everlasting life through Jesus Christ,^{lviii} to the praise of His glorious grace.^{lix} Others are left to act in their sin, resulting in their just condemnation, to the praise of His glorious justice.^{lx}
 4. Those angels and people thus predestinated and foreordained, are individually and unchangeably elected, and the number of them is so certain and definite, that it cannot be either increased or decreased.^{lxi}
 5. Before the foundation of the world was laid, in accordance with His eternal and immutable purpose and the secret counsel and good pleasure of His will, God chose those angels and people who are predestinated to life. God chose them in Christ for everlasting glory, solely out of His free grace and love,^{lxii} without anything in the creature as a condition or cause moving Him to choose.^{lxiii} All this is to the praise of his all glorious grace.
 6. As God has appointed the elect unto glory, so, by the eternal and completely free purpose of His will, He has foreordained all the means thereunto.^{lxiv} Accordingly, those who are elected, being fallen in Adam:
 - are redeemed by Christ,^{lxv}
 - are effectually called to faith in Christ by His Spirit working in due season,
 - are justified, adopted, sanctified,^{lxvi} and are kept by His power through faith unto salvation;^{lxvii}
 - neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.^{lxviii}
 7. The doctrine of this high mystery of predestination is to be handled with special prudence and care, in order that people who are heeding the will of God revealed in His Word, and who are yielding obedience to it, may be assured of their eternal election, from the certainty of their effectual vocation.^{lxix}

In this way, this doctrine will provide reasons for praise,^{lxx} reverence, admiration of God, and also for humility,^{lxxi} diligence, and abundant consolation to all who sincerely obey the Gospel.^{lxxii}

4. Creation

1. In the beginning it pleased God the Father, Son, and Holy Spirit,^{lxxiii} for the manifestation of the glory of His eternal power,^{lxxiv} wisdom, and goodness, to create or make out of nothing the world and all things in it, both visible and invisible, in the space of six literal, consecutive days, each of twenty-four normal hours duration. In its original state, as God created it, all of creation, both visible and invisible, was very good.^{lxxv}
 2. After God had made all other creatures, He created mankind, male and female,^{lxxvi} with reasoning and immortal souls,^{lxxvii} rendering them fit to live that life for Him for which they were created;
 - being made in the image of God, in knowledge, righteousness, and true holiness;^{lxxviii} having the law of God written in their hearts,^{lxxix} and having the power to fulfil it; and
 - yet living under a possibility of transgressing, being left to the liberty of their own will which was subject to change.^{lxxx}
 3. Besides the law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil.^{lxxxi} As long as they obeyed this command, they were happy in their communion with God, and had dominion over all the terrestrial creation, which God had commanded them to replenish through natural procreation. At the same time, God entrusted them with authority over it,^{lxxxii} and responsibility for it, as stewards.^{lxxxiii}
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5. Divine Providence

1. God the good Creator of all things, in His infinite power and wisdom, upholds, directs, arranges, disposes and governs all creatures, actions and things,^{lxxxiv} from the greatest to the least,^{lxxxv} by His most wise and holy providence, to the end for which they were created.
 - God governs according to His infallible foreknowledge and the free and unchanging counsel of His own will;
 - for the praise of the glory of His wisdom, power, justice, boundless goodness, and mercy.^{lxxxvi}
2. Although in relation to the foreknowledge and decree of God, Who is the First Cause, all things come to pass immutably and infallibly;^{lxxxvii} so that nothing happens by chance, or outside of His providence,^{lxxxviii} yet by His providence He orders events to occur according to the nature of second causes, either necessarily, freely, or consequently.^{lxxxix}
3. In His ordinary providence, God makes use of means,^{xc} yet He is free to work without,^{xc} above,^{xcii} and against them at His pleasure.^{xciii}

4. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel extends even to the first fall, and all other sinful actions of both angels and men.^{xciv}
- This is not merely by a bare permission, but by a form of permission in which He included the most wise and powerful limitations, and other means of restricting and controlling sin.^{xcv} These various limitations have been designed by God to bring about his most holy purposes.^{xcvi}
 - Yet, in all these affairs, the sinfulness of both angels and men comes only from them and not from God, Who is altogether holy and righteous, and can never be the author or approver of sin.^{xcvii}
5. The most wise, righteous, and gracious God often allows, for a time, His own children to experience various temptations, and the corruptions of their own hearts, in order to chastise them for the sins which they have committed, or to show them the hidden strength of corruption and deceitfulness still in their hearts, so that they may be humbled and aroused to a more close and constant dependence upon Himself for their support, and that they may be made more watchful against future occasions of sin. Other just and holy objectives are also served by such action by God.^{xcviii}
- Therefore whatever happens to any of His elect is by His appointment, for His glory, and for their good.^{xcix}
6. As for those wicked and ungodly men whom God as the righteous judge, blinds and hardens for sin,^c from them He not only withholds His grace, by which they might have been enlightened in their understanding and affected in their hearts,^{ci} but sometimes He also withdraws the gifts which they had^{cii} and exposes them to certain circumstances which their corrupt state will make the occasion of sin.^{ciii} God gives them over to their own lusts, the temptations of the world, and the power of Satan, so that eventually they harden themselves under the same influences which God uses for the softening of others.^{civ}
7. As the providence of God in general reaches to all creatures, so, in a more special manner, it takes care of His church, and disposes all things to the good thereof.^{cv}

6. Angels and Devils

1. On the first day of creation,^{cvi} God created an innumerable company of angels^{cvii} for his own glory^{cviii} and pleasure^{cix}, for the communication of his truth^{cx} and for the protection and service of his elect.^{cx}

2. A great portion of the angelic host forsook their first estate^{cxii} and followed Lucifer,^{cxiii} the anointed cherub,^{cxiv} who is now called Satan,^{cxv} the Wicked One,^{cxvi} the prince of this world,^{cxvii} the prince of the power of the air,^{cxviii} the Devil,^{cxix} the great dragon and that old serpent,^{cxx} whom the Word of God describes as the great adversary of the saints, the accuser of the brethren,^{cxxi} the deceiver of the whole world^{cxxii} and the spirit that works in the children of disobedience.^{cxxiii} This unfaithful faction of angels revolted against God, defecting from their allegiance to him, and uniting with Lucifer in their support of him and participation with him in his pride and rebellion against God.^{cxxiv}

3. Satan deceived the first woman in the Garden of Eden,^{cxv} and, through the fall of man, obtained the power of death, thereby subjecting mankind to bondage through the fear of death.^{cxvii} Satan and his fallen angels, called devils,^{cxviii} unclean spirits^{cxviii} and principalities and powers,^{cxix} are active in deceiving and tempting mankind, and in afflicting men and women with physical and mental diseases.^{cxx}

4. Satan and his hosts of unclean spirits have been defeated and cast out of Heaven^{cxli} through the atoning work of Christ on the cross of Calvary. While they remain active in their work of deceiving mankind,^{cxlii} yet they are bound^{cxliii} and limited as a result of Christ's victory over them in his substitutionary suffering, blood-shedding and death.^{cxliii} They continue to be overcome and bruised^{cxliii} by the steadfast resistance of God's people in faith^{cxliii} through the blood of the Lamb and through the word of his testimony.^{cxliii}

7. The Fall of Man, Sin and Punishment

1. Although God created man upright and perfect, and gave them a righteous law, which secured life for him while he kept it, and although God warned him that he would die if he broke it,^{cxliii} yet man did not live long in this state of honour.
 - Satan using the cunning of the serpent to subdue Eve, seduced Adam by her, and he, without any compulsion, willfully transgressed the law of their creation and the command given to them by eating the forbidden fruit.^{cxliii}
 - God was pleased, according to His wise and holy counsel, to permit this act, having purposed to order it to His own glory.
2. Adam, the federal head of the entire human race, fell from his original righteousness and communion with God by this act of sin, and we in fell in him. For from this, death came upon all,^{cxli} all becoming dead in sin^{cxli} and completely defiled in all the faculties and parts of soul and body.^{cxlii}
3. By God's appointment, Adam was the root and the representative of all mankind, and because of this, the guilt of this sin was accounted, and the same death in sin and his

corrupted nature conveyed, to all his posterity who descended from him by ordinary generation.^{cxliii} His descendants are therefore conceived in sin,^{cxliv} and are by nature the children of wrath,^{cxlv} the servants of sin, and the subjects of death^{cxlvi} and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus Christ sets them free.^{cxlvii}

4. All actual transgressions proceed from this original corruption,^{cxlviii} by which we are utterly biased against, indisposed, disabled, and made antagonistic to all good, and completely inclined to all evil.^{cxlix}
5. During this life, the corruption of nature remains in those who are regenerated,^{cl} and although it is pardoned and mortified through Christ, yet this corrupt nature and all its impulses and activities, are truly and properly sinful.^{cli}

8. The Curse

1. Adam, as the federal head of all mankind, brought himself and all of his posterity under the curse and wrath of God and the sentence of death when he fell from that state of innocence, in which God had created him. God cursed the serpent and all those of mankind under his dominion, whom the Scriptures identify as the seed of the serpent.^{clii} Fallen mankind is taken captive at Satan's will^{cliii} and subject to his dominion,^{cliv} being held in bondage by him through the fear of death^{clv} and blinded by him,^{clvi} having their hearts and their understandings darkened.^{clvii} All those thus under the dominion and control of Satan hate the light of God, and will not come to the light lest their deeds should be reproved.^{clviii} They are at enmity, both with God^{clix} and with all those who, through the regeneration and sanctification of the Holy Spirit work righteousness.^{clx}
2. At the same time that God cursed the serpent, He also cursed the ground for the sake of man. The created world underwent a retributive degeneracy in punishment for Adam's sin, making man's work laborious and the earth productive of thorns and thistles.^{clxi} Although God excluded the possibility of any further addition to this curse after the Noahic deluge,^{clxii} the whole creation continues to groan and travail in pain together until now.^{clxiii}
3. In the Mosaic Covenant, God republished the Covenant of Works, joining it together with various institutions of moral, civil and evangelical nature. In this republication, God confirmed the curse upon all those who fail to obey His moral law perfectly,^{clxiv} yet He also foreshadowed the remedy for the curse by those ceremonial sacrifices ordained to be offered up by the Levitical priesthood. This curse then fell upon the Lord Jesus Christ who, as the substitutionary sin-bearer and sacrifice for sin,^{clxv} was first made under the law^{clxvi} and then made a curse in the stead of His elect when he hung upon the cross of Calvary, that the blessing of Abraham might come upon all those who exercise saving faith in him, whether Jew or Gentile.^{clxvii} Because of this substitutionary transaction upon the cross of Calvary, all such believers have the promise of God that they shall inherit the earth,^{clxviii} which, being

made new by the power of God through the redemptive work of Christ, shall no more endure this curse of God, the contamination of sin being entirely removed in its renewal.^{clxix}

4. All those who reject the free offer of the Gospel remain under the curse^{clxx} and wrath of God,^{clxxi} and have neither part nor inheritance in the new earth.^{clxxii} The blood of Jesus Christ does not, in any way whatsoever, cover their sins, redeem their persons, or reconcile them to God, but they remain still the children of wrath^{clxxiii} as the seed of the serpent.^{clxxiv} At the end of the world, the Lord Jesus Christ, the righteous Judge will pronounce the curse upon them finally and permanently, and will send them away from His presence into everlasting fire prepared for the devil and his angels,^{clxxv} where there shall be weeping and gnashing of teeth.^{clxxvi}

9. God's Covenant

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their Creator, yet they could never have attained the reward of life except by some voluntary condescension on God's part, and this He has been pleased to express in the form of a Covenant.^{clxxvii}
2. The first Covenant made with man was a Covenant of Works,^{clxxviii} wherein life was promised to Adam; and in him to his posterity,^{clxxix} upon condition of perfect, personal and perpetual obedience.^{clxxx}
3. Moreover, as man had brought himself and all his natural posterity under the curse of the law by his fall, and having made himself incapable of life by that Covenant, it pleased the Lord to make a Covenant of Grace.^{clxxxi} In this Covenant He freely offers to all sinners life and salvation through Jesus Christ, requiring from them faith in Him that they may be saved,^{clxxxii} and promising to give to all who are appointed to eternal life His Holy Spirit, to make them willing and able to believe.^{clxxxiii}
4. This Covenant of Grace is set forth in the Scripture by the name of the New Covenant and the Everlasting Covenant, and also by the name of the New Testament, in reference to the death of Jesus Christ the Testator and to the everlasting inheritance, with all things belonging to it therein bequeathed.^{clxxxiv}
5. This Covenant is revealed through the Gospel; first of all to Adam in the promise of salvation by the seed of the woman,^{clxxxv} and afterwards by progressive steps until the full revelation of it was completed in the New Testament.^{clxxxvi} It rests upon the foundation of an eternal covenant transaction between the Father and the Son about the redemption of the elect.^{clxxxvii} It is exclusively by the grace of this covenant that all the descendants of fallen Adam who have ever been saved have obtained life and blessed immortality, because man is

now utterly incapable of gaining acceptance with God on the terms by which Adam stood in his state of innocence.^{clxxxviii}

10. Christ the Mediator

1. God was pleased, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, in accordance with the Covenant made between them both, to be the Mediator between God and mankind;^{clxxxix} to be Prophet,^{exc} Priest,^{exci} and King,^{excii} the Head and Saviour of His church,^{exciii} the Heir of all things,^{exciv} and the Judge of all the world.^{excvi} From all eternity, God gave to the Lord Jesus a people to be His spiritual seed. In time, these people would be redeemed, called, justified, sanctified, and glorified by the Lord Jesus.^{excvi}
2. The Son of God, the second person in the Holy Trinity, being true and eternal God, the brightness of the Father's glory, of one substance and equal with Him;
 - Who made the world, and Who sustains and governs all things which He has made,
 - did, when the fullness of time had come, take upon Himself our same human nature, with a reasonable soul and body, and with all other essential properties and common limitations and weaknesses,^{excvi} with the exception of sin.^{excvi}
 - He was conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her and the power of the Most High overshadowing her, so that He was made of a woman from the tribe of Judah, a descendant of Abraham and David, in fulfillment of the Scriptures.^{excix}
 - Two whole, perfect and distinct natures were thus inseparably joined together in one person, without change, conversion, composition, confusion, division or separation of either of those two natures;
 - So that the Lord Jesus Christ is truly God and truly man, yet He is one Christ, the only Mediator between God and mankind.^{cc}
3. The Lord Jesus, His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit beyond measure,^{cci} having in Himself all the treasures of wisdom and knowledge.^{ccii} It pleased the Father that all fullness should dwell in Him^{cciii} so that, being holy, harmless, undefiled,^{cciv} and full of grace and truth,^{ccv} He would be thoroughly furnished to execute the office of a Mediator and Surety.^{ccvi} He did not take this office and duty upon Himself, but was called unto them by His Father.^{ccvii} And the Father also put all power and judgement into His hand, and gave Him commandment to execute the same.^{ccviii}
4. The Lord Jesus most willingly undertook his office and duty of Mediator and Surety.^{ccix} To discharge it, He was made under the law,^{ccx} and perfectly fulfilled it.
 - He endured the punishment due to us, which we should have borne and suffered.^{ccxi}

- He was made sin and was made a curse for us;^{ccxii} enduring the most grievous sorrows in His Soul, with the most painful sufferings in His body.^{ccxiii}
 - He was crucified, and died, was buried and remained in the state of death, but His body did not undergo any decomposition.^{ccxiv}
 - On the third day He rose from the dead^{ccxv} with the same body in which He had suffered,^{ccxvi} with which He also ascended into the highest heaven,^{ccxvii} and there sits at the right hand of His Father interceding for the saints,^{ccxviii} and shall return at the end of the world to judge both angelic hosts and all of mankind.^{ccxix}
5. The Lord Jesus Christ, by His perfect obedience and sacrifice of Himself which He, through the eternal Spirit, once offered up to God, has fully satisfied the justice of God,^{ccxx} has procured reconciliation, and has purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father has given to Him.^{ccxxi}
 6. Although the price of redemption was not actually paid by Christ until after His incarnation, yet the virtue, efficacy, and benefit arising from His payment were communicated to the elect in all ages from the beginning of the world through those promises, types, and sacrifices in which He was revealed and signified as the seed which should bruise the serpent's head,^{ccxxii} and also the Lamb slain from the foundation of the world,^{ccxxiii} for He is the same yesterday, and today, and forever.^{ccxxiv}
 7. In His work of mediation, the Lord Jesus Christ acts according to both natures, each nature doing that which is proper to itself. Yet, because of the unity of His person, that which is proper to one nature is sometimes in Scripture attributed to the person designated by the other nature.^{ccxxv}
 8. To all those for whom Christ has obtained eternal redemption, He certainly and effectually applies and imparts this redemption, making intercession for them,^{ccxxvi} uniting them to Himself by His Spirit, and revealing to them in the Word and by the Word the mysteries of salvation. He persuades them to believe and obey,^{ccxxvii} governing their hearts by His Word and Spirit,^{ccxxviii} and overcomes all their enemies by His almighty power and wisdom.^{ccxxix} All of this is accomplished in such a manner and by such ways as are most consistent with His wonderful and unsearchable administration, and it is all by free and absolute grace, without any condition foreseen in the elect to procure it.^{ccxxx}
 9. This office of Mediator between God and mankind is proper only to Christ, Who is the Prophet, Priest, and King of the church of God. This office may not be transferred from Him to any other party, either in whole or in part.^{ccxxxi}
 10. This number and order of offices is necessary.
 - Because we are ignorant we need His prophetic office.^{ccxxxii}
 - Because of our alienation from God and the imperfection of the best of our service, we need His priestly office to reconcile us and present us to God as acceptable.^{ccxxxiii}

- Because we are hostile to, and utterly unable to return to God, we need His kingly office to rescue and secure us from our spiritual enemies, and to convince, subdue, draw, sustain, deliver, and preserve us to His heavenly kingdom.^{ccxxxiv}

11. The prophecy of Christ, is that whereby He has perfectly revealed the will of God out of the bosom of the Father^{ccxxxv} that is needful for His servants to know, believe, and obey. He therefore is called not only a Prophet^{ccxxxvi} and a Master, and the Apostle of our profession,^{ccxxxvii} and the Angel of the Covenant,^{ccxxxviii} but also the very wisdom of God.^{ccxxxix}
12. That He might be such a Prophet as thereby to be every way complete, it was necessary that He should be God,^{ccxli} and also that He should be man. Unless He had been God, He could never have perfectly understood the will of God,^{ccxlii} nor had He been able to reveal it throughout all ages. Unless He had been man, He could not fitly have unfolded it in His own person to man.^{ccxliii}
13. Christ, being consecrated as our great high priest after the order of Melchizedek, has appeared once to put away sin by the offering and sacrifice of Himself. To this end he has fully performed and suffered all those things by which God, through the blood of his cross in an acceptable sacrifice, might reconcile His elect.^{ccxliv}
 - Having broken down the partition wall, and therewith finished and removed all those rites, shadows, and ceremonies instituted under the Old Testament, He is now entered within the vail, into the Holy of Holies, that is, the highest heaven, and presence of God.
 - There He lives forever and sits at the right hand of Majesty, appearing before the face of His Father to make intercession for such as come to the throne of grace by this new and living way.
 - He also makes His people a spiritual House, and an holy Priesthood, to offer up spiritual sacrifices acceptable to God through Him. The Father does not accept, nor does Christ offer to the Father any other worship or worshippers.^{ccxlv}
14. This priesthood was not legal, or temporary, but according to the order of Melchizedek.^{ccxlvi}
 - It does not rest upon a carnal commandment, but continues ever by the power of an endless life.^{ccxlvii}
 - It continues not by an order that is weak and lame, but by an order that is stable and perfect,^{ccxlviii} not for a time,^{ccxlviii} but forever, admitting no successor, but perpetual and proper to Christ, Who lives for ever.
 - Christ himself was the priest, sacrifice and altar. He was priest, according to both natures. He was sacrifice most properly according to his human nature, for which reason Scripture attributes it to his body and his blood.^{ccxlix} Yet the primary force whereby this sacrifice was made effectual did depend upon his divine nature, namely, that the Son of God did offer himself for us. He was the altar properly according to his divine nature, since it belongs to the altar to sanctify that which is offered upon it, and, therefore, the altar must be of greater dignity than the sacrifice itself.^{cccl}

15. As King, Christ being risen from the dead,^{ccli} ascended into heaven and sat down on the right hand of God the Father, having all power in heaven and earth, given unto Him.

The Lord Jesus Christ governs His church spiritually, exercising His power over all angels and the whole of mankind,^{cclii} good and bad, to the overruling and destruction of His enemies, which are reprobates, and to the preservation and salvation of the elect, communicating and applying the benefits, virtue, and fruit of His prophesy and priesthood unto believers.^{ccliii}

- He subdues and takes away their sins.
- He secures their justification and adoption of sons.
- He applies regeneration, sanctification, and preservation to them by His Spirit, strengthening them in all their conflicts against Satan, the world, the flesh, and the temptations that they impose upon believers.
- He continually dwells in their hearts, governing and keeping them in faith and filial fear by His Spirit.
- Having given His Spirit, He never takes Him away from them, but by Him still begets and nourishes in them faith, repentance, love, joy, hope, and all heavenly light in the soul unto immortality.^{ccliv}

Christ rules in the world over His enemies, Satan, and all the vessels of wrath, limiting, using, restraining them by his mighty power, as seems good in His divine wisdom and justice to the execution of His determinate counsel, delivering them up to a reprobate mind, to be kept through their own deserts, in darkness and sensuality unto judgment.^{cclv}

16. This kingdom shall be then fully perfected when He shall put down all rule and authority under His feet, that the glory of the Father may be fully and perfectly manifested in His Son, and the glory of the Father and the Son in all His members.^{cclvi}

11. The Holy Spirit

1. The Holy Spirit is the third person in the holy Trinity,^{cclvii} eternally proceeding from the Father and the Son,^{cclviii} of the same substance and eternity with them, equal to them in perfection, power, and glory.^{cclix}
2. He is therefore truly and essentially God, uncreated and self-existent, infinite, eternal, and unchangeable in His possession of all the attributes of deity.^{cclx}
3. He is not a mere influence or emanation, but a divine person, and is hypostatically distinct from the Father and the Son, and that by eternal necessity.^{cclxi}

4. He is the efficient agent in the following spheres: creation;^{cclxii} the inspiration of Scripture;^{cclxiii} redemption, with special emphasis on His working in the birth,^{cclxiv} infilling,^{cclxv} ministry, miracles,^{cclxvi} death,^{cclxvii} and resurrection of Christ,^{cclxviii} the application of redemption, including conviction of sin,^{cclxix} regeneration, the new birth,^{cclxx} the incorporation of believers into Christ,^{cclxxi} the indwelling of believers,^{cclxxii} the assurance of believers of their adoption as Gods' children^{cclxxiii} and of their entrance into heaven,^{cclxxiv} and the sanctification of believers,^{cclxxv} guiding them into all truth and illuminating their understandings,^{cclxxvi} comforting them^{cclxxvii} and enabling them to pray to their heavenly Father.^{cclxxviii}
5. The Holy Spirit is the sole fountain of truth in the earth and therefore is the author of those works of divine kindness usually designated as "common grace," that is, all the goodness of God to a sin-cursed and undeserving world, falling short of salvation.^{cclxxix} He is the source of all the relative virtues of unregenerate men that benefit human society.^{cclxxx} He restrains the bursting forth of human depravity in all the viciousness and violence naturally inherent in it.^{cclxxxi} He holds back the wrath of God against an ungodly world^{cclxxxii} and mitigates the calamitous evils that have come upon the world as the result of Adam's fall.^{cclxxxiii}
6. The Holy Spirit's supreme work on earth is to reveal and to glorify the Lord Jesus Christ.^{cclxxxiv} His peculiar and perpetual ministry is to lead believers to see what God has graciously provided for them in Christ, expounding to them the glories of the Gospel^{cclxxxv} and the whole counsel of God related to it.^{cclxxxvi}
7. The Holy Spirit provides the spiritual power that is necessary for believers to live the Christian life. This power is freely available to God's people, for the Scripture commands them to "be filled with the Spirit,"^{cclxxxvii} and the Father is ever willing to give the gift of the Spirit to all who ask Him and obey Him.^{cclxxxviii}
8. The Holy Spirit is the sovereign author of all true revival, of seasons of spiritual power and victory, and of effectiveness in the preaching of the Gospel, as most powerfully evidenced at Pentecost. This power, although manifested occasionally under the Old Testament, is the constant prospect for the church under the New Testament. Although Pentecost will not be repeated, the power of the Holy Spirit given upon that occasion has never been withdrawn from the church.^{cclxxxix}
9. The miraculous sign-gifts of the Holy Spirit associated with the personal ministry of Christ's apostles are not essential to the Spirit's powerful operation in the church;^{ccxc} nor are they to be confused with the ecstatic counterfeits of them practiced by various charismatic sects throughout church history.^{ccxci}
10. The absence of the sign-gifts associated with the personal ministry of Christ's apostles does not indicate the withdrawal or termination of the Holy Spirit's ministry of equipping and empowering God's people for the work of serving Christ, for the Holy Spirit has not

withdrawn from the church the gifts needful for its life and witness but continues to supply them according to His sovereign will and the faith of His people.^{ccxcii}

12. Free Will

1. God has endued human will, by nature, with liberty and the power to choose and to act upon choices. This free will is neither forced, nor destined by any necessity of nature to do good or evil.^{ccxciii}
2. Man, in his original state of innocence, had freedom and power to will and to do that which was good and well-pleasing to God,^{ccxciv} but he was mutable so that he might fall from this condition.^{ccxcv}
3. Mankind, by Adam's fall into a state of sin, has completely lost all ability of will to perform any of the spiritual good which accompanies salvation.^{ccxcvi} The natural man, being descended from and fallen in Adam, is in a state of total depravity, being altogether hostile to spiritual good, and dead in sin.^{ccxcvii} Therefore he is not able by his own strength to convert himself, or to prepare himself for conversion.^{ccxcviii}
4. When God converts a sinner, and translates him into a state of grace, He frees him from his Adamic bondage to sin,^{ccxcix} and by His grace alone He enables him freely to will and to do that which is spiritually good.^{ccc} Yet because of his remaining corruptions he does not perfectly or only will that which is good, but also wills that which is evil.^{ccci}
5. The will of man will only be made perfectly and immutably free to will good alone in the state of glory.^{cccii}

13. Effectual Calling

1. God is pleased, in His appointed and accepted time, to effectually call,^{ccciii} by His Word and Spirit, all those and only those whom He has predestinated to life, out of that state of sin and death which they are in through the fall of Adam, to grace and salvation by Jesus Christ.^{ccciv}
 - He enlightens their minds spiritually and savingly to understand the things of God.^{cccv}
 - He takes away their heart of stone and gives to them a heart of flesh.^{cccvi}
 - He renews their wills, and by His almighty power, causes them to desire and pursue that which is good.
 - He effectually draws them to the Lord Jesus Christ.^{cccvii}
 - Yet he does all this in such a way that they come most freely, being made willing by His grace.^{cccviii}

2. This effectual call is of God's free and special grace alone, not on account of anything at all foreseen in man. It is not made because of any power or agency in the creature co-working with His special grace,^{cccix} the creature being wholly passive in the matter. Man is dead in sins and trespasses until quickened and renewed by the Holy Spirit.^{ccc} By this he is thereby enabled to answer the call, and to embrace the grace offered and conveyed by it, and that by no less power than that which raised up Christ from the dead.^{cccxi}
 3. Infants dying in infancy are regenerated and saved by Christ through the Spirit, Who works when, where, and how He pleases.^{cccxi} The same is also true of all other elect persons who are incapable of being outwardly called by the ministry of the Word.^{cccxi}
 4. Those who are not elected will not and cannot truly come to Christ, and therefore cannot be saved,^{cccxi} because they are not effectually drawn by the Father, although they may be called by the ministry of the Word, and may experience some common operations of the Spirit.^{cccxi} Much less can men that do not embrace the Christian religion be saved, no matter how diligently they may govern their lives according to the light of nature and the requirements of the religion they profess.^{cccxi} And to assert that they may, is very pernicious, and to be detested.^{cccxi}
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14. Justification

1. Those whom God effectually calls He also freely justifies,^{cccxi} not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting them as righteous^{cccxi} for Christ's sake alone, and not for anything wrought in them, or done by them.^{cccxi}
 - They are not justified because God reckons either their faith, their believing, or any other act of evangelical obedience as their righteousness.
 - They are justified wholly and solely because God imputes Christ's righteousness unto them. He imputes the entire obedience of the Lord Jesus Christ, in both His life and His death, and the substitutionary satisfaction for sin that He made upon the cross of Calvary to their account, as their all-sufficient righteousness.^{cccxi}
 - They receive this righteousness when they receive Christ Himself by faith alone, resting exclusively upon Him as the only Propitiation for sin and as the sole Mediator between God and fallen mankind.
 - They do not possess or produce this faith themselves, for it is the gift of God.^{cccxi}
2. Faith which receives Christ's righteousness and depends on Him is the exclusive instrument of justification.^{cccxi} Yet this faith is not alone in the person justified, but is always accompanied by all the other evangelical graces. And it is not a dead faith, but works by love.^{cccxi}

3. By His obedience and death, Christ fully paid the debt of all those who are justified, and by the sacrifice of Himself through the blood of His cross, suffered, instead of them, the penalty due to them, so making a proper, real, and full satisfaction to God's justice on their behalf.^{cccxxv} Yet they are justified entirely and solely by free grace, because He was given by the Father for them, and because His obedience and satisfaction was accepted instead of theirs, and both freely, and not because of anything in them,^{cccxxvi} so that both the exact justice and the rich grace of God might be glorified in the justification of sinners.^{cccxxvii}
 4. From all eternity God decreed to justify all the elect,^{cccxxviii} and in the fullness of time, Christ died for their sins, and rose again for their justification.^{cccxxix} Nevertheless, they are not personally justified until the Holy Spirit, in due time actually and personally applies Christ to them.^{cccxxx}
 5. God continues to forgive the sins of those who are justified,^{cccxxxi} and although they can never fall from the state of justification, yet they may fall under God's fatherly displeasure because of their sins.^{cccxxxii} In that condition, they do not usually have the light of God's countenance restored to them until they humble themselves, confess their sins, ask for pardon, and renew their faith and repentance.^{cccxxxiii}
 6. The justification of believers under the Old Testament was, in all these respects, one and the same as the justification of New Testament believers.^{cccxxxiv}
 7. Through the New Covenant and the knowledge of that justification of life given by the Father, and purchased by the blood of Christ, whereby they that were afar off, were brought near,^{cccxxxv} all believers have peace with God,^{cccxxxvi} and reconciliation,^{cccxxxvii} as their great privileges, and have (as the Scripture speaks) peace passing all understanding,^{cccxxxviii} and joy in God, through our Lord Jesus Christ, by whom we have received the atonement.^{cccxxxix}
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15. Adoption

1. God has provided, that in Christ, His only begotten Son, and for His sake, all those who are justified shall be made partakers of the grace of adoption,^{cccxli} by which they are taken into the number of the children of God and enjoy their hope, liberties and privileges as joint-heirs with Christ.^{cccxli}
 - They have His name put upon them,^{cccxlii} and receive the Spirit of adoption.^{cccxliii}
 - They have access to the throne of grace with boldness, and are enabled to cry, 'Abba, Father!'^{cccxliv}
 - They are pitied,^{cccxlv} protected,^{cccxlvi} provided for,^{cccxlvii} and chastened by Him as by a father,^{cccxlviii} yet they are never cast off,^{cccxlix} but are sealed to the day of redemption,^{cccl} when they inherit the promises as heirs of everlasting salvation.^{cccli}
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16. Sanctification

1. Those who are united to Christ, effectually called, and regenerated, having had a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are then further sanctified in a very real and personal way.^{ccclii} Because of the virtue of Christ's death and resurrection, and by His Word and Spirit dwelling in them,^{cccliii} the dominion of the whole body of sin is destroyed.^{cccliv} The different lusts of the body of sin are increasingly weakened and put to death,^{ccclv} and Christ's people are increasingly enlivened and strengthened in all evangelical graces, so that they practice true holiness, without which no man shall see the Lord.^{ccclvi}
 2. This sanctification extends throughout the whole person,^{ccclvii} yet it remains imperfect in this life. Some corruption remains in every part,^{ccclviii} and from this arises a continuous war between irreconcilable parties - the flesh lusting against the Spirit, and the Spirit against the flesh.^{ccclix}
 3. In this war, although the remaining corruption may greatly prevail for a time,^{ccclx} yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part overcomes.^{ccclxi} And so the saints grow in grace, perfecting holiness in the fear of God; pressing after a heavenly life in evangelical obedience to all the commands which Christ as Head and King, in His Word, has prescribed to them.^{ccclxii}
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17. Saving Faith

1. The grace of faith, by which the elect are enabled to believe, so that their souls are saved, is the work of the Spirit of Christ in their hearts,^{ccclxiii} and is ordinarily produced and developed by the ministry of the Word.^{ccclxiv} It is also increased and strengthened by this same ministry, by the administration of baptism and the Lord's Supper, by prayer, and other means appointed by God.^{ccclxv}
2. By this faith, a Christian believes to be true whatever is revealed in the Word, recognizing that this Word has the authority of God Himself.^{ccclxvi} Also, by this saving faith, a Christian recognizes an excellency in the Word which is higher than in all other writings and everything else in the world,^{ccclxvii} because the Word shows forth the glory of God, revealing His attributes, showing the excellency of Christ's nature and offices, and also the power and fullness of the Holy Spirit in His works and operations. Therefore the Christian is enabled to entrust his soul to the truth he has believed,^{ccclxviii} and to see and respond appropriately to the different kinds of teaching which different passages of Scripture contain.
 - Saving faith equips him to recognize and obey the commands,^{ccclxix} hear the threatenings with fear and respect,^{ccclxx} and to embrace the promises of God for this life and the life to come.^{ccclxxi}

- But the first and most important acts of saving faith are those directly to do with Christ, when the soul accepts, receives, and rests upon Him alone for justification, sanctification and eternal life, by virtue of the Covenant of Grace.^{ccclxxii}
3. This faith, although it differs in degree, and may be weak or strong,^{ccclxxiii} even at its very weakest degree, is in an entirely different category and has a different nature (like other aspects of evangelical grace) from the kind of faith and common grace which is possessed by temporary believers.^{ccclxxiv} Therefore, though it may be frequently attacked and weakened, it gains the victory,^{ccclxxv} growing up in many to the attainment of a full assurance through Christ,^{ccclxxvi} Who is both the author and finisher of our faith.^{ccclxxvii}

18. Repentance and Salvation

1. Those of the elect who are converted at later years, having lived some time in the Adamic state, and in this state served various lusts and pleasures, God gives repentance unto life, through an effectual call.^{ccclxxviii}
2. Because there is not one person who does good and commits no sin,^{ccclxxix} and because the best of men may fall into great sins and provocations through the power and deceitfulness of their own indwelling corruption and through the power of temptation, God has mercifully provided in the Covenant of Grace that when believers sin and fall they shall be renewed through repentance to salvation.^{ccclxxx}
3. This saving repentance is an evangelical grace,^{ccclxxxi} by which a person, being by the Holy Spirit made sensible of the danger, filthiness, odiousness and manifold evils of his sin, as contrary to the holy nature and righteous law of God, upon the apprehension of His mercy in Christ to such as are penitent, being given faith in Christ, does, by that faith in Christ, humble himself over his sin with godly sorrow, detestation of his sin, and self-
abhorrence.^{ccclxxxii} In such repentance, the person also prays for pardon and strength of grace, with a determined purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.^{ccclxxxiii}
4. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is an act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect to be saved without it.^{ccclxxxiv}
5. As repentance is to be continued through the whole course of our lives, because of the body of death, and the motions of it, it is therefore every man's duty to repent of his specific known sins specifically.^{ccclxxxv}
6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;^{ccclxxxvi} upon which, and the forsaking of them, he shall find mercy;^{ccclxxxvii} 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,^{ccclxxxviii} who are thereupon to be reconciled to him, and in love to receive him.

7. Such is the provision which God has made through Christ in the Covenant of Grace for the preservation of believers in the way of salvation, that although even the smallest sin deserves damnation,^{ccclxxxix} yet there is no sin great enough to bring damnation on those who repent.^{cccxc} This makes the constant preaching of repentance necessary.

19. Holiness and Separation

1. The Lord Jesus Christ, the Lamb without blemish and without spot,^{cccxc} is holy, harmless, undefiled and separate from sinners.^{cccxcii} Because of this, he was despised and rejected of men,^{cccxciii} and suffered without the gate,^{cccxciv} according to the determinate counsel and foreknowledge of God.^{cccxcv} Therefore, being raised from the dead and exalted to the right hand of God,^{cccxcvi} and invested with all power in heaven and in earth as Lord of all,^{cccxcvii} He has commanded his disciples to take up their cross, and to follow him in the imitation of his holy example.^{cccxcviii} In His Word, He has commanded believers to imitate him in holiness and separation,^{cccxcix} being unspotted from the world,^{cd} and hating even the garment spotted by the flesh.^{cdi} He admonishes believers to go out from Babylon^{cdii} and to separate from worldliness, forbidding the saints to be partakers of other men's sins^{cdiii} or to have fellowship with the unfruitful works of darkness.^{cdiv}
2. Therefore, believers must be separate from all popish, repopish, heretical, cultish, apostate, pagan or heathen works and idolatry, gatherings and church attendance, and from wine houses and commitments of unbelief and other things of the kind, having no part with such carnal abominations, which are flatly counter to the command of God, after the pattern of all iniquity which is in the world.

20. Good Works

1. Good works are only those works which God has commanded in His Holy Word.^{cdv} Works which do not have the warrant of Scripture, and are devised by men out of blind zeal, or upon any pretense of good intentions are not good works.^{cdvi}
2. Good works, performed in obedience to God's commandments, are the fruits and evidence of a true and living faith.^{cdvii} By these, believers express and show their thankfulness,^{cdviii} strengthen their assurance,^{cdix} edify their brethren, adorn the profession of the Gospel,^{cdx} stop the mouths of the adversaries, and glorify God,^{cdxi} Whose workmanship they are; created in

Christ Jesus thereunto,^{cdxii} that having their fruit unto holiness they may have the end eternal life.^{cdxiii}

3. Their ability to do good works does not in any way come from themselves, but comes entirely from the Spirit of Christ.^{cdxiv} To enable them to do good works, in addition to the graces which they have already received, it is necessary for there to be a further active influence of the same Holy Spirit, to work in them to will and to do of His good pleasure.^{cdxv} But believers are not on these grounds, to grow negligent, as if they were not bound to perform any duty, unless given a special motion by the Spirit, but they must be diligent in stirring up the grace of God that is in them.^{cdxvi}
4. Those who attain to the greatest height which is possible in this life in their obedience to God, are still so far from being able to supererogate, and to do more than God requires, that they fall short of much which they are bound to do in their duty to God.^{cdxvii}
5. We cannot by our best works merit pardon of sin or eternal life from the hand of God because of the great disproportion between our best works and the glory to come, and because of the infinite distance which is between us and God. With our works we can neither profit nor satisfy God for the debt that we owe on account of our sins.^{cdxviii} When we have done all we can, we have only done our duty, and are still unprofitable servants. And in any case, in so far as our works are good, they originate from the work of the Holy Spirit.^{cdxix} Even then, the good works are so defiled by us, and so mixed with weakness and imperfection, that they could not endure the severity of God's judgement.^{cdxx}
6. Yet, quite apart from the fact that believers are accepted through Christ as individual souls, their good works are also accepted through Christ.^{cdxxi} It is not because believers are, in this life, wholly unblameable and unreprouvable in God's sight, but because He looks upon them in His Son, and is pleased to accept and reward that which is sincere, although it is accompanied with many weaknesses and imperfections.^{cdxxii}
7. Works performed by unregenerate men, although they may in essence be things which God commands, and they may be beneficial both to themselves and others,^{cdxxiii} yet because they do not proceed from a heart purified by faith,^{cdxxiv} and are not done in a right manner according to the Word,^{cdxxv} and because it is not their underlying purpose to bring glory to God,^{cdxxvi} therefore they are sinful, and cannot please God, nor can they make a man fit to receive grace from God.^{cdxxvii} And yet, for unregenerate men to neglect such works is even more sinful and displeasing to God.^{cdxxviii}

21. The Perseverance of the Saints

1. Those whom God has accepted in the Beloved, and has effectually called and sanctified by His Spirit, and given the precious faith of His elect, can neither totally nor finally fall from

the state of grace, but they will certainly persevere in that state to the end and be eternally saved. This is because the gifts and calling of God are without repentance, and therefore He continues to produce and nourish in them faith, repentance, love, joy, hope, and all the graces of the Spirit which lead to immortality.^{cdxxix} And though many storms and floods arise and beat against the saints, yet these things shall never be able to sweep them off of the foundation and rock which they are fastened upon by faith. Even though the sight and feeling of the light and love of God may for a time be clouded and obscured from them through unbelief and the temptations of Satan, the flesh, and the world,^{cdxxx} yet God is still the same, and they will certainly be kept by His power until their salvation is complete, when they shall enjoy the purchased possession which is theirs, for they are engraved upon the palms of His hands, and their names have been written in His Book of Life from all eternity.^{cdxxxi}

2. This perseverance of the saints does not depend upon their own free will. It rests upon the immutability of the decree of election,^{cdxxxii} which flows from the free and unchangeable love of God the Father.
 - It also rests upon the efficacy of the merit and intercession of the Lord Jesus Christ, and the union which true saints have with Him.^{cdxxxiii}
 - It rests upon the oath of God,^{cdxxxiv} and upon the abiding of His Spirit.
 - It depends upon the seed of God within them^{cdxxxv} and upon the very nature of the Covenant of Grace.^{cdxxxvi}
 - All these factors give rise to the certainty and infallibility of the security and perseverance of the saints.
3. The saints may fall into grievous sins, through the temptation of Satan, the flesh, and the world, and because their remaining sinful tendencies prevail over them, and through their neglect of the means which God has provided to keep them. They may continue in this state for some time,^{cdxxxvii} so that they incur God's displeasure, grieve His Holy Spirit,^{cdxxxviii} suffer the impairment of their graces and comforts,^{cdxxxix} have their hearts hardened and their consciences wounded,^{cdxli} and hurt and scandalize others. By this they will bring temporal judgements upon themselves.^{cdxlii} Yet they shall renew their repentance and be preserved through faith in Christ Jesus to the end.

22. Assurance of Salvation

1. Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions that they are in the favor of God and in a state of salvation, such a hope on their part will perish.^{cdxlii} Yet those who truly believe in the Lord Jesus Christ, and love Him sincerely, and who endeavor to walk in all good conscience before Him, may be certainly assured in this life that they are in the state of grace, and may rejoice in the hope of the glory of God.^{cdxliii} And this hope shall never make them ashamed.^{cdxliv}

2. This assurance is not merely a conjectural persuasion nor even a probable persuasion based upon a fallible hope.
 - It is an infallible assurance of faith^{cdxlv} founded on the blood and righteousness of Christ that is revealed in the Gospel.^{cdxlvi}
 - It is also founded upon the inward evidence of those graces of the Spirit, in connection with definite promises made in the Scriptures,^{cdxlvi}
 - and also on the testimony of the Spirit of adoption, who is the earnest of our inheritance, whereby we are sealed to the day of redemption,^{cdxlviii} who witnesses with our spirits that we are the children of God,^{cdxlix} and who uses the experience of assurance to keep our hearts both humble and holy.^{cdl}
3. This infallible assurance is not so joined to the essence of faith that it is an automatic and inevitable experience. A true believer may wait for a long time and fight with many difficulties before he becomes a partaker of it.^{cdli} Yet, he may, without any extraordinary revelation, attain this assurance by using the means of grace in the right way, being enabled by the Spirit to know the things which are freely given to him by God.^{cdlii} Therefore it is the duty of every one to give the utmost diligence to make his calling and election sure, so that his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness for carrying out the duties of obedience. These effects are the natural fruits of assurance,^{cdliii} for it is far from inclining men to looseness.^{cdliv}
4. True believers may have the assurance of their salvation in various ways shaken, decreased, or intermitted. This may happen because of their negligence in preserving it,^{cdlv} or by their falling into some special sin which wounds the conscience and grieves the Spirit,^{cdlvi} or by some sudden or forceful temptation,^{cdlvii} or by God's withdrawing the light of His face, and causing even those who fear Him to walk in darkness and to have no light.^{cdlviii} Yet believers are never left without the seed of God^{cdlix} and life of faith,^{cdlx} the love of Christ and the brethren, or sincerity of heart and conscience about their spiritual duty. Out of these things, by the operation of the Spirit, their assurance can in due time be revived,^{cdlxi} and in the meantime, they are preserved from utter despair.^{cdlxii}

23. The Law of God

1. God gave to Adam a law of universal obedience which was written in his heart, and He gave him a very specific commandment, as a Covenant of Works, not to eat of the fruit of the tree of knowledge of good and evil.^{cdlxiii} By this, Adam and all his descendants were bound to personal, total, exact, and perpetual obedience.^{cdlxiv} God promised life to man upon the fulfilling of the law, and assured him of death upon the breach of it. At the same time Adam was endued with power and ability to keep it.^{cdlxv}

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,^{cdlxvi} and was delivered by God upon Mount Sinai in the ten commandments, and written in two tables, the first four commandments containing our duty towards God, and the other six, our duty to mankind.^{cdlxvii}
3. In connection with this law, commonly called the moral law, God was pleased to give ceremonial laws containing several typical ordinances to the people of Israel. These ordinances were partly about their worship, and in them Christ was prefigured along with His attributes and qualities, His actions, His sufferings and His benefits.^{cdlxviii} These ordinances also gave instructions about different moral duties.^{cdlxix} All of these ceremonial laws were appointed only until the time of reformation, when Jesus Christ, the true Messiah and only lawgiver, Who was furnished with power from the Father for this end, abolished them and took them away.^{cdlxx}
4. God also gave the people of Israel a variety of judicial laws, which expired when they ceased to be a nation. These are not binding on anyone now, by virtue of their being part of the laws of that nation, but their general equity, being of moral use, continues to be applicable in modern times.^{cdlxxi}
5. The moral law ever obligates everyone, justified people as well as others, to the obedience thereof,^{cdlxxii} and not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, Who gave it.^{cdlxxiii} Nor does Christ in the Gospel dissolve this law in any way, but He much strengthens our obligation to obey it.^{cdlxxiv}
6. Although true believers are not under the law as a Covenant of Works, to be thereby justified or condemned by it,^{cdlxxv} yet it is very useful to them as well as to others, because as a rule of life it informs them of the will of God and their duty, and directs and obligates them to walk according to its precepts. It also reveals and exposes the sinful pollutions of their natures, hearts and lives, so that, examining themselves by its light, they may come to greater conviction of, humiliation for, and hatred against sin.^{cdlxxvi} They will also gain a clearer sight of their need of Christ and the perfection of His obedience. It is likewise useful to the regenerate to restrain their corruptions, because it forbids sin. The punishment threatened by the law serves to show what their sins actually deserve, and what afflictions in this life they may expect because of these sins, even though they are freed from the curse and undiminished rigours of the law. The promises of the law likewise show them God's approval of obedience, and what blessings they may expect when the law is kept and obeyed, though blessing will not come to them because they have satisfied the law as a Covenant of Works. If a man does good and refrains from evil simply because the law encourages to the good and deters from the evil, that is no evidence that he is under the Covenant of Works rather than under the Covenant of Grace.^{cdlxxvii}
7. The aforementioned uses of the law are not contrary to the grace of the Gospel, but they sweetly harmonize with it,^{cdlxxviii} for the Spirit of Christ subdues and enables the will of man to do freely and cheerfully those things which the will of God, revealed in the law, requires to be done.^{cdlxxix}

24. The Gospel and Its Influence

1. The Covenant of Works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and producing faith and repentance in them.^{cdlxxx} In this promise the substance of the Gospel was revealed and is therein effectual for the conversion and salvation of repentant sinners.^{cdlxxxii}
 2. This promise of Christ and the salvation which comes by Him, is revealed only by the Word of God.^{cdlxxxiii} The works of creation and providence, with the light of nature, do not reveal Christ or His grace even in a general or obscure way.^{cdlxxxiiii} Much less, therefore, can those who are devoid of the revelation of Christ by the promise (or the Gospel) be enabled by the light of nature to arrive at saving faith or repentance.^{cdlxxxv}
 3. The revelation of the Gospel unto sinners, made in various times and in different places, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God,^{cdlxxxvi} not being annexed by virtue of any promise to the due improvement of men's natural abilities, through common light received without the Gospel, which none ever did make, or can make.^{cdlxxxvii} Therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God. Nevertheless, the church may not upon these grounds neglect the proclamation of the Gospel, but has a solemn obligation to endeavor, through the leadership^{cdlxxxviii} and the power of the Holy Spirit,^{cdlxxxix} to proclaim it to all nations^{cdlxxxix} and persons.^{cdxc}
 4. Although the Gospel is the only outward means of revealing Christ and saving grace, and as such is totally sufficient to accomplish this, yet that men who are dead in trespasses may be born again, brought to life or regenerated, there is moreover necessary an effectual, insuperable work of the Holy Spirit upon the whole soul, to produce in them a new spiritual life.^{cdxci} Without this no other means will bring about their conversion to God.^{cdxcii}
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25. Christian Liberty and Liberty of Conscience

1. The liberty which Christ has purchased for believers under the Gospel, consists in their freedom from the guilt of sin and the condemning wrath of God, from the rigors, severity and curse of the law,^{cdxciii} and in their deliverance from this present evil world,^{cdxciv} from bondage to Satan,^{cdxcv} from the dominion of sin,^{cdxcvi} from the harm of afflictions,^{cdxcvii} from the fear and sting of death, from the victory of the grave,^{cdxcviii} and from everlasting damnation.^{cdxcix} This liberty is also seen in their free access to God, and their ability to yield obedience unto Him not out of slavish fear,^d but from a child-like love and willing mind.^{di}

All these freedoms were common also to believers under the Old Testament for the substance of them,^{dii} but under the New Testament the liberty of Christians is further enlarged, for they have freedom from the yoke of the ceremonial law, to which the Jewish church was subjected. They also have greater boldness of access to the throne of grace and fuller communications of the free Spirit of God than believers under the Old Testament did ordinarily partake of.^{diii}

2. God alone is Lord of the conscience,^{div} and has left it free from all human doctrines and commandments of men which are in any respect contrary to His Word.^{dv} Thus, to believe such doctrines or to obey such commands out of conscience, is to betray true liberty of conscience.^{dvi} The requiring of an implicit faith, and an absolute and blind obedience destroys liberty of conscience and reason also.^{dvii}
3. Those who on pretence of Christian liberty practice any sin, or nurture any sinful lust, pervert the main purpose of the grace of the Gospel to their own destruction.^{dviii} They completely destroy the object of Christian liberty, which is that we, being delivered out of the hands of all our enemies, might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.^{dix}

26. Worship and the Sabbath Day

1. The light of nature demonstrates that there is a God Who has lordship and sovereignty over all, is just and good, and Who does good to all. Therefore, He is to be feared, loved, praised, called upon, trusted in, and served, with all the heart and with all the soul, and with all the strength.^{dx} But the acceptable way of worshipping the true God has been instituted by Himself,^{dx1} and so is limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, by way of idolatrous representations, or by any way not prescribed in the Holy Scriptures.^{dxii}
2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;^{dxiii} not to angels, saints, or any other creatures.^{dxiv} And since the fall, worship is not to be given without a mediator,^{dxv} nor through any other mediation than that of Christ alone.^{dxvi}
3. Prayer, with thanksgiving, is one part of worship, and this God requires of all people.^{dxvii} But to be accepted it must be made in the name of the Son,^{dxviii} by the help of the Spirit,^{dxix} and according to His will.^{dx} It must be made with understanding, reverence, humility, fervency, faith, love, and perseverance; and corporate prayer must be made in a known language.^{dxxi}
4. Prayer is to be made for lawful things, and for all kinds of people who are alive now or who shall live in the future,^{dxxii} but not for the dead,^{dxxiii} nor for those who are known to have sinned the sin unto death.^{dxxiv}

5. The reading of the Scriptures,^{dxv} sound preaching and hearing the Word of God,^{dxvi} teaching and admonishing of one another in psalms, hymns, and spiritual songs, singing and making melody to the Lord with grace in the heart;^{dxvii} as well as the administration of baptism^{dxviii} and the Lord's Supper,^{dxix} are all parts of the worship of God. To be acceptable to God,^{dx} these are to be performed in obedience to Him, with understanding,^{dxxi} faith,^{dxixii} joy,^{dxixiii} reverence and godly fear.^{dxixiv} In addition to all this, times of solemn humiliation, fastings,^{dxixv} and thanksgivings^{dxixvi} are to be used in a holy and reverent manner on special occasions.
6. Under the New Covenant, neither prayer nor any other part of worship is tied to, or made more acceptable by any place in which it is performed or towards which it is directed. God is to be worshipped everywhere in spirit and in truth,^{dxixvii} whether in private families^{dxixviii} daily,^{dxixix} in secret by each individual by himself,^{dxl} or solemnly in the public assemblies. These are not to be carelessly or willfully neglected or forsaken, when God by His Word and providence calls us to them.^{dxli}
7. As it is the law of nature that in general a due proportion of time, by God's appointment, should be set apart for the worship of God, so He has given in His Word a positive, moral, and perpetual commandment, obligating everyone, in all ages to this effect. He has specifically appointed one day in seven for a sabbath to be kept holy unto Him.^{dxlii} From the beginning of the world to the resurrection of Christ, this was the last day of the week, and from the resurrection of Christ, it was changed to the first day of the week and called in Scripture the Lord's Day.^{dxliii} This day is to be observed until the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished by Christ, the Lord of the Sabbath.
8. The Sabbath is to be kept holy to the Lord by those who, after the necessary preparation of their hearts and prior arranging of their common affairs, observe all day a holy rest from their own works, words and thoughts about their worldly employment and recreations,^{dxliv} and give themselves over to the public and private acts of worship for the whole time, and to carrying out duties of necessity and mercy.^{dxlv}

27. Man's Responsibility to Labor

1. After God had created all other things, he created the first man, Adam, in his own image, on the sixth day of creation. At the same time, God gave him^{dxlvi} dominion over all of the terrestrial creation,^{dxlvii} and afterwards placed him in the Garden of Eden which he had planted, entrusting him with the responsibility to dress it and to keep it. In addition to these duties, the Lord God also commanded him to categorize the beasts of the field and the fowls of the air, identifying each kind of creature with a name.^{dxlviii} In this original state of creation, the duties enjoined upon the man and his wife were not burdensome or grievous to them.^{dxlix}

2. After the fall, although the Lord God drove the man and his wife from the Garden of Eden, he did not remove man's responsibility to labor. On the contrary, the Lord God cursed the ground for man's sake, causing it to bring forth thorns and thistles, thereby multiplying the labor and travail of Adam and of all those naturally descended from him, and making their work both burdensome and grievous.^{dl} In addition to this, the Lord God also renewed his commandment that mankind should labor for six days each week when he republished the Covenant of Works at Mount Sinai.^{dli}

3. The Lord Jesus Christ, in his incarnation, took upon himself the form of a servant,^{dlii} being made of a woman, made under the Law,^{dliii} and, therefore, made subject to this same responsibility to labor. In this state of humiliation, God the Father gave the Lord Jesus Christ, as the last Adam,^{dliv} a unique work to perform,^{dlv} as the federal head of the New Covenant. This work the Lord Jesus Christ delighted to do,^{dlvi} and most diligently performed it with the utmost exactness. Before his betrayal, the Lord Jesus Christ finished perfectly and entirely all of the work which the Father had given him to do, thereby glorifying him.^{dlvii} Having finished this work, the Lord Jesus Christ then ceased from his labors and entered into his rest.^{dlviii}

4. Although all true Christians partake of the New Creation in Christ Jesus as new creatures created in him,^{dlx} they do not thereby enter immediately into Christ's eternal rest.^{dlx} Therefore, they may not forego their earthly responsibilities to labor, as the natural posterity of the first Adam, but, instead, they partake of a two-fold labor during this life, which they have a solemn responsibility to fulfill with the utmost diligence. As descendants of the first Adam, they must work six days in obedience to the original creation ordinance.^{dlxi} As the sons of God in Christ, they are also created unto good works of a spiritual nature, which God has before ordained that they should walk in them.^{dlxii} They must labor to enter into Christ's eternal rest, or Sabbath,^{dlxiii} not in that servile fear that genders to bondage^{dlxiv} as a result of the curse and the penalty of death,^{dlxv} but in that filial love and liberty that proceeds from their adoption as sons of God and joint heirs with Christ.^{dlxvi}

5. So far are believers forbidden to neglect their ordinary labors in this life, as descendants of the first Adam, that God has expressly commanded that if any man would not work, neither should he eat.^{dlxvii} Widows, living in widowhood, are forbidden to be idle,^{dlxviii} but, along with all other Christians, must be careful to maintain good works.^{dlxix} Even the ministers of the Gospel, whose first and ordinary labor pertains unto prayer and the ministry of the Word,^{dlxx} may, at times, be called upon to support themselves by laboring in earthly vocations in addition to their spiritual work of feeding the flock of God.^{dlxxi} In such cases, the minister of the Word ought not to murmur at the providence of God in so ordering his affairs,^{dlxxii} but must show himself a pattern of good works, both earthly and spiritual,^{dlxxiii} and count it their great honor that they burden not the flock of God.^{dlxxiv}

28. Lawful Vows

1. A vow is of the nature of a promissory commitment, and to be made and performed with all the utmost care and faithfulness.^{dlxxv} But monastical vows (as in the Church of Rome) of a perpetual single life,^{dlxxvi} professed poverty,^{dlxxvii} and regular obedience, so far from being degrees of higher perfection, are superstitious and sinful snares, in which no Christian may entangle himself.^{dlxxviii}
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29. Civil Government

1. God, the supreme Lord and King of all the world, has ordained civil authorities to be under Him, over the people, for His own glory and the public good. For this purpose He has armed them with the power of the sword, for the defense and encouragement of those that do good, and for the punishment of evil-doers.^{dlxxix}
 2. It is lawful for Christians to accept and execute the office of a public official when called thereunto. In the performance of such office, they are particularly responsible for maintaining justice and peace^{dlxxx} by application of the right and beneficial laws of the nation, so for that end they may lawfully now, under the New Testament, engage in war if it is just and necessary.^{dlxxxi}
 3. Because civil magistrates are set up by God for the purposes aforesaid, we ought to honor them and submit to all their lawful commands as part of our obedience to God, not only out of the fear of punishment, but for conscience' sake.^{dlxxxii} We ought also to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.^{dlxxxiii} Infidelity, or difference in religion, does not make void the magistrate's just and legal authority, nor free the people from their due obedience to them.^{dlxxxiv} Ecclesiastical persons are not exempted from submission to civil authority either,^{dlxxxv} much less does the Pope have any power or jurisdiction over them, in their dominions, or over any of their people.^{dlxxxvi}
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30. Marriage and the Family

1. Both the Word of God and the light of nature reveal that God created mankind male and female, each having distinct bodily characteristics that determine and identify their gender, regardless of any emotional impulses, desires or imaginations to the contrary on the part of individuals who are given over to such unclean lusts and unnatural desires.^{dlxxxvii} This biological sexual identity may not be separated from gender identity, but is intrinsically

determinative and definitive of it. A biological male is not a female in any way, and may never become a female in any way. In the same way, a biological female is not a male in any way, and may never become a male in any way. All who make pretense of such imagined reversals transgress the law of God, incur his just and holy condemnation and treasure up wrath against the day of judgement.^{dlxxxviii}

2. The man is the image and glory of God, but the woman is the glory of the man,^{dlxxxix} and, therefore, the woman must not usurp authority over the man, but must remain in subjection.^{dx} Because of this created order, the man ought not to have long hair or to cover his head during the worship of God, but the woman ought to cover her head during such worship, and her long hair is given to her for glory and for a covering. All willful reversal of this created order brings dishonor and shame upon those participating in it.^{dxci}
3. God has ordained that men and women must reflect these differences in their apparel. The man may not wear clothing which pertains unto a woman, and the woman may not wear that which pertains unto a man. All those who practice such reversal are an abomination unto God.^{dxcii}
4. Marriage is an institution ordained of God as a life-long covenantal union^{dxciiii} between one biological male who was born as a biological male, and one biological female who was born as a biological female. By definition and by nature, the matrimonial union excludes both the possibility and the lawfulness of two persons of the same gender becoming united in a state of actual matrimony, whatever may be pretended to the contrary, either by individuals or by judicial systems. Nor 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.^{dxciiv}
5. Marriage was ordained for the mutual help of husband and wife,^{dxcev} for the increase of mankind with a legitimate offspring,^{dxcevi} and for the prevention of uncleanness.^{dxceyii}
6. It is lawful for all sorts of people to marry, if they are able with judgement to give their consent.^{dxceviiii} But it is the duty of Christians to marry only in the Lord,^{dxceix} and therefore those who profess the true religion should not marry with infidels, or with idolaters. Nor should such as are godly be unequally yoked by marrying with such as are wicked in their life, or who maintain heretical teaching condemned to judgement.^{dc}
7. Marriage may not be within the degrees of family relationship or affinity forbidden in the Word of God,^{dc} nor can such incestuous marriages ever be made lawful by any law of man, judicial decision, or consent of parties so that such persons may live together as husband and wife.^{dcii}
8. In the covenant of marriage, God has invested the man with authority over the household and has commanded the woman to be in subjection unto her own husband^{dciii} and to reverence him.^{dciv} In like manner also, the woman may not teach in the gathered church, but must be in silence. If she has questions, she may ask her husband at home, but not in the gathered church.^{dcv}

9. Because of this created order, a solemn obligation lies upon the husband to love his wife, even as Christ loved the church and gave himself for it.^{dcvi} He must honor her,^{dcvii} care for her, and provide for her, working six days out of the week^{dcviii} that the home may be furnished and maintained with sufficient and comfortable provisions. He must attend most diligently to her needs, whether physical, emotional, intellectual or spiritual, rendering unto her all due benevolence.^{dcix} Those who refuse to provide for their own have denied the faith, are worse than infidels and must fall under the censures of the church, unless they repent.^{dcx}
10. The husband and the wife must labor together to bring up their children in the nurture and admonition of the Lord.^{dcxi} They must first love and honor one another as heirs together of the grace of life,^{dcxii} but must also love, instruct, chasten^{dcxiii} and provide for all the needs of their children, whether physical, emotional, intellectual or spiritual,^{dcxiv} taking heed not to provoke their children to wrath.^{dcxv} In like manner also, the children must honor^{dcxvi} and obey their parents in the Lord, for this is right.^{dcxvii}
11. Although God has ordained that the marriage covenant and relationship should endure so long as both husband and wife remain in their natural bodies,^{dcxviii} yet by acts of fornication, that covenant may be actually and effectively broken. In such cases alone may one marriage partner put away the other without sin, and without causing their spouse to sin.^{dcxix} In cases of abandonment, the abandoned partner ought to seek reconciliation by every lawful and reasonable endeavor within their power.^{dcxx} Nevertheless, the sin of a spouse who abandons a believer does not subject that believer to bondage or overthrow the believer's liberty in Christ.^{dcxxi}

31. Christ's Kingdom, the Universal Church

1. The universal church, which may be called invisible (in respect of the internal work of the Spirit and truth of grace) consists of the entire number of God's elect, including all those who have been and who are being gathered into one under Christ, Who is its Head and King.
 - This universal church is the true circumcision,^{dcxxii} the Israel of God, His chosen nation and peculiar people,^{dcxxiii} His spiritual kingdom^{dcxxiv} of righteousness, peace and joy in the Holy Ghost.^{dcxxv}
 - It is the temple,^{dcxxvi} house^{dcxxvii} and family of God,^{dcxxviii} a royal priesthood^{dcxxix} which He has purchased and redeemed unto Himself, as a particular inheritance.^{dcxxx}
 - It is the bride^{dcxxxi} and the body^{dcxxxii} of the Lord Jesus Christ and the fullness of Him Who fills all in all.^{dcxxxiii}
2. Christ has made his promises to this church, and has given unto it the signs of his Covenant, presence, love, blessing, and protection.^{dcxxxiv} He has also given unto it both his oracles and the Gospel ministry for the gathering and perfecting of the saints, in this life.^{dcxxxv} By his divine authority and decree, all of these blessings shall continue unto the end of the

world,^{dexxxvi} being made effectual unto his purpose by his own presence and Spirit, according to his promise.

3. This kingdom existed in an intermingled state under the Old Testament, and both the regenerate and the unregenerate took part in it. During this intermingled state, God exalted sinful men to reign therein as kings, permitting both regenerate and unregenerate men to exercise dominion over it.^{dexxxvii} But since the incarnation of the Lord Jesus Christ, he has established his only begotten Son as the exclusive and only King, Head and Lord thereof,^{dexxxviii} and has committed all authority^{dexxxix} and all judgment,^{dexl} unto Him, and has set Him at His own right hand^{dexli} until his enemies shall be made His footstool.^{dexlii}
4. The Lord Jesus Christ exercises this authority and judgment presently, in chastening backsliding believers,^{dexliii} and in separating the regenerate from the unregenerate, whom He excludes completely from His kingdom, the universal church.^{dexliv} At the end of the world, He will purge it for ever, so that nothing that defiles shall enter therein.^{dexlv}
5. The Lord Jesus Christ also exercises this authority and judgment in building up His kingdom, the universal church.^{dexlvi} Although, in its intermingled state under the Old Testament, this kingdom suffered corruption and fell under the reign of sinful kings,^{dexlvii} yet under the reign of Christ, it has prospered and flourished,^{dexlviii} and will continue to do so, through the power of the Holy Spirit, according to God's promises that He will pour out of his Spirit upon all flesh^{dexlix} and that the pleasure of the Lord shall prosper in Christ's hand.^{dcl} This prosperity shall continue to increase and to flourish until the Gospel of the kingdom has been preached in all the world for a testimony.^{dcli}
 - Through this Gospel preaching, the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the seas.^{dclii}
 - All the ends of the world shall remember and turn unto the Lord.^{dcliii}
 - The kingdoms of this world shall be consumed^{dcliv} and shall become the kingdoms of our Lord, and of His Christ.^{dclv}
 - God's name shall be great from the rising of the sun unto the going down of the same.
 - Prayer shall be offered unto God in every place.^{dclvi}
6. Although some men will remain unconverted even during this coming time of plentiful light and grace,^{dclvii} the gates of hell shall not prevail thereby,^{dclviii} but Christ shall reign, even in the midst of His enemies.^{dclix} Christ shall sit, exalted, at the right hand of the Father, exercising His authority and judgment, until the Father has made all of His enemies His footstool.^{dclx} When the Father has subdued all of Christ's other enemies, He will then destroy the last enemy, which is death,^{dclxi} at the resurrection of the dead, when believers shall put on incorruption and immortality.^{dclxii} Christ shall then receive His kingdom, the universal church, unto Himself and shall deliver it up unto the Father.^{dclxiii}
7. All those who deny the present existence of the kingdom of God and the reign of Christ therein, together with all those who seek to divide the kingdom of God from the kingdom of heaven, not only contradict the express testimony of the Scriptures, and of Christ and His

apostles therein, but also dishonor Christ by denying Him the complete and unlimited authority and judgment committed unto Him by the Father,^{dclxiv} thereby dishonoring the Father who exalted Him^{dclxv} by dishonoring the Son.^{dclxvi} All those who teach that the church will fail in her love and faithfulness to Christ and in that stewardship of truth entrusted to her by Christ, both dishonor the Son, by denying those promises of blessing,^{dclxvii} power^{dclxviii} and victory,^{dclxix} which He has made unto His church, and dishonor the Father, by dishonoring the Son^{dclxx} and by denying those promises of prosperity which He has made unto the Son.^{dclxxi} Moreover, they dishonor the Holy Spirit, Whom the Father^{dclxxii} and the Son^{dclxxiii} have sent to empower the church^{dclxxiv} and to guide her into all truth.^{dclxxv} All such heretical teachers sow error, confusion, division and strife among the saints, thereby inflicting grievous wounds upon the body of Christ,^{dclxxvi} and are subject to rebuke and to judgment for their error, both from Christ Himself and from His church, unless they repent.^{dclxxvii}

32. The Local Congregation

1. The Lord Jesus Christ is the exclusive and only King and Head of the church. By the appointment of the Father, all power for the calling, institution, order, or government of the church, is vested in Him in a supreme and sovereign manner.^{dclxxviii} The Pope of Rome cannot in any sense be head of the church, but he is that antichrist, that man of sin, and son of perdition, who exalts himself in the church against Christ and all that is called God. The Lord shall destroy the papacy with the brightness of His coming.^{dclxxix}
2. All persons throughout the world, who profess the faith of the Gospel, and obedience unto God through Christ according to it, and who do not destroy their profession by any errors which contradict or overthrow Gospel essentials, or by unholy behavior, are visible saints and may be regarded as such.^{dclxxx} All individual congregations ought to be constituted of such people.^{dclxxxi}
3. The purest congregations under heaven are subject to mixture and error,^{dclxxxii} and some have degenerated so much that they have ceased to be churches of Christ and have become synagogues of Satan.^{dclxxxiii} Nevertheless, Christ always has had, and always will (to the end of time) have a kingdom in this world, made up of those who believe in Him, and profess His name.^{dclxxxiv}
4. In the exercise of the power which has been entrusted to Him, the Lord Jesus Christ calls through the ministry of His Word, by His Spirit to Himself from out of the world, those who are given to Him by His Father,^{dclxxxv} so that they may walk before Him in all the ways of obedience which He prescribes to them in His Word.^{dclxxxvi} Those who are thus called, He commands to walk together in local societies or congregations, for their mutual edification,

and for the due performance of that public worship, which He requires of them in the world.^{dclxxxvii}

5. The members of these congregations are to be saints who have been called by Christ, and who visibly demonstrate and give evidence of their obedience to that call by their profession and walk,^{dclxxxviii} and who, being all alike baptized by immersion upon their own credible profession of the faith of the Gospel,^{dclxxxix} willingly consent to walk together, according to the commandments of Christ; giving themselves up to the Lord, and to one another, by the will of God, in professed subjection to the ordinances of the New Covenant.^{dcxc}
6. To each of these congregations thus gathered, according to the Lord's mind as declared in His Word, He has given all the power and authority which is in any way required for them to carry on the order of worship and discipline which He has instituted for them to observe. He has also given all the commands and rules for the due and right exercise of that power.^{dcxci}
7. A local congregation, gathered and completely organized according to the mind of Christ, consists of officers and members. The Lord Jesus Christ has given to his called ones (united according to his appointment in congregational order) liberty and power to choose persons fitted by the Holy Spirit for the ministry,^{dcxcii} to be over them,^{dcxciii} and to minister to them in the Lord. The officers appointed by Christ to be chosen and set apart by the congregation (so called and ordered) are bishops or elders and deacons. These are to be appointed for the peculiar administration of ordinances, and the execution of every power or duty with which the Lord entrusts them and to which he has called them. This pattern of congregational order is to be continued to the end of the world.^{dcxciv}
8. The way ordained by Christ for the calling of any person, prepared and gifted by the Holy Spirit, unto the office of bishop or elder in a congregation, is, that he is to be chosen thereunto by the common consent and vote of the congregation itself.^{dcxcv} Such a person should be solemnly set apart by fasting and prayer, with the laying on of hands of ordained bishops, either within that congregational (if there be any previously appointed bishop or bishops) or by one of like faith and practice.^{dcxcvi} The way of Christ for the calling of a deacon is that he is also to be chosen by the like common consent and vote, and set apart by prayer, with the like laying on of hands.^{dcxcvii} Ordination alone, without the election or precedent consent of the congregation does not constitute any person a congregational officer, or communicate congregational office power to him.
9. Because the work of bishops is to apply themselves constantly to the service of Christ in His congregations by the ministry of the Word and prayer, and by watching for the souls of their congregational members as those that must give an account to Him,^{dcxcviii} the congregations to which they minister have a pressing obligation to give them not only all due respect, but also to impart to them a share of all their good things, according to their ability.^{dcxcix} Each local congregation must do this for their bishops, that the bishops may have a comfortable supply and that they may not have to be entangled in secular affairs,^{dcc} and may also be able to exercise hospitality towards others.^{dcci} All this is required by the law of nature and by the

express command of our Lord Jesus Christ, Who has ordained that those that preach the Gospel should live of the Gospel.^{dccii}

10. Although an obligation lies on the bishops of the congregations to be urgently preaching the Word by virtue of their office, yet the work of preaching the Word is not exclusively confined to them. Therefore, others who are also gifted and qualified by the Holy Spirit for that task, and who are approved and called by the congregation, may and ought to perform it.^{dcciii}
11. All believers are obligated to join themselves to local congregations when and where they have the opportunity so to do, and all who are admitted into the privileges of a local congregation, are also subject to the censures and government of that congregation, in accordance with the rule of Christ.^{dcciv}
12. The congregational censures appointed by Christ, are admonition and excommunication from the congregation.^{dccv} These congregational censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from offences, for the purging out of that leaven which might infect the whole lump, and for vindicating the honour of Christ, and the holy profession of the Gospel,^{dccvi} and for preventing the chastisement of God which might justly fall upon the congregation if they should suffer his congregation to be profaned by notorious and obstinate offenders.
13. Persons that are joined in congregational fellowship to a local congregation, ought not lightly or without just cause to withdraw themselves from the communion of the congregation whereunto they are so joined. Nevertheless, where any person cannot continue in any congregation without sin, either for lack of the administration of the ordinances instituted by Christ, or by his being deprived of his due privileges or compelled to anything in practice not warranted by the Word, or in case of persecution, or upon the conveniency of habitation; he may peaceably depart from the communion of the congregation, wherewith he hath so walked, to join himself with some other congregation, where he may enjoy the ordinances in the purity of the same, for his edification and consolation.
14. Congregations gathered and walking according to the mind of Christ, judging other congregations (though less pure) to be true churches, may receive unto occasional communion with themselves such members of those congregations as are credibly testified to be godly and living without offense.
15. As each congregation, and all the members of it, are obligated to pray continually for the good and prosperity of all the congregations of Christ,^{dccvii} in all places, and upon all occasions to further it (every one within the extent of their places and callings, in the exercise of their gifts and graces) so the congregations, when planted by the goodness of God, so as they may enjoy opportunity and advantage for it, ought to hold fellowship among themselves, to promote peace, increase of love, and mutual edification.^{dccviii}

16. In cases of difficulties or differences, either in matters of doctrine or administration, which concern the congregations in general or any single congregation, and which affects their peace, union, and edification, or when any members of a congregation are injured because of any disciplinary proceedings not consistent with the Word, truth and correct order, it is according to the mind of Christ, that many congregations united together in fellowship do, through their appointed messengers meet to consider, and give their advice about the matter in dispute, and to report to all the congregations concerned.^{dccix} However, when these messengers are assembled, they are not entrusted with any real congregational authority, or with any jurisdiction over the congregations themselves. They cannot exercise any censure over any congregations or persons, or impose their resolutions on the congregations or their officers.^{dccx}
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33. The Communion of Saints

1. All saints who are united to Jesus Christ, their Head, by His Spirit, and by faith, have fellowship in His graces, sufferings, death, resurrection, and glory.^{dccxi} This union or fellowship does not make any one or all of the saints to be or become one person with Him or to be equal with him in any respect (either of which to affirm is impious and blasphemous). But, because they are united to one another in love, they have communion in each other's gifts and graces,^{dccxii} and are obligated to the orderly performance of such public and private duties as lead to their mutual good, both in the inward and outward man.^{dccxiii}
 2. All saints, by their profession are bound to maintain a holy fellowship and communion in the worship of God and in performing such other spiritual services as advance their mutual edification.^{dccxiv} They are also to assist each other in outward things according to their different needs and abilities to meet them.^{dccxv} This communion or fellowship, though chiefly exercised by saints in their immediate circle of fellow believers, such as families,^{dccxvi} and churches,^{dccxvii} is also to be extended, according to the rule of the Gospel, as God gives the opportunity, to all the household of faith, even all those who in every place call upon the name of the Lord Jesus. However, their communion with one another as saints does not take away or infringe the personal ownership which each man has of his goods and possessions.^{dccxviii}
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34. Baptism and the Lord's Supper

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus Christ, the only lawgiver, to be continued in His church to the end of the world.^{dccxix}

2. These holy appointments are to be administered only by those who are qualified and called to administer them, according to the commission of Christ.^{dccxx}
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35. Baptism

1. Baptism is an ordinance of the New Testament to be to the person who is baptized a sign of his fellowship with Christ in His death and resurrection; of his being engrafted into Christ;^{dccxxi} of regeneration; of the washing of the whole soul in the blood of Christ; of remission of sins;^{dccxxii} of the certainty of the bodily resurrection of the saints at the last day;^{dccxxiii} and of that person's giving up of himself to God, through Jesus Christ, to live and walk in newness of life.^{dccxxiv}
 2. Those who personally and actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects for this ordinance.^{dccxxv}
 3. The outward element to be used in this ordinance is pure water, in which the person is to be baptised in the name of the Father, and of the Son, and of the Holy Spirit.^{dccxxvi}
 4. Immersion - the dipping of the whole person in water - is necessary for the due administration of this ordinance.^{dccxxvii}
 5. The Scriptures designate faithful, baptized disciples, considered generally, as the persons designed by Christ to dispense baptism. It is nowhere restricted to a particular church officer, or person extraordinarily sent, the Commission enjoining the administration, being given to them under no other consideration, but as considered disciples.^{dccxxviii}
 6. Although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it;^{dccxxix} or that all that are baptized are undoubtedly regenerated.
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36. The Lord's Supper

1. The Supper of the Lord Jesus was instituted by Him the same night on which He was betrayed to be observed in His churches, unto the end of the world, for the perpetual remembrance, and showing forth of the sacrifice of Himself in His death.^{dccxxx} It was also instituted by Christ to confirm believers in all the benefits of His death;
 - for their spiritual nourishment and growth in Him;
 - for their further engagement in and commitment to all the duties which they owe to Him;

- and to be a bond and pledge of their communion with Him, and with their fellow believers.^{dccxxxi}
2. In this ordinance Christ is not offered up to His Father, nor is there any real sacrifice made at all for remission of sin, either of the living or of the dead. There is only a memorial of that one offering up of Christ through the Eternal Spirit upon the cross, once for all,^{dccxxxii} the memorial being accompanied by a spiritual sacrifice of all possible praise to God for the atonement completed at Calvary,^{dccxxxiii} once for all.^{dccxxxiv} Therefore, the popish sacrifice of the mass, as they call it, is most abominable, because it detracts from Christ's own sacrifice, which is the only propitiation for all the sins of the elect.
 3. In this ordinance, the Lord Jesus Christ has appointed His teaching ministers to declare his word of institution to the people, to pray, giving thanks to the Father and, blessing the elements of bread and wine (thereby setting them apart from a common to a holy use), and to take and break the bread, and then, likewise, to take the cup, and to give both to the communicants, they communicating also themselves.^{dccxxxv}
 4. Private masses, the denial of the cup to the people, the practices of worshipping the elements, lifting them up or carrying them about for adoration, or reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.^{dccxxxvi}
 5. The outward elements in this ordinance which are correctly set apart for the use ordained by Christ, so closely portray Him as crucified, that they are sometimes truly, though figuratively, referred to in terms of the things they represent, such as the body and blood of Christ.^{dccxxxvii} However in substance and nature they still remain truly and only bread and wine as they were before.^{dccxxxviii}
 6. The doctrine commonly called transubstantiation, which maintains that a change occurs in the substance of the bread and wine, so that it becomes, in strict literalism, the actual substance of Christ's body and blood, when consecrated by a priest or by any other way, is repugnant not only to Scripture,^{dccxxxix} but even to common sense and reason. It overthrows the nature of the ordinance, and has been, and is the cause of many different superstitions and gross idolatries.^{dccxl}
 7. Worthy recipients, outwardly taking the visible elements in this ordinance, feed spiritually upon Christ crucified, and upon all the benefits of His death, receiving those benefits inwardly and spiritually by faith, truly and in fact, but not physically and bodily. The body and blood of Christ are not physically or bodily present in, with, or under the elements of the ordinance, but are spiritually present to the faith of believers who participate in its celebration, just as the elements are present to their outward senses.^{dccxli}
 8. All ignorant and ungodly persons who are unfit to enjoy communion with Christ are completely unworthy of the Lord's Table, and therefore, as long as they remain in that condition, they cannot take a share in these holy mysteries or be admitted to the Supper without great sin against Him.^{dccxlii} Indeed, all those who receive (the elements) unworthily,

are guilty of the body and blood of the Lord, eating and drinking judgement unto themselves.^{dccxliii}

37. Excommunication

1. The practice of excommunication is a binding responsibility ordained by the Lord Jesus Christ and enjoined upon each local congregation as a most sacred and most solemn obligation to be performed by the entire congregation with the utmost vigilance, discernment and care. In excommunication, a local congregation proceeds as a collective body^{dccxliv} in the chastisement^{dccxlv} of a fallen church member for a particular sin or sins committed by that church member,^{dccxlvii} in order to promote repentance on the part of the fallen church member^{dccxlvii} and to protect and to preserve the purity of the congregation as a corporate body, so that the entire congregation does not go astray into sin^{dccxlviii} and fall under the rod of the Lord's chastisement.^{dccxlix} This responsibility to practice excommunication does not rest upon the bishops of the congregation alone, but upon the entire congregation as a body, so that each member of each local congregation has a binding responsibility to participate in its implementation, in cooperation with the leadership of the bishops.^{dcccl}
2. In excommunicating a fallen church member, the individual members of a local congregation unite in a collective withdrawal of all fellowship and association with the church member who has fallen into sin. This withdrawal of fellowship and association is not restricted to a bare exclusion from participation in the Lord's Supper, but it extends rather to all aspects of fellowship and association with the fallen church member, to the greatest degree possible,^{dcccli} so that the people of God may understand the extreme grievousness of sin and the severity of its consequences, even for a true believer.^{dccclii} Through this instructive aspect of excommunication, fallen member are brought to consider their sins with greater sobriety, and, thereby, to mourn for them and to repent of them, even as the entire congregation receives warning against following in their shameful example. Nevertheless, this broad scope of excommunication does not sever the marriage bond between a husband and a wife,^{dcccliii} nor does it absolve any member of any congregation from any responsibility of any kind that they may otherwise have to the fallen church member, whether as a spouse, parent, child, employer, employee, civil servant, citizen or in any other relationship whatsoever.^{dcccliv}
3. Because some sins are by their very nature more heinous than other sins,^{dccclv} the Lord Jesus Christ has, in his Word, ordained differing ways in which a congregation must implement excommunication.
 - Notorious sins which scandalize and offend others, and which bring a reproach upon the church and upon the name of the Lord Jesus Christ must be chastised by the congregation immediately, without any process beyond verification of actual guilt delaying the implementation of excommunication.^{dccclvi}

- Those who go astray through some heretical teaching should be admonished by the bishops of the congregation at least once before excommunication is implemented. At their discretion, the bishops of the congregation may admonish the heretical church member a second time,^{dcclvii} seeking to deter the implementation of excommunication for heresy through instruction.^{dcclviii} However, if the heretical church member remains impenitent and obstinate in their heresy, no further admonition may follow the second attempt, and the bishops must initiate excommunication without any further delay.^{dcclix}
 - Those who have sinned personally against an individual brother or sister in the Lord, rather than in some more general way, should be given three opportunities to repent and to make amendment for their sin. This is done, first, through a direct admonition by the offended brother or sister to the offending church member through private, personal communication; secondly, by the offended brother or sister admonishing the offending church member in cooperation with one or two Christian witnesses in good standing with the congregation; and, thirdly, by the offended brother or sister in a public appeal made before the assembled congregation, which shall issue a public admonition to the offending church member upon satisfactory confirmation of their guilt. If the offending church member remains impenitent after being admonished by the congregation, they must be excommunicated.^{dcclx}
4. Although the Lord Jesus Christ has ordained that excommunication should be extremely grievous by its very nature,^{dcclxi} yet he has also ordained that it should be only temporary in its duration.^{dcclxii} Since he has ordained excommunication as an instrument of chastisement^{dcclxiii} to bring fallen church members unto repentance, so, when a church member under sentence of excommunication has repented, the application of excommunication must cease. Upon satisfactory confirmation of such repentance, the entire congregation has a binding responsibility to restore the excommunicated brother or sister to full church membership, along with all rights and privileges deriving therefrom, and to confirm their love to that church member as a fellow member of the family of God and of the body of Christ,^{dcclxiv} each individual member personally considering themselves, lest they also be tempted.^{dcclxv}

38. Ordination

1. Although ordination is not necessary for the exercise of spiritual gifts among the members of the body of Christ^{dcclxvi} or in the fulfillment of Christ's commission to make disciples,^{dcclxvii} its reception is nevertheless necessitated by the New Testament for all who would hold office within a local congregation, either as a bishop^{dcclxviii} or as a deacon.^{dcclxix}
2. This process of ordination must not be entered into by a new convert^{dcclxx} or by anyone who has not been thoroughly discipled in the Christian faith.^{dcclxxi} Only faithful, baptized church members with a credible testimony of repentance and of faith in the Lord Jesus Christ and of a thorough discipleship following conversion and who satisfy the requirements enumerated

within the New Testament for the fulfilment of either the office of bishop^{dcclxxii} or the office of deacon^{dcclxxiii} may rightly be considered as candidates for ordination.

3. The process of ordination begins when a local congregation, having first sought the Lord's counsel by prayer and having perceived his direction, resolves upon the appointment of a candidate who fulfills the requirements enumerated within the New Testament for the office under consideration, whether bishop or deacon, and, having so resolved, actually issues a call to the church member so resolved upon by the common suffrage of the congregation.^{dcclxxiv} This calling issued by the common suffrage of the congregation, however, does not, of itself, constitute ordination or confer upon anyone the authority derived from ordination. Ordination is not conferred upon a candidate for ministry until that candidate has first been presented to the presbytery^{dcclxxv} for examination regarding his conversion, his baptism, his testimony and his understanding regarding the whole counsel of God as revealed in the Scriptures. Only upon satisfaction given by him before the presbytery examining him regarding his qualification for that ministry, may ordination be formally ratified and solemnized. If the presbytery finds the candidate for ministry deficient in any area prerequisite to ordination, ordination must not be conferred upon the candidate until such time as he has matured sufficiently and has corrected those defects discovered by his examination before the presbytery, if they remain within possibility of correction.^{dcclxxvi}
4. Those candidates whose testimony of salvation, baptism and understanding regarding the whole counsel of God as revealed in the Scriptures are found by the presbytery to be in accordance with the Word of God may be ordained by the presbytery in confirmation of the common suffrage of the congregation.^{dcclxxvii} Having sought the Lord's counsel and blessing in prayer, the members of the presbytery, each one having been previously elected, called, examined and ordained after the same manner, and so possessing the authority to confer ordination upon another, shall charge the candidate for ministry regarding the fulfilment of his duties either as a bishop or a deacon, and, laying hands upon him, shall formally ratify and solemnize his ordination to the ministry. The candidate for ministry then, having been Scripturally charged and ordained by the laying on of the hands of the presbytery,^{dcclxxviii} shall enter upon his duties either as a bishop or deacon and shall exercise himself faithfully in the fulfilment of those duties with all of the authority accorded to his office by the New Testament.^{dcclxxix} The church, likewise, shall not only recognize that authority, but submit to it, following the church officer's leadership and example, insofar as they are faithful to the teaching and the pattern revealed within the New Testament.^{dcclxxx}

39. Man's State after Death and the Resurrection

1. The bodies of those who have died return to dust, and undergo corruption.^{dcclxxx} But their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.^{dcclxxxii} The souls of the righteous are then made perfect in holiness, are

received into paradise where they are with Christ, and behold the face of God in light and glory, while they wait for the full redemption of their bodies.^{dcclxxxiii} The souls of the wicked are thrown into hell, where they remain in torment and utter darkness, reserved to the judgement of the great day.^{dcclxxxiv} Scripture acknowledges no other place besides these two for souls separated from their bodies.

2. At the last day, those of the saints who are found alive shall not sleep, but shall be changed;^{dcclxxxv} and all the dead shall be raised up with their own, same bodies, and none other.^{dcclxxxvi} Although these resurrected bodies will have different qualities, they shall be united again to their souls forever.^{dcclxxxvii}
3. By the power of Christ, the bodies of the unjust shall be raised to dishonour. By the Spirit of Christ, the bodies of the just shall be raised to honour, and conformed to His own glorious body.^{dcclxxxviii}

40. The Last Judgement

1. God has appointed a day in which He will judge the world in righteousness, by Jesus Christ,^{dcclxxxix} to Whom all power and judgement is given by the Father. In that day of judgment, not only shall the apostate angels be judged,^{dccxc} but all people who have ever lived upon the earth shall also appear before the judgment seat of Christ to give an account of their thoughts, words, and deeds, and to receive according to what they have done while in the body, whether good or evil.^{dccxci}
2. The purpose and result of God's appointing this day is that of the manifestation of the glory of His mercy in the eternal salvation of the elect, and also of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient.^{dccxcii} Then shall the righteous go into everlasting life and receive all fullness of joy and glory with everlasting rewards in the presence of the Lord, with whom they will dwell eternally in the new earth.^{dccxciii} But the wicked, who do not know God and who do not obey the Gospel of Jesus Christ, shall be thrown into outer darkness^{dccxciv} and everlasting torments in the lake of fire,^{dccxcv} where they will suffer punishment with the devil and his angels^{dccxcvi} through everlasting destruction from the presence of the Lord and from the glory of His power.^{dccxcvii}
3. As Christ would have us to be certainly assured that there will be a day of judgement, both to deter all men from sin^{dccxcviii} and to give greater comfort to the godly in their adversity,^{dccxcix} so also He will have the date of that day kept unknown to men, that they may shake off all fleshly security, and be always watchful, because they know not at what hour the Lord will come,^{dccc} but be ready always to say, 'Even so, come, Lord Jesus.'^{dccci} Amen.

i 2 Tim. 3:15-17; Isa. 8:20; Luke 16:29,31; Eph. 2:20
ii Rom. 1:19-21, 2:14,15; Ps. 19:1-3
iii Heb. 1:1
iv Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19,20
v 2 Tim. 3:16
vi Luke 24:27,44; Rom. 3:2
vii 2 Pet. 1:19-21; 2 Tim. 3:16; 2 Thess. 2:13; 1 John 5:9
viii John 16:13,14; 1 Cor. 2:10-12; 1 John 2:20,27
ix 2 Tim. 3:15-17; Gal. 1:8,9
x John 6:45; 1 Cor. 2:9-12
xi 1 Cor. 11:13,14; 1 Cor. 14:26,40
xii 2 Pet. 3:16
xiii Ps. 19:7; 119:130
xiv Rom. 3:2
xv Isa. 8:20
xvi Acts 15:15
xvii John 5:39
xviii 1 Cor. 14:6,9,11,12,24,28
xix Col. 3:16
xx 2 Pet. 1:20, 21; Acts 15:15, 16
xxi Matt. 22:29, 31, 32; Eph. 2:20; Acts 28:23
xxii 1 Cor. 8:4,6; Deut. 6:4
xxiii Jer. 10:10; Isa. 48:12
xxiv Exod. 3:14
xxv John 4:24
xxvi 1 Tim. 1:17; Deut. 4:15,16
xxvii Mal. 3:6
xxviii 1 Kings 8:27; Jer. 23:23
xxix Ps. 90:2
xxx Gen. 17:1
xxxi Isa. 6:3
xxxii Ps. 115:3; Isa. 46:10
xxxiii Prov. 16:4; Rom. 11:36
xxxiv Exod. 34:6,7; Heb. 11:6
xxxv Neh. 9:32,33
xxxvi Ps. 5:5,6
xxxvii Exod. 34:7; Nahum 1:2,3
xxxviii John 5:26
xxxix Ps. 148:13
xl Ps. 119:68
xli Job 22:2,3
xlii Rom. 11:34-36
xliii Dan. 4:25,34,35
xliv Heb. 4:13
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