

Foundations for Your Faith Lesson 21 NIV
The Nature of Man 1 Thessalonians 5:22-24 (Anthropology)

Read 1 Thess. 5:22-24 carefully, several times, and then answer the following questions from the verses as noted.

23 Define the word “sanctify”

List the “aspects” of the nature of man in the order in which they are listed

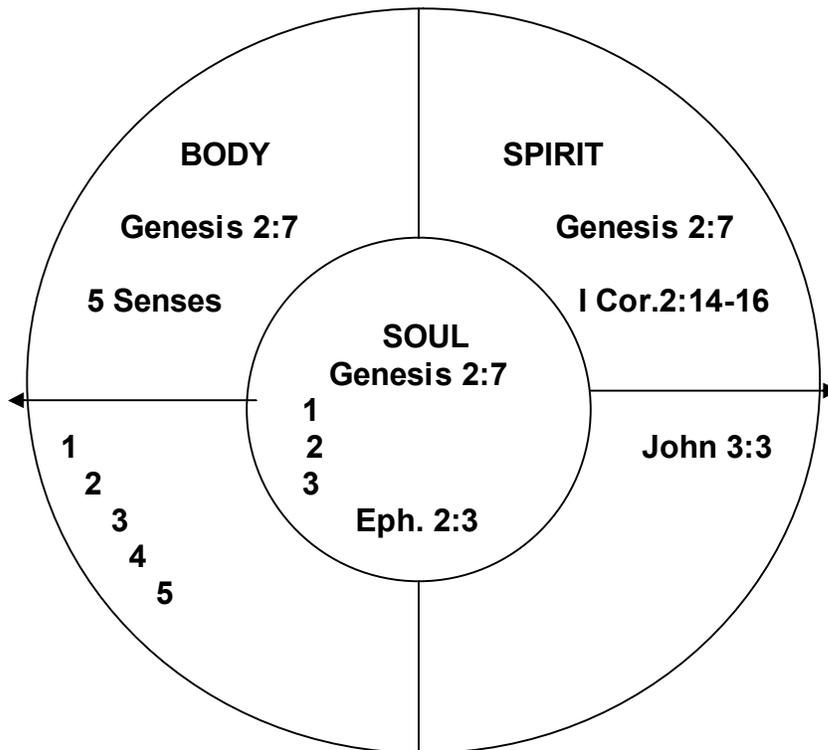
- 1.
- 2.
- 3.

What part of man’s nature (of the three) refers to his “essential being”?

(Consider: Is a man still a man when his soul and spirit leave his body at death?
Luke 16:19-31 tells of 2 men who died, but still were conscious, thinking,
reasoning, remembering persons.)

Concerning “body, soul, and spirit”..... we could say that
Man IS a _____; and HAS a _____; and has a _____.

Class time fill in – read and review the scriptures listed in the diagram below



**Quiz on Lesson 21 NIV Foundations for Your Faith
The Nature of Man 1 Thess. 5:22-24 (Anthropology)**

1. List the 3 aspects of man defined below: (Trichotomy)

What man is... his essential being... the seat of his personality _____

That aspect which gives and receives communication from the physical world _____

That aspect which gives and receives communication from God _____

2. The doctrine describing the fact that all of man's nature has been corrupted by sin?

3. What aspect of man is "dead" at birth and is born again at salvation?

4. T/F 1) Man is a sinner because he sins 2) Man sins because he is a sinner

5. The doctrine that describes the reality referred to in question 4

6. Give scripture texts that describe an unsaved man's spiritual condition as
Dead

Lost

Unable to comprehend or accept spiritual truth

7. Three aspects of sanctification – set part from

Penalty of sin:

Power of sin:

Presence of sin:

Fill in the words being defined below

8. "Getting what we don't deserve" (i.e. salvation) _____

9. "To charge to one's account" _____

10. "Not getting what we do deserve" (i.e. judgment) _____

11. "To buy back" _____

12. "God-breathed" _____

13. "Set apart" (cleansed & devoted to God) _____

Teacher's Guide - Foundations For Your Faith - Lesson 21 NIV
Anthropology: The Nature of Man 1 Thess. 5:22-24

Read 1 Thess. 5:22-24 carefully, several times, and then answer the following questions from the verses as noted.

24 Define "set apart" (look it up in the KJV...sanctify)

Set apart for God – given to God for His use – set apart for His use & purpose

- ***two emphases . purity and possession***
- ***two directions . set apart from (sin) and set apart to (God)***

To be cleansed and given totally to God is to be sanctified

Whatever is ***given to God for His use*** must be cleansed . hence the twofold idea
Purified and possessed by God alone

- ***Set apart to a holy purpose, for the possession and purpose of God.***

This relationship with God into which men enter by faith in Christ makes them ***pure*** and clean (justification) and ***possessed*** by God (redemption) ***for His purpose and pleasure alone.***

Titus 2:11-14 "purify for himself a people that are his very own" purity

1 Cor. 6:19-20 "...you are not your own...you are bought..."

List the "aspects" of the nature of man in the order in which they are listed

- 1. Spirit**
- 2. Soul**
- 3. Body**

Note the order – not Body, Soul & Spirit – but Spirit, Soul and body

Unsaved men follow their bodily passions with their depraved souls and dead spirits

Believers are to follow God with their reborn spirits, submissive souls and obedient bodies

Views of the Material and Immaterial Nature of Man

Dichotomy: man is composed of two aspects . material and immaterial . the immaterial aspect has many names and titles to denote emphasis, but not distinct or separate aspects . spirit, soul, mind, heart, will, affections, strength, conscience ã ..

Trichotomy: man is composed of three aspects . spirit, soul and body. The soul and spirit are both immaterial. The other aspects of man's immaterial nature are given names for emphasis sake. There are specific and non-specific uses of the term soul and spirit. All aspects of man's immaterial nature except the spirit are to be seen as comprising the soul.

Holistic: man is a unit . while we may separate the material and immaterial for discussion, man is not a three part of two part or many part being . he is a whole being and is to be understood as a whole being.

Remember: Whatever man is essentially, he is and remains that forever.

When we are raised and glorified we will still be what we were whether Di, Tri, or Holistic and we will be glorified in the presence of Christ.

VIEWS OF MAN

- **Trichotomy:** Problem – Soul & spirit are not always used specifically, and there are places where they are used interchangeably and simply refer to a man; a human being. The body in Romans 12:1 refers to the whole man. The soul in Exodus 31:17 "our souls are sick of this manna" refers to the body as well. There are more than two terms – spirit and soul – there is also heart, mind, will, conscience – why stop with two immaterial parts. (They are included in the soul)
- **Holistic:** takes the view because soul means person. Man is man; everything. We are made in the image of God. The strength of this view is that it does not segment us all up. Problem: it also fails to give a clear reasoning for such passages as Heb. 4:12 and 1 Thess. 5:23, where the spirit and soul are separated.
- **Dichotomy:** Man is material and immaterial. body and soul. Soul, spirit, etc., all refer to the immaterial aspect of man. That which is simply anything non-body+. You have an immaterial part, that is non-body+. The strength of this view is the fact that soul & spirit is used interchangeably. God is the God of the spirits of just men made perfect. (Heb. 12) Is He not also the God of their soul? What about the God of their body? There are times when the word God is not used specifically. for example, Jesus reminded the Jews that God said to Moses and the 70 elders of Israel, "you are gods....." in this non-specific sense, the word gods means he who judges or executes judgment (acting in the place of God). The context in most cases determines how we should interpret a given word. *The Di and the Holistic look at the exceptions to the normal use of the term and throw out Tri because there are exceptions and a non-specific use of the terms soul and spirit.*

Problem with Di & Holistic view: There are very specific uses of the terms soul & spirit. 1 Cor. 2 & 3; the "natural" man (soulish) cannot receive the things of the Spirit (pneuma) of God because they are spiritually (pneuma) discerned. He is spiritually dead. The unsaved man is a soulish man and the born-again man is a spiritual man. This is very specific and is the strength of the Trichotomy view.

Di & Holistic says every man has a soul, spirit, mind, heart and will – all equal in this view. Heb. 4:12 is specific in its use of soul & spirit. doesn't mention the others. These are not just names for aspects of man but specific aspects of man.

The strength of the Tri is that it does allow for the specific use of the terms body, soul, and spirit as distinct from one another and able to be discerned and separated in those specific places. 1 Thess. 5:23 "and I pray God that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

He could have said, "I pray God that you will be completely set apart...." but he did not. He used three terms. And there seems to be in the use of those three terms a Trichotomistic understanding. There are exceptions to any rule no matter what view you take. There are specific and nonspecific use of those terms and the question is which makes the most sense and which is most consistent with what scripture says. Hence, I am a trichotomist.

List the aspects of man, and their order.

1. Spirit
2. Soul
3. Body

This is the scriptural view.....

Creation in Genesis 2- God created Body, breathed Spirit into man and he became a living
Sou1 Thess. - Spirit, soul, and body . the order of authority and functional Christian living

What part of man's nature (of the three) refers to his "essential being"?

The Soul.

2 Cor. 5:1 The body may be dead, the spirit may be dead, but the man still exists!

- **Consider: Is a man still a man when his soul and spirit leave his body at death?**
Luke 16:19-31 tells of 2 men who died, but still were conscious, thinking, reasoning, remembering persons. Yes!

- **How about an unsaved person with a dead spirit - are they still persons?**
Eph. 2:1-3 Yes!

- ***Man is a soul; has a spirit and has a body. (Specifically, theologically)***

In the soul is contained all the other attributes of the nature of man; mind, heart, will, conscience and the soul of man is totally corrupted.

DEFINITION: Total Depravity

- **Total depravity** means that man is **corrupted by sin in the totality of his being** . a dying body, a corrupt and rebellious soul, and a dead spirit. He is blind to spiritual truth, captive to his own sinful desires .

Three Key Passages on the Nature of the Unsaved Man

- **Eph. 2:1 dead, spiritually dead**
- **2 Cor. 4:4-5 – spiritually blind & lost**
- **1 Cor. 2:14-16 – Spiritually unreceptive – “he cannot understand them”**

DEFINITION: Original Sin

- **Original sin . *man is conceived and comes into this world a sinner*** before he commits his first sin. ***Man sins because he is a sinner...He is not a sinner because he sins*** . that is, commits his first sin.
Original sin means *man originates with sin already in his nature* ã sin originally thereã ***a sinful human nature from his origin*** at conceptionã .#n Adam+

Into that soul God sends the Holy Spirit and gives me a new nature, although the old aspect of that sinful nature still exists; so that I have a war going on between my flesh (the old nature) and my spirit (the new nature) in my soul.

- **I am a soul but I have a spirit and I have a body.**

Man is a soul – his essential being – comprised of his intellect, emotions, and will

His self-knowledge, emotions, and ability and accountability to make moral choices. Persons possess self-knowledge, emotions, and the ability to make moral choices for which they are accountable.

Mind, emotion, will . *but we are totally depraved* (not that we are as bad as we could be, but rather that ***sin has corrupted every aspect of man's being – totally corrupt – totally depraved...***)

- **The mind is blinded** . 2 Cor. 4:4-5
- **The emotions are corrupted** . Romans 1:20-26 Eph. 2:1-3
- **The will is captive to our sinful nature** . Eph. 2:1-3
- **The spirit is dead** . Eph. 2:1 inoperative

Man has a body . this is the aspect of man by which his soul gives and receives communication and responds to the physical world

Through the body man has sensory life – through the senses

5 Senses:

1. Seeing
2. Hearing
3. Touching
4. Tasting
5. Smelling

I give and receive information in this physical world through the body.
Physical Communication is through the body.

Man has a spirit (this is distinct from the Holy Spirit)

How does the soul give and receive information from the physical world?

Through the physical body.

How does the soul give and receive spiritual information....from God?

Through the spirit.

The spirit is the counterpart to the body; we have a body and we have a spirit.

The body is what my soul gives and receives communication from and to in the physical world and through the spirit to God and the spiritual world.

The problem is, that I am born into this world half dead. I am spiritually dead.

1 Cor. 2:14 - "for the natural man KJV (the man without the Spirit . NIV - (pseuchikos) a person whose soul is functioning without the spirit; an unsaved man (soulish) he is operating only through his depraved soul . apart from the Holy Spirit and with a dead human spirit. Therefore, he is spiritually unresponsive. If my body is dead, I am physically unresponsive. It's there, but inoperative. If I am spiritually dead, I am spiritually unresponsive. It is there, but inoperative.

His spirit is dead.. not operative, "does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually (pseukikos) discerned (understood). God, with the gospel, came to us and we never received it because there is nothing there to respond with, we are spiritually dead. vs. 15 - "he that is

spiritual (pneumatikos; spiritual) he understands all these things+ so that the truth can get in. When the truth gets into the spirit, it changes the soul. Does and unsaved man have a mind, a body, does he hear the physical words? YES! Is all this logical to him? NO! Can he learn facts? YES! Can he hear scripture? YES! But he cannot receive it unless the Word of God by the Spirit of God gives the new birth, and he becomes spiritually alive, and the door of his heart is opened by the miracle of the new birth. "whose heart the Lord opened so that she received that which we preached unto them" (Acts; Lydia) the Word of God created the new birth. 1 Peter 1:23....

As we preach the gospel and it goes in through the eye-gate and the ear-gate we realize it takes more than that for spiritual life - it takes God by His Holy Spirit to take that word and create life. This is called the new birth, or regeneration. That work of God is the gift of the grace of God, and it results always and instantly in saving faith.

- 1) In Christ we become spiritually alive. The believer's goal with his **spirit** is to communicate with God and to be submissive to His will.
- 2) The goal of his **soul** is to personalize God's authority and truth in his life and to process it in making right decisions.
- 3) The goal of the **body** is to conform to those right decisions through obedient living.

- ***With the spirit I receive and comprehend the truth; with the soul I submit to the truth, and I decide what to do; and with the body I act out the obedience.***

Spirit, Soul, Body.

- **Spirit – Hear & understand and accept the truth**
- **Soul - Submit to the truth and respond to the truth emotionally and volitionally**
- **Body - Perform the truth physically**

Paul said, "I beat my body into subjection....." my body does not rule my life!!!!

Unsaved man: Body (pleasure) Soul (processes it; "I think this will make me happy") and he does it. No spiritual process involved. His spirit is dead. He is %soulish+or %fleshly+not spiritual. His physical desires and depraved soul and fleshly nature rules his soul!

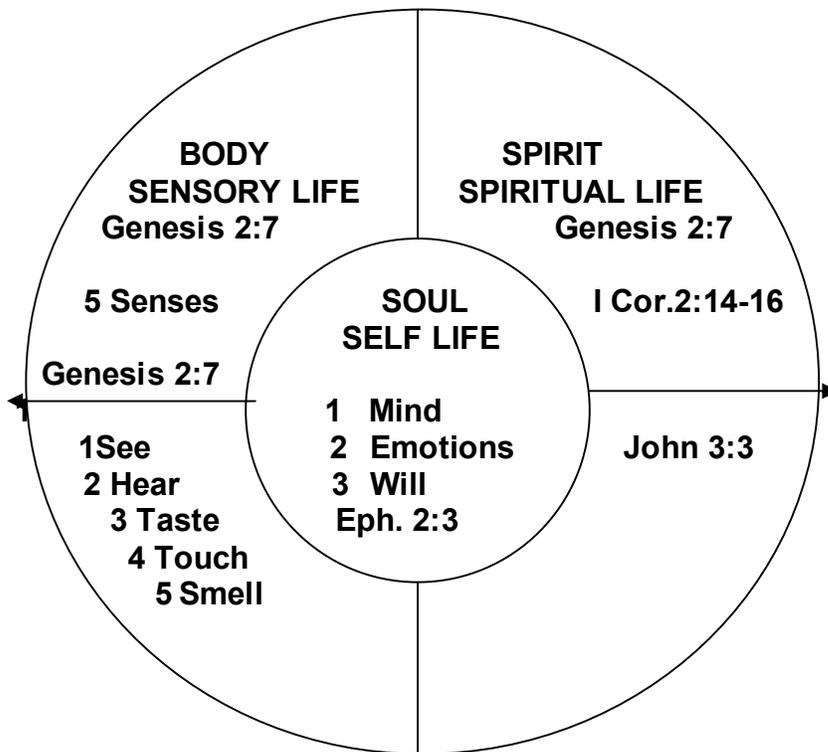
When I share the truth of the message of the gospel I do so prayerfully and in complete dependence on the Spirit of God to take the truth of His word and bring about the new birth and faith in the heart of the person who is hearing.

As I share the gospel, I realize that the person with whom I am speaking is spiritually dead. God is the resurrection and the life. It is God who takes His word (1 Peter 1:23) and brings a dead, lost, blind, depraved sinner to life in Christ; and it is the power of the gospel that does that, for the power of the gospel brings dead sinners to life.

To be spirit-filled or spirit-controlled means that that you are walking a life in dependence on and in conscious obedience to the word of God.

As you are doing that, you are also being bombarded with temptations, with obstacles and pitfalls along the way. Every temptation that comes to you requires a decision. You are walking in the Spirit right now because you made the right decision. . your last one! What about your next one? There is no guarantee that when you face the next temptation that you will automatically make the right decision. We are not robots, we are free moral agents, and with each temptation that comes I am faced with the responsibility for another decision. If I make that obedient decision, I continue to be spirit-filled, I continue to be lead of the Spirit. But if I choose to make a disobedient decision, I am no longer being lead of the Spirit, I am now led of the flesh. I can be sinless *at any moment* in time, when all known sin is confessed and my heart is yielded to Christ and I am seeking His glory in all that I do; at that moment I am without sin, but that does not guarantee that from that moment on in my walk that I do not have the capacity to sin. Satan never lets up. The old nature within us continues on to get us to do what is in disobedience to God.

**Concerning “body, soul, and spirit”..... we could say that
Man IS a SOUL, and HAS a SPIRIT and has a BODY.**



Understanding the change in my nature as a born-again spiritually alive person.

Augustine . 4th century theologian . Pauline perspective

Adam in his innocence was (Latin) posse peccare = he was "able to sin".

After Adam sinned.. and we now as lost sinners... are non posse non peccare = which means "not able to not sin" . we are slaves to sin as unregenerate sinners
We do not have any ability not to sin. "There is non righteous, no not one."

As a saved individual today, we are posse non-peccare = we are "able to not sin"

1 Cor. 10:13. Not sinless, but able not to sin a specific sin. I may and do sin, but there is no excuse for it. I am not a helpless slave to sin as a born-again believer.

"Walk in the Spirit and you will not fulfill the lusts of the flesh."

When I am glorified I will be: non posse peccare = "Not able to sin"

A great description of the nature of man:

- **Adam - able to sin**
- **Unsaved - not able to not sin**
- **Believer - able to not sin**
- **Glorified - not able to sin**

This is why we must pursue sanctification. (Experimental; progressive) Phil. 3:12

• **HOW AM I SANCTIFIED**

AT SALVATION I AM SANCTIFIED . I am set apart from the penalty of sin, cleansed, and made God's possession

NOW I AM BEING SANCTIFIED . I am growing in holiness, learning how to live as a new creation, putting off the old life and putting on the new life.

I WILL BE FINALLY AND FULLY SANCTIFIED - when I see my Savior and am finally and fully transformed into His full likeness, sinless in body, soul and spirit.

- **PAST – JUSTIFICATION – SET APART FROM SIN'S PENALTY (Instantaneous)**
- **PRESENT – SANCTIFICATION – SET APART FROM SIN'S POWER (Process)**
- **FUTURE = GLORIFICATION – SET APART FROM SIN'S PRESENCE (Instantaneous)**

Views of present, progressive sanctification:

1) **Holiness view** - It is an event that takes place; the second blessing; special work of grace; praying throughō A special spiritual experience that one receives, and when he receives it, he no longer sins on purpose. It is only an accident; non-intentional; sins of ignorance. Never willful sin. *It is a faulty view of sanctification, grace, temptation, and spiritual growth.*

2) **Biblical view** - Salvation; set apart in Christ.

- **I was set apart** from the penalty of sin. (Past; Justification)
- **I will be set apart** from the presence of sin; (Future; Glorification)
- **It is presently a process of being set apart** from the practice of sin (Present; Sanctification). I have a responsibility.

SANCTIFICATION REVIEW

- | | | | |
|--------------------------|----------------|----------|----------------------|
| • Past - Rom. 8:1-4 | Justification | Rom. 3-4 | Point in time past |
| • Present - Rom. 8:15-16 | Sanctification | Rom. 6-7 | Process over time |
| • Future - Rom. 8:17-30 | Glorification | Rom. 8 | Point in time future |

3) **Keswick view** - "Let go and let God" Not pursuing, it is accepting;

not discipline it is delight; resting and believe.

We must trust, not strive, work, discipline etc.

The Keswick view only sees half the truth . God's part by the work of His Spirit. It forgets my part . the importance of personal discipline, longing, desire, effort, striving, growing, pursuing etc .

We must not forget any aspect of it . The holiness passion, the Keswick confidence and trust and the imperative of personal discipline, effort, and the battle involved in spiritual progress. A **Biblical view includes passion, peace and pursuit**. It depends on God for His sovereign working, it includes a deep and abiding passion and a personal discipline that does not pamper the flesh but beats it into submission and refuses to accept the rule of sin over my life.

The certainty of ultimate sanctification.....

Rom. 8:30 "whom he called, them he also justified; and whom he justified , them he also glorified."

Romans 12 then is the practical part of all this: "I beseech you therefore brethren.."

Positional; Experimental (Progressive); and Ultimate Sanctification.

Pursue righteousness, faithfulness, love, self-control, etc. Discipline

The following \creeds and confessions are for advanced study

[../reformed/banners/index.htm](http://reformed/banners/index.htm) **The Apostles' Creed**

[Books](#) | [Latin](#) | [French](#) | [Greek](#) | [Historical Note](#) | [Traditional English](#) | [Modern English](#) |

Traditional English Version

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

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he [descended](#) into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

The [Nicene Creed](#) (ca AD 325-381)

Written during the 4th century A.D. in an attempt to unify the Christian church under emperor [Constantine](#). It is heavily influenced by the theologian [Athanasius](#) and the work of the first two ecumenical councils of Nicaea (325) and Constantinople (381). It was adopted by the council of Chalcedon in A.D. 451. Its central doctrines are those of the Person of Jesus Christ and the reality of the Holy Spirit. It is the only creed accepted by all three major branches of Christendom

including Protestant, Roman Catholic and Eastern Orthodox Christians.
[../reformed/banners/index.htm](http://reformed/banners/index.htm)

We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end. And we believe in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father [and the Son](#), who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. And we believe one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come. Amen.

Baptist Confessions of Faith, 1644, 1655

The London Confession, 1644

A CONFESSIO OF FAITH of seven congregations or churches of Christ in London, which are commonly, but unjustly, called Anabaptists; published for the vindication of the truth and information of the ignorant; likewise for the taking off those aspersions which are frequently, both in pulpit and print, unjustly cast upon them. Printed in London, Anno 1646.

But this I confesse unto thee, that after the way which they call heresie so worship I the God of my Fathers, beleeving all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust. - Acts xxiv. 14, 15.

For we cannot but speak the things that we have seen and heard. - Acts iv. 20.

If I have spoken evill, bear witness of the evill; but if well, why smitest thou me? - John xviii. 23.

Blessed are yee when men revile you, and say all manner of evil against you falsly for my sake. Rejoice, etc. - Matth. v.11, 12. & xix. 29.

I.

That God as He is in Himself, cannot be comprehended of any but himself,¹ dwelling in that inaccessible light, that no eye can attain unto, whom never man saw, nor can see; that there is but² one God, one Christ, one Spirit, one Faith, one Baptism; ³one rule of holiness and obedience for all Saints, at all times, in all places to be observed.

1) 1 Tim. 6:16

2) 1 Tim. 2:5; Eph. 4:4-6; 1 Cor. 12: 4-6,13; John 14

3) 1 Tim. 6:3,13,14; Gal. 1:8-9; 2 Tim. 3:15

II.

That God is ¹ of Himself, that is, neither from another, nor of another, nor by another, nor for another: ² But is a Spirit, who as his being is of Himself, so He gives ³ being, moving, and preservation to all other things, being in Himself eternal, most holy, every way infinite in ⁴ greatness, wisdom, power, justice, goodness, truth, etc. In this Godhead, there is the Father, the Son, and the Spirit; being every one of them one and the same God; and therefore not divided, but distinguished one from another by their several properties; the ⁵ Father being from Himself, the ⁶ Son of the Father from everlasting, the ⁷ Holy Spirit proceeding from the Father and the Son.

- 1) Isa. 43:11; 46:9
- 2) John 4:24
- 3) Exod. 3:14
- 4) Rom. 11:36; Acts 17:28
- 5) 1 Cor. 8:6
- 6) Prov. 8:22-23
- 7) John 15:16; Gal. 4:6

III.

That God has ¹ decreed in Himself from everlasting touching all things, effectually to work and dispose them ² according to the counsel of His own will, to the glory of His name; in which decree appears His wisdom, constancy, truth, and faithfulness; ³ Wisdom is that whereby He contrives all things; ⁴ Constancy is that whereby the decree of God remains always immutable; ⁵ Truth is that whereby He declares that alone which He has decreed, and though His sayings may seem to sound sometimes another thing, yet the sense of them does always agree with the decree; ⁶ Faithfulness is that whereby He effects that He has decreed, as He has decreed. And touching His creature man, ⁷ God had in Christ before the foundation of the world, according to the good pleasure of His will, foreordained some men to eternal life through Jesus Christ, to the praise and glory of His grace, ⁸ leaving the rest in their sin to their just condemnation, to the praise of His justice.

- 1) Isa. 46:10
- 2) Eph. 1:11
- 3) Col. 2:3
- 4) Num. 23:19-20
- 5) Jer. 10:10; Rom. 3:4
- 6) Isa. 44:10
- 7) Eph. 1:3-7; 2 Tim. 1:9; Acts 13:48; Rom. 8:29-30
- 8) Jude 4,6; Rom. 9:11-13; Prov. 16:4

IV.

¹ In the beginning God made all things very good, created man after His own ² image and likeness, filling him with all perfection of all natural excellency and uprightness, free from all sin. ³ But long he abode not in this honor, but by the ⁴ subtlety of the Serpent, which Satan used as his instrument, himself with his angels having sinned before and not ⁵ kept their first estate, but left their own habitation; first ⁶ Eve, then Adam being seduced did wittingly and willingly fall into disobedience and transgression of the Commandment of their great Creator, for the which death came upon all, and reigned over all, so that all since the Fall

are conceived in sin, and brought forth in iniquity, and so by nature children of wrath, and servants of sin, subjects of ⁷ death, and all other calamities due to sin in this world and for ever, being considered in the state of nature, without relation to Christ.

- 1) Gen. 1; Col. 1:16; Heb. 11:3; Isa. 45:12
- 2) Gen. 1:26; 1 Cor. 15:45-46; Ecc. 7:31
- 3) Psa. 49:20
- 4) Gen. 3:1, 4, 5; 2 Cor. 11:3
- 5) 2 Peter 2:4; Jude 6; John 8:44
- 6) Gen. 3:1, 2, 6; 1 Tim. 2:14; Ecc. 7:31; Gal. 3:32
- 7) Rom. 5:12, 18, 19; 6:23; Eph. 2:3

V.

All mankind being thus fallen, and become altogether dead in sins and trespasses, and subject to the eternal wrath of the great God by transgression; yet the elect, which God has ¹ loved with an everlasting love, are ² redeemed, quickened, and saved, not by themselves, neither by their own works, lest any man should boast himself, but wholly and only by God of ³ His free grace and mercy through Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption, that as it is written he that rejoices, let him rejoice in the Lord.

- 1) Jer. 31:2
- 2) Gen 3:15; Eph. 1:3, 7; 2:4, 9; 1 Thes. 5:9; Acts 13:38
- 3) 1 Cor.5:21; Jer. 9:23, 24

VI.

¹ This therefore is life eternal, to know the only true God, and whom He has sent Jesus Christ. ² And on the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Gospel of our Lord Jesus Christ.

- 1) John 17:3; Heb. 5:9; Jer. 23:5, 6
- 2) 2 Thes. 1:8; John 3:36

VII.

The rule of this knowledge, faith, and obedience, concerning the worship and service of God, and all other Christian duties, is not mans inventions, opinions, devices, laws, constitutions, or traditions unwritten whatsoever, but only the word of God contained in the Canonical Scriptures.

[John 5:39; 2 Tim. 3:15-17; Col. 21:18, 23; Mat. 15:9](#)

VIII.

In this written Word God has plainly revealed whatsoever He has thought needful for us to know, believe, and acknowledge, touching the nature and office of Christ, in whom all the promises are Yea and Amen to the praise of God.

[Acts 3:22, 23; Heb. 1:1, 2; 2 Tim 3:15-17; 2 Cor. 1:20](#)

IX.

Touching the Lord Jesus, of whom ¹ Moses and the Prophets wrote, and whom the Apostles preached, is the ² Son of God the Father, the brightness of His glory, the ingrace form of His being, God with Him and with His Holy Spirit, by whom He made the world, by whom He upholds and governs all the works He has made, who also ³ when the fullness of time was come was, was made man of a ⁴ woman, of the Tribe of ⁵ Judah, of the seed of Abraham and David, to wit, of Mary that blessed Virgin, by the Holy Spirit coming upon her, and the power of the most High overshadowing her, and was also in ⁶ all things like unto us, sin only excepted.

- 1) Gen. 3:15; 22:18; 49:10; Dan. 7:13; 9:24-26
- 2) Prov. 8:23; John 1:1-3; Col. 1:1, 15-17
- 3) Gal. 4:4
- 4) Heb. 7:14; Rev. 5:5 with Gen. 49:9-10
- 5) Rom. 1:3; 9:5; Mat. 1:16; Luke 3:23, 26; Heb. 2:16
- 6) Isa. 53:3-5; Phil. 2:8

X.

Touching His office, ¹ Jesus Christ only is made the Mediator of the New Covenant, even the everlasting covenant of grace between God and man, to ² be perfectly and fully the Prophet, Priest and King of the Church of God for evermore.

- 1) 2 Tim. 2:15; Heb. 9:15; John 14:6
- 2) Heb. 1:2; 3:1, 2; 7:24; Acts 5:31

XI.

Unto this office He was fore-ordained from everlasting, by the ¹ authority of the Father, and in respect of His manhood, from the womb called and separated, and ² anointed also most fully and abundantly with all gifts necessary, God having without measure poured the Spirit upon Him.

- 1) Prov. 8:23; Isa. 42:6; 49:1,5
- 2) Isa. 11:2-5; 61:1-3 with Luke 4:17, 22; John 1:14, 16; 3:34

XII.

In this call the Scripture hold forth two special things considerable; first, the call to the office; secondly the office its self. First, that ¹ none takes this honor but he that is called of God, as was Aaron, so also Christ, it being an action especially of God the Father, whereby a special covenant being made, He ordains His Son to this office: which Covenant is, that ² Christ should be made a sacrifice for sin, that He shall see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; which calling therefore contains in it self ³ choosing, ⁴ for-ordaining, ⁵ sending. choosing respects the end, foreordaining the means, sending the execution it self, ⁶ all of mere grace, without any condition fore-seen wither in men, on in Christ Himself.

- 1) Heb. 5:4-6
- 2) Isa. 53:10
- 3) Isa. 42:13

- 4) 1 Peter 1:20
- 5) John 3:17; 9:27; 10:36
- 6) John 8:32

XIII.

So that this office to be Mediator, that is, to be Prophet, Priest, and King of the Church of God, is so proper to Christ, as neither in the whole, not in any part thereof, it can be transferred from Him to any other.

[1 Tim. 2:15; Heb. 7:24; Dan. 5:14; Acts 4:12; Luke 1:23; John 14:6](#)

XIV.

This office it self to which Christ was called, is three fold, of ¹ a Prophet, of ² Priest, and of ³ King: this number and order of offices is showed; first by mens necessities grievously laboring ⁴ under ignorance, by reason whereof they stand in infinite necessity of the Prophetical office of Christ to relieve them. Secondly, ⁵ alienation from God, wherein they stand in need of the Priestly office to reconcile them. Thirdly, our ⁶ utter disability to return to Him, by which they stand in need of the power of Christ in His Kingly office to assist and govern them.

- 1) Deut. 18:15 with Acts 3:22-23
- 2) Psal. 110:3; Heb. 3:1; 4:14-15; 5:6
- 3) Psal. 2:6
- 4) Acts 26:18; Col. 1:3
- 5) Col. 1:21; Eph. 2:12
- 6) Song of Sol. 1:3; John 6:44

XV.

Touching the Prophecy of Christ, it is that whereby He has ¹ perfectly revealed the whole will of God out of the bosom of the Father, that is needful for His servants to know, believe, and obey; and therefore is called not only a Prophet and a ² Doctor, and the ³ Apostle of our profession, and the ⁴ Angel of the Covenant; but also the very ⁵ wisdom of God, and the ⁶ treasures of wisdom and understanding.

- 1) John 1:18; 12:49-50; 15; 17:8; Deut. 18:15
- 2) Mat. 23:10
- 3) Heb. 3:1
- 4) Mal. 3:1
- 5) 1 Cor. 1:24
- 6) Col. 2:3

XVI.

That He might be such a Prophet as thereby to every way complete, it was necessary that He should be ¹ God, and withall also that He should be man; for unless He had been God, He could have never perfectly understood the will of God, ² neither had He have been able to reveal it throughout all ages; and unless He had been man, He could not fitly have unfolded it in His ³ own person to man.

- 1) John 1:18; 3:13
- 2) 1 Cor. 2:11, 16
- 3) Acts 3:22 with Deut. 18:15; Heb. 1:1

XVII.

Touching His Priesthood, Christ ¹ being consecrated, has appeared once to put away sin by the offering and sacrifice of Himself, and to this end has fully performed and suffered all those things by which God, through the blood of that His Cross in an acceptable sacrifice, might reconcile His elect only; ² and having broken down the partition wall, and therewith finished and removed all the rites, shadows, and ceremonies, is now entered within the veil, into the Holy of Holiest, that is, to the very Heavens, and presence of God, where He for ever lives 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 that new and living way; and not that only, but ³ makes His people a spiritual House, an holy Priesthood, to offer up spiritual sacrifice acceptable to God through Him; neither does the Father accept, or Christ offer to the Father any other worship or worshipers.

- 1) John 17:19; Heb. 5:7-9; 9:26; Rom. 5:19; Eph. 5:12; Col. 1:20
- 2) Eph. 2:14-16; Rom. 8:34
- 3) 1 Peter 2:5; John 4:23, 24

XVIII.

This Priesthood was not legal, or temporary, but according to the order ¹ of Melchisedec; ² not by a carnal commandment, but by the power of endless life; ³ not by an order that is weak and lame, but stable and perfect, not for a ⁴ time, but for ever, admitting no successor, but perpetual and proper to Christ, and of Him that ever lives. Christ Himself was the Priest, Sacrifice and Alter: He was ⁵ Priest, according to both natures, He was a sacrifice most properly according to His human nature: ⁶ where in Scripture it is wont to be attributed to His body, to His blood; yet the chief force whereby this sacrifice was made effectual, did depend upon His ⁷ divine nature, namely, that the Son of God did offer Himself for us: He was the alter properly according to His divine nature, it belonging to the ⁸ Alter to sacrifice that which is offered upon it, and so it ought to be of greater dignity then the Sacrifice itself.

- 1) Heb. 7:17
- 2) Heb. 7:16
- 3) Heb. 7:18-21
- 4) Heb. 7:24-25
- 5) Heb. 5:6
- 6) Heb. 10:10; 1 Peter 1:18-19; Col. 1:20-21; Isa. 53: 10; Mat. 20:28
- 7) Acts 20:28; Rom. 8:3
- 8) Heb. 9:14; 13:10, 12, 15; Mat. 23:17; John 17:19

XIX.

Touching His Kingdom, ¹ Christ being risen from the dead, ascended into Heaven, sat on the right hand of God the Father, having all power in Heaven and earth, given unto Him, He does spiritually govern His Church, exercising His power ² over all angels and men, good and bad, to the preservation and salvation of the elect, to the over-ruling and destruction of His enemies, which are reprobates, ³ communicating and applying the benefits, virtue, and

fruit of His Prophecy and Priesthood to His elect, namely, to the subduing and taking away of their sins, to their justification and adoption of Sons, regeneration, sanctification, preservation and strengthening in all their conflicts against Satan, the World, the Flesh, and the temptations of them, continually dwelling in, governing and keeping their hearts in faith and filial fear by His Spirit, which having ⁴ given it, He never takes it away from them, but by it still begets and nourishes in them faith, repentance, love, joy, hope, and all heavenly light in the soul unto immortality, notwithstanding through our own unbelief, and the temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for the time. ⁵ And on the contrary, ruling 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.

- 1) 1 Cor. 15:4; 1 Peter 3:21-22; Mat. 28:18-20; Luke 24:51; Acts 1:11; 5:30-31; John 19:36; Rom. 14:17
- 2) Mark 1:27; Heb. 1:14; John 16:7,15
- 3) John 5:26-27; Rom. 5:5-7; 14:17; Gal. 5:22,23; John 1:4,13
- 4) John 13:1; 10:28-29; 14:16-17; Rom. 11:29; Psal. 51:10-11; Job 33:29-30; 2 Cor. 12:7, 9
- 5) Job 1, 2; Rom. 1:21; 2:4-6; 9:17-18; 2 Peter 2

XX.

This Kingdom shall be then fully perfected when He shall the second time come in glory to reign among His saints, and to be admired of all them which do believe, when He shall put down all rule and authority under His feet, that the glory of the Father may be full and perfectly manifested in His Son, and the glory of the Father and the Son in all His members.

[1 Cor. 15:24,28; Heb. 9:28; 2 Thes. 1:9, 10; 1 Thes. 4:15-17; John 17:21,26](#)

XXI.

That Christ Jesus by His death did bring fourth salvation and reconciliation only for the ¹ elect, which were those which ² God the Father gave Him; and that the Gospel which is to be preached to all men as the ground of faith, is, that ³ Jesus is the Christ, the Son of the ever blessed God, filled with the perfection of all heavenly and spiritual excellencies, and that salvation is only and alone to be had through the believing in His name.

- 1) John 15:13; Rom. 8:32-34; 5:11; 3:25
- 2) Job 17:2 with 6:37
- 3) Mat. 16:16; Luke 2:26; John 6:9; 7:3; 20:31; 1 John 5:11

XXII.

That faith is the ¹ gift of God wrought in the hearts of the elect by the Spirit of God, whereby they come to see, know, and believe the truth of the ² Scriptures, and not only so, but the excellency of them above all other writing and things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power of the fullness of the Spirit in His workings and operations; and thereupon are enabled to cast the weight of their souls upon this truth thus believed.

- 1) Eph. 2:8; John 6:29; 4:10; Phil. 1:29; Gal. 5:22
- 2) John 17:17; Heb. 4:11-12; John 6:63

XXIII.

Those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away; and though many storms and floods do arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon, but shall be kept by the power of God to salvation, where they shall enjoy their purchased possession, they being formerly engraven upon the palms of God's hands.

[Mat. 7:24, 25; John 13:1; 1 Peter 1:4-6; Isa. 49:13-16](#)

XXIV.

That faith is ordinarily ¹ begot by the preaching of the Gospel, or word of Christ, without respect to ² any power or capacity in the creature, but it is wholly ³ passive, being dead in sins and trespasses, does believe, and is converted by no less power, ⁴ then that which raised Christ from the dead.

- 1) Rom. 10:17; 1 Cor. 1:21
- 2) Rom. 9:16
- 3) Rom. 2:1, 2; Ezek. 16:6; Rom 3:12
- 4) Rom. 1:16; Eph. 1:19; Col 2:12

XXV.

That the tenders of the Gospel to the conversion of sinners, ¹ is absolutely free, no way requiring, as absolutely necessary, any qualifications, preparations, terrors of the Law, or preceding ministry of the Law, but only and alone the naked soul, as a ² sinner and ungodly to receive Christ, as Christ, as crucified, dead, and buried, and risen again, being made ³ a Prince and a Savior for such sinners.

- 1) John 3:14, 15; 1:12; Isa. 55:1; John 7:37
- 2) 1 Tim. 1:15; Rom. 4:5; 5:8
- 3) Acts 5:30-31; 2:36; 1 Cor. 1:22-24

XXVI.

That the same power that converts to faith in Christ, the same power carries on the ¹ soul still through all duties, temptations, conflicts, sufferings, and continually what ever a Christian is, he is by ² grace, and by a constant renewed ³ operation from God, without which he cannot perform any duty to God, or undergo any temptations from Satan, the world, or men.

- 1) 1 Peter 1:5; 2 Cor. 12:9
- 2) 1 Cor. 15:10
- 3) Phil. 2:12, 13; John 15:5; Gal. 2:19-20

XXVII.

That God the Father, and Son, and Spirit, is one with ¹ all believers, in their ² fullness, in ³ relations, ⁴ as head and members, ⁵ as house and inhabitants, as ⁶ husband and wife, one

with Him, as ⁷ light and love, and one with Him in His inheritance, and in all His ⁸ glory; and that all believers by virtue of this union and oneness with God, are the adopted sons of God, and heirs of Christ, co-heirs and joint heirs with Him of the inheritance of all the promises of this life, and that which is to come.

- 1) 1 Thes. 1:1; John 14:10, 20; 17:21
- 2) Col. 2:9, 10; 1:19; John 1:17
- 3) John 20:17; Heb. 2:11
- 4) Col. 1:18; Eph. 5:30
- 5) Eph. 2:22; 1Cor. 3:16-17
- 6) Isa. 16:5; 2 Cor. 11:3
- 7) Gal. 3:26
- 8) John 17:24

XXVIII.

That those which have union with Christ, are justified from all their sins, past, ¹ present, and to come, by the blood of Christ; which justification we conceive to be a gracious and free ² acquittance of a guilty, sinful creature, from all sin by God, through the satisfaction that Christ has made by His death; and this applied in the manifestation of it through faith.

- 1) John 1:7; Heb 10:14; 9:26; 2 Cor. 5:19; Rom. 3:23
- 2) Acts 13:38, 39; Rom. 5:1; 3:25, 30

XXIX.

That all believers are a holy and ¹ sanctified people, and that sanctification is a spiritual grace of the ² New Covenant, and effect of the ³ love of God, manifested to the soul, whereby the believer is in ⁴ truth and reality separated, both in soul and body, from all sin and dead works, through the ⁵ blood of the everlasting Covenant, whereby he also presents after a heavenly and evangelical perfection, in obedience to all the commands, ⁶ which Christ as Head and King in this New Covenant has prescribed to him.

- 1) 1 Cor. 1:1; 1 Peter 2:9
- 2) Eph. 1:4
- 3) 1 John 4:16
- 4) Eph. 4:24
- 5) Phil. 3:15
- 6) Mat. 28:20

XXX.

All believers through the knowledge of ¹ that justification of life given by the Father, and brought forth by the blood of Christ, have this as their great privilege of that New ² Covenant, peace with God, and reconciliation, whereby they that were afar off, were brought nigh by ³ that blood, and have (as the Scripture speaks) peace ⁴ passing all understanding, yes, joy in God, through our Lord Jesus Christ, by ⁵ whom we have received the Atonement.

- 1) 2 Cor. 5:19
- 2) Isa. 54:10; 26:12
- 3) Eph. 2:13-14

- 4) Phil. 4:7
- 5) Rom. 5:10-11

XXXI.

That all believers in the time of this life, are in a continual warfare, combat, and opposition against sin, self, the world, and the Devil, and liable to all manner of afflictions, tribulations, and persecutions, and so shall continue until Christ comes in His Kingdom, being predestined and appointed there unto; and whatsoever the saints, any of them do possess or enjoy of God in this life, is only by faith.

[Eph. 6:10-13; 2 Cor. 10:3; Rev. 2:9, 10](#)

XXXII.

That the only strength by which the saints are enabled to encounter with all opposition, and to overcome all afflictions, temptations, persecutions, and trails, is only by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who has engaged His strength to assist them in all their afflictions, and to uphold them under all their temptations, and to preserve them by His power to His everlasting Kingdom.

[John 16:33; Heb. 2:9, 10; John 15:5](#)

XXXIII.

That Christ has here on earth a spiritual Kingdom, which is the Church, which He has purchased and redeemed to Himself, as a particular inheritance: which Church, as it is visible to us, is a company of visible ¹ saints, ² called and separated from the world, by the Word and the ³ Spirit of God, to the visible profession of the faith of the Gospel, being baptized into the faith, and joined to the Lord, and each other, by mutual agreement, in the practical enjoyment of the ⁴ ordinances, commanded by Christ their head and King.

- 1) 1 Cor. 1:1; Eph. 1:1
- 2) Rom. 1:1; Acts 26:18; 1 Thes. 1:9; 2 Cor. 6:17; Rev. 18:18
- 3) Acts 2:37 with Acts 10:37
- 4) Rom. 10:10; Acts 2:42; 20:21; Mat. 18:19, 20; 1 Peter 2:5

XXXIV.

To this Church He has ¹ made His promises, and given the signs of His Covenant, presence, love, blessing, and protection: here are the fountains and springs of His heavenly grace continually flowing forth; ² thither ought all men to come, of all estates, that acknowledge Him to be their Prophet, Priest, and King, to be enrolled amongst His household servants, to under His heavenly conduct and government, to lead their lives in His walled sheepfold, and watered garden, to have communion here with the saints, that they may be made to be partakers of their inheritance in the Kingdom of God.

- 1) Mat. 28:18-20; 2 Cor. 6:18
- 2) Isa. 8:16; 1 Tim. 3:15; 4:16; 6:3, 5; Acts 2:41,47; Song of Sol. 4:12; Gal. 6:10; Eph. 2:19

XXXV.

And all His servants are called thither, to present their bodies and souls, and to bring their gifts God has given them; so being come, they are here by Himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together, according to the effectual working of every part, to the edification of itself in love.

[1 Cor. 12:6, 7, 12, 18; Rom. 12:4-6; 1 Peter 4:10; Eph. 4:16; Col. 2:5, 6, 19; 1 Cor. 12:12ff](#)

XXXVI.

That being thus joined, every Church has ¹ power given them from Christ for their better well-being, to choose to themselves fitting persons into the office of ² Pastors, Teachers, Elders, Deacons, being qualified according to the Word, as those which Christ has appointed in His Testament, for the feeding, governing, serving, and building up of His Church, and that none other have to power to impose them, either these or any other.

1) Acts 1:2; 6:3; 15:22, 25; 1 Cor. 16:3

2) Rom. 12:7, 8; 16:1; 1 Cor. 12:8, 28; 1 Tim. 3 chapt.; Heb. 13:7; 1 Peter 5:1-3

XXXVII.

That the Ministers aforesaid, lawfully called by the Church, where they are to administer, ought to continue is their calling, according to God's ordinance, and carefully to feed the flock of Christ committed to them, nor for filthy lucre, but of a ready mind.

[Heb. 5:4; Acts 4:23; 1 Tim. 4:14; John 10:3, 4; Acts 20:28; Rom. 12:7, 8; Heb. 13:7, 17](#)

XXXVIII.

That the due maintenance of the officers aforesaid, should be the free and voluntary communication of the Church, that according to Christ's ordinance, they that preach the Gospel, should live on the Gospel and not by constraint to be compelled from the people by a forced law.

[1 Cor. 9:7,14; Gal. 6:6; 1 Thes. 5:13; 1 Tim. 5:17-18; Phil. 4:15-16](#)

XXXIX.

That Baptism is an ordinance of the New Testament, given by Christ, to be dispensed only upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith, ought to be baptized (Added later: "...and after to partake of the Lord's Supper.")

[Acts 2:37, 38; 8:36-38; 18:8](#)

XL.

The way and manner of the ¹ dispensing of this ordinance the Scripture holds out to be dipping or plunging the whole body under water: it being a sign, must answer the thing signified, which are these: first, the ² washing the whole soul in the blood of Christ; secondly, that interest the saints have in ³ death, burial, and resurrection (of Christ) ; thirdly, together with a ⁴ confirmation of our faith, that as certainly as the body is buried under water, and rises again, so certainly shall the bodies of the saints by raised by the power of Christ, in the day of the resurrection, to reign with Christ.

- 1) Mat. 3:16; John 3:23; Acts 8:38
- 2) Rev. 1:5; 7:14; Heb. 10:22
- 3) Rom. 6:3-5
- 4) 1 Cor. 15:28, 29

XLI.

The persons designed by Christ, to dispense this ordinance, the Scriptures hold forth to a preaching Disciple, it being no where tied 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.

[Isa. 8:16; Mat. 28:16-19; John 4:1-2; Acts 20:7; Mat. 26:26](#)

XLII.

Christ has likewise given power to His whole church to receive in and cast out, by way of Excommunication, any member; and this power is given to every particular congregation, and not one particular person, either member or officer, but the whole.

[Acts 2:47; Rom. 16:2; Mat. 18:17; 1 Cor. 5:4; 2 Cor. 2:6-8](#)

XLIII.

And every particular member of each Church how excellent, great, or learned soever, ought to be subject to this censor and judgment of Christ; and the church ought with great care and tenderness, with due advise to proceed against her members.

[Mat. 18:16-18; Acts 11:2, 3; 1 Tim. 5:19-21](#)

XLIV.

And as Christ for the ¹ keeping of this church in holy and orderly communion, places some special men over the church, who by their office are to govern, oversee, visit, watch; so likewise for the better keeping thereof in all places, by the members, He has given ² authority, and laid duty upon all, to watch over one another.

- 1) Acts. 20:27, 28; Heb. 13:17, 24; Mat. 24:25; 1 Thes. 5:14
- 2) Mark 13:34, 37; Gal. 6:1; 1 Thes. 5:11; Jude 3, 20; Heb. 10:34-35; 12:15.

XLV.

That also such to whom God has given gifts, being tried in the church, may and ought by the appointment of the congregation, to prophesy, according to the proportion of faith, and so teach publicly the Word of God, for the edification, exhortation, and comfort of the Church.

[1 Cor. 14 chapter; Rom. 12:6; 1 Peter 4:10-11; 1 Cor. 12:7; 1 Thes. 5:17-19](#)

XLVI.

Thus being rightly gathered, established, and still proceeding in Christian communion, and obedience of the Gospel of Christ, none ought to separate for faults and corruptions, which may, and as long as the church consists of men subject to failings, will fall out and arise

amongst them, even in true constituted churches, until they have in due order sought redress thereof.

[Rev. 2, 3 chapters; Acts 15:12; 1 Cor. 1:10; Eph. 2:16; 3:15-16; Heb. 10:25; Jude 15; Mat. 18:17; 1 Cor. 5:4, 5](#)

XLVII.

And although the particular congregation be distinct and several bodies, every one a compact and knit city in itself; yet are they all to walk by one and the same Rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the church, as members of one body in the common faith under Christ their only Head.

[1 Cor. 4:17; 14:33, 36; 16:1; Mat. 28:20; 1 Tim.3:15; 6:13-14; Rev. 22:18-19; Col. 2:6, 19; 4:16](#)

XLVIII.

That a civil magistrate is an ordinance of God set up by God for the punishment of evil doers, and for the praise of them that do well; and that all lawful things commanded by them, subjection ought to be given by us in the Lord: and that we are to make supplication and prayer for Kings, and all that are in authority, that under them we may live a peaceable and quiet life in all godliness and honesty.

[Rom. 13:1-4; 1 Peter 2:13, 14; 1 Tim. 2:2](#)

XLIX.

The supreme Magistrate of this Kingdom we believe to be the King and Parliament freely chosen by the Kingdom, and that in all those civil laws which have been acted by them, or for the present is or shall be ordained, we are bound to yield subjection and obedience unto in the Lord, as conceiving our selves bound to defend both the persons of those chosen, and all civil laws made by them, with our persons, liberties, and estates, with all that is called ours, although we should suffer never so much from them in not actively submitting to some ecclesiastical laws, which might be conceived by them to be their duties to establish which we for the present could not see, nor our consciences could submit unto; yet are we bound to yield our persons to their pleasures.

L.

And if God should provide such a mercy for us, as to incline the magistrates hearts so far to tender our consciences, as that we might be protected by them from wrong, injury, oppression and molestation, which long we formerly have groaned under by the tyranny and oppression of the Prelatical Hierarchy, which God through mercy has made this present King and Parliament wonderful honorable; as an instrument is His hand, to throw down; and we thereby have had some breathing time, we shall, we hope, look at it as a mercy beyond our expectation, and conceive ourselves further engaged for ever to bless God for it.

[1 Tim. 1:2-4; Psal. 126:1; Acts 9:31](#)

LI.

But if God withhold the magistrates allowance and furtherance herein; ¹ yet we must not withstanding proceed together in Christian communion, not daring to give place to suspend our practice, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of all trials and afflictions, not accounting out goods, lands, wives, husbands, children, fathers, mothers, brethren, sisters, yea, and our own lives dear unto us, so we may finish our course with joy: remembering always we ought to ² obey God rather than men, and grounding upon the commandment, commission, and promise of our Lord and Master Jesus Christ, who as He has power in heaven and earth, so also has promised, if we keep His commandments which He has given us, to be with us to the end of the world: and when we have finished our course, and kept the faith, to give us the crown of righteousness, which is laid up for all that love His appearing, and to whom we must give an account of all our actions, no man being able to discharge us of the same.

1) Acts 2:40,41; 4:19; 5:28,29,41; 20:23; 1 Thes. 3:3; Phil. 1:27-29; Dan. 3:16,17; 6:7, 10, 22, 23.

2) Matth. 28:18-20; 1 Tim. 6:13-15; Rom. 12:1,8; 1 Cor. 14:37; 2 Tim. 4:7,8; Rev. 2:10; Gal 2:4,5

LII.

And likewise unto all men is to be given whatsoever is their due; tributes, customs, and all such lawful duties, ought willingly to be by us paid and performed, our lands, goods, and bodies, to submit to the magistrate in the Lord, and the magistrate every way to be acknowledged, revered, and obeyed, according to godliness; not because of wrath only but for conscience sake. And finally, all men so to be esteemed and regarded, as is due and appropriate for their place, age, estate, and condition.

[Rom. 13:5-7; Mat. 22:21; Titus 3; 1 Peter 3:13; 5:5; Eph. 5:21, 22; 6:1, 9](#)

LII [sic].

And thus we desire to give God that which is God's, and unto Ceasor that which is Ceasor's, and unto all men that which belongs unto them, endeavoring ourselves to have always a clear conscience void of offense towards God, and towards man. And if they take this that we have said, to be heresy, then do we with the Apostle freely confess, that after the way which they call heresy, worship we the God of our Fathers, believing all things which are written in the Law and in the Prophets and Apostles, desiring from our souls to disclaim all heresies and opinions which are not after Christ, and to be steadfast, unmovable, always abounding in the work of the Lord, as knowing our labor shall not be in vain in the Lord.

[Mat. 22:21; Acts 24:14-16; John 5:28; 2 Cor. 4:17; 1 Tim. 6:3-5; 1 Cor. 15:58, 59](#)

Conclusion

Thus we desire to give unto Christ that which is His, and unto all lawful Authority that which is their due, and to owe nothing to any many but love, to live quietly and peaceably, at it becometh saints, endeavoring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us, that as our practice is, so it may prove us to a conscionable, quiet, and harmless people, (no ways dangerous or troublesome to human Society) and to labor and work with our hands, that we may not be chargeable to any, but to give to him that needeth both friends and enemies, accounting it

more excellent to give than to receive. Also we confess that we know but in part, and that we are ignorant of many things which we desire and seek to know: and if any do show us that friendly part to show us from the Word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in His strength, rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the Apostle acknowledge, that after the way they call heresy, worship we the God of our Fathers, disclaiming all heresy (rightly so called) because they are against Christ, and to be steadfast and immovable, always abounding in obedience to Christ, as knowing our labor shall not be in vain in the Lord.

1 Corinthians 1:24

Not that we have dominion over your faith, but are helpers of your joy: for by faith we stand.

Psalm 74:21, 22

Arise, O God, plead mine own cause. Remember how the foolish man blasphemeth Thee daily. O let not the oppressed return ashamed, but let the poor and needy praise Thy name. Come, Lord Jesus, come quickly.

FINIS

1655 Midland Confession of Faith

(Various Churches of the Midlands in England)

1st. We believe and profess, that there is only one true God, who is our God, who is eternal, almighty, unchangeable, infinite, and incomprehensible; who is a Spirit, having His being in Himself, and giveth being to all creatures; He doth what He will, in heaven and earth; working all things according to the counsel of His own will.

2nd. That this infinite Being is set forth to be the Father, the Word, and the Holy Spirit; and these three agree in one. I John v.7.

3rd. We profess and believe the Holy Scriptures, the Old and New Testament, to be the word and revealed mind of God, which are able to make men wise unto Salvation, through faith and love which is in Christ Jesus; and that they are given by inspiration of God, serving to furnish the man of God for every good work; and by them we are (in the strength of Christ) to try all things whatsoever are brought to us, under the pretence of truth. II Timothy iii.15-17; Isaiah viii.20.

4th. That though Adam was created righteous, yet he fell through the temptations of Satan; and his fall overthrew, not only himself, but his posterity, making them sinners by his disobedience; so that we are by nature children of wrath, and defiled from the womb, being shapen in iniquity and conceived in sin. Psalm ii.13; Romans v.12-15.

5th. That God elected and chose, in His Eternal counsel, some persons to life and salvation, before the foundation of the world, whom accordingly He doth and will effectually call, and whom He doth so call, He will certainly keep by His power, through faith to salvation. Acts xiii.48; Ephesians i.2-4; II Thessalonians ii.13; I Peter i.2, etc.

6th. That election was free in God, of His own pleasure, and not at all for, or with reference to , any foreseen works of faith in the creature, as the motive thereunto. Ephesians i.4, Romans xi.5,6.

7th. That Jesus Christ was, in the fulness of time, manifested in the flesh; being born of a woman; being perfectly righteous, gave himself for the elect to redeem them to God by his blood. John x.15; Ephesians v. 25-27; Rev. v.9.

8th. That all men until they be quickened by Christ are dead in trespasses -- Ephesians ii.1; and therefore have no power of themselves to believe savingly -- John xv.5. But faith is the free gift of God, and the mighty work of God in the soul, even like the rising of Christ from the dead -- Ephesians 1.19. Therefore consent not with those who hold that God hath given power to all men to believe to salvation.

9th. That Christ is the only true King, Priest, and Prophet of the Church. Acts ii.22-23; Hebrews iv.14, etc; viii.1, etc.

10th. That every man is justified by Christ -- Romans; viii.33; I Cor. vi.11; apprehended by faith; and that no man is justified in the sight of God partly by Christ and partly by works. Romans iii.20,28,30; Gal. v.4.

11th. That Jesus of Nazareth, of whom the scriptures of the Old Testament prophesied, is the true Messiah and Saviour of men; and that He died on the cross, was buried, rose again in the same body in which He suffered and ascended to the right hand of the majesty on high, and appeareth in the presence of God, making intercession for us.

12th That all those who have faith wrought in their hearts by the power of God, according to his good pleasure, should be careful to maintain good works, and to abound in them, acting from principles of true faith and unfeigned love, looking to God's glory as their main end. Titus iii.8; Heb. xi.6; I Cor. vi.10 and 31.

13th. That those who profess faith in Christ, and make the same appear by their fruits, are the proper subjects of Baptism. Matthew xxviii.18,19.

14th. That this baptizing is not by sprinkling, but dipping of the persons in the water, representing the death, burial, and resurrection of Christ. Romans vi.3,4; Colossians ii.12; Acts viii.38,39.

15th. That persons so baptized ought, by free consent, to walk together, as God shall give opportunity in distinct churches, or assemblies of Zion, continuing in the Apostles' doctrine and fellowship, breaking of bread and prayers, as fellow-men caring for one another, according to the will of God. All these ordinances of Christ are enjoined in His Church, being to be observed till his Second Coming, which we all ought diligently to wait for.

16th. That at the time appointed of the Lord, the dead bodies of all men, just and unjust, shall rise again out of their graves, that all may receive according to what they have done in their bodies, be it good or evil.

The Shorter Catechism -- with Scripture proofs and Question Index (1649)

THE SHORTER CATECHISM

with the Scripture Proofs

The Westminster Shorter Catechism was completed in 1647 by the Westminster Assembly and continues to serve as part of the doctrinal standards of many Presbyterian churches. The biblical proof texts included in this edition are those prepared by a special committee of the General Assembly of the Orthodox Presbyterian Church in 1978.

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, [a] and to enjoy him for ever. [b]

[a]. Ps. 86:9; Isa. 60:21; Rom. 11:36; I Cor. 6:20; 10:31; Rev. 4:11

[b]. Ps. 16:5-11; 144:15; Isa. 12:2; Luke 2:10; Phil. 4:4; Rev. 21:3-4

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, [a] is the only rule to direct us how we may glorify and enjoy him. [b]

[a]. Matt. 19:4-5 with Gen. 2:24; Luke 24:27, 44; I Cor. 2:13; 14:37;
II Pet. 1:20-21; 3:2, 15-16

[b]. Deut. 4:2; Ps. 19:7-11; Isa. 18:20; John 15:11; 20:30-31; Acts 17:11;
II Tim. 3:15-17; I John 1:4

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, [a] and what duty God requires of man [b].

[a]. Gen. 1:1; John 5:39; 20:31; Rom. 10:17; II Tim. 3:15

[b]. Deut. 10:12-13; Josh. 1:8; Ps. 119:105; Mic. 6:8; II Tim. 3:16-17

Q. 4. What is God?

A. God is a Spirit [a], infinite [b], eternal [c], and unchangeable [d] in his being [e], wisdom [f], power [g], holiness [h], justice [i], goodness [j], and truth [k].

[a]. Deut. 4:15-19; Luke 24:39; John 1:18; 4:24; Acts 17:29

[b]. I Kings 8:27; Ps. 139:7-10; 145:3; 147:5; Jer. 23:24; Rom. 11:33-36

[c]. Deut. 33:27; Ps. 90:2; 102:12, 24-27; Rev. 1:4,8

[d]. Ps. 33:11; Mal. 3:6; Heb. 1:12; 6:17-18; 13:8; Jas. 1:17

[e]. Ex. 3:14; Ps. 115:2-3; I Tim. 1:17; 6:15-16

[f]. Ps. 104:24; Rom. 11:33-34; Heb. 4:13; I John 3:20

[g]. Gen. 17:1; Ps. 62:11; Jer. 32:17; Mat. 19:26; Rev. 1:8

[h]. Heb. 1:13; I Pet. 1:15-16; I John 3:3, 5; Rev. 15:4

[i]. Gen. 18:25; Ex. 34:6-7; Deut. 32:4; Ps. 96:13; Rom. 3:5, 26

[j]. Ps. 103:5; 107:8; Matt. 19:17; Rom. 2:4

[k]. Ex. 34:6; Deut. 32:4; Ps. 86:15; 117:2; Heb. 6:18

Q. 5. Are there more Gods than one?

A. There is but one only [a], the living and true God [b].

[a]. Deut. 6:4; Isa. 44:6; 45:21-22; I Cor. 8:4-6

[b]. Jer. 10:10; John 17:3; I Thess. 1:9; I John 5:20

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost [a]; and these three are one God, the same in substance, equal in power and glory. [b]

[a]. Matt. 3:16-17; 28:19; II Cor. 13:14; I Pet. 1:2

[b]. Ps. 45:6; John 1:1; 17:5; Acts 5:3-4; Rom. 9:5; Col. 2:9; Jude 24-25

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass [a].

[a]. Ps. 33:11; Isa. 14:24; Acts 2:23; Eph. 1:11-12

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence [a].

[a]. Ps. 148:8; Isa. 40:26; Dan. 4:35; Acts 4:24-28; Rev. 4:11

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power [a], in the space of six days, and all very good. [b]

[a]. Gen. 1:1; Ps. 33:6, 9; Heb. 11:3

[b]. Gen. 1:31

Q. 10. How did God create man?

A. God created man male and female, after his own image [a], in knowledge [b], righteousness, and holiness [c], with dominion over the creatures [d].

[a]. Gen. 1:27

[b]. Col. 3:10

[c]. Eph. 4:24

[d]. Gen. 1:28; see Ps. 8

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy [a], wise [b], and powerful [c] preserving [d] and governing [e] all his creatures, and all their actions [f].

[a]. Ps. 145:17

[b]. Ps. 104:24

[c]. Heb. 1:3

[d]. Neh. 9:6

[e]. Eph. 1:19-22

[f]. Ps. 36:6; Prov. 16:33; Matt. 10:30

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. [a]

[a]. Gen. 2:16-17; Jas. 2:10

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God [a].

[a]. Gen. 3:6-8, 13; II Cor. 11:3

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God [a].

[a]. Lev. 5:17; Jas. 4:17; I John 3:4

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit [a].

[a]. Gen. 3:6

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam [a], not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression [b].

[a]. Gen. 2:16-17; Jas. 2:10

[b]. Rom. 5:12-21; ICor. 15:22

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery [a].

[a]. Gen. 3:16-19, 23; Rom. 3:16; 5:12; Eph. 2:1

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin [a], the want of original righteousness [b], and the corruption of his whole nature [c], which is commonly called *original sin*; together with all actual transgressions which proceed from it [d].

[a]. Rom. 5:12, 19

[b]. Rom. 3:10; Col. 3:10; Eph. 4:24

[c]. Ps. 51:5; John 3:6; Rom. 3:18; 8:7-8; Eph. 2:3

[d]. Gen. 6:5; Ps. 53:1-3; Matt. 15:19; Rom. 3:10-18, 23; Gal. 5:19-21; Jas. 1:14-15

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God [a], are under his wrath [b] and curse [c], and so made liable to all miseries in this life [d], to death [e] itself, and to the pains of hell for ever [f].

[a]. Gen. 3:8, 24; John 8:34, 42, 44; Eph. 2:12; 4:18

[b]. John 3:36; Rom. 1:18; Eph. 2:3; 5:6

[c]. Gal. 3:10; Rev. 22:3

[d]. Gen. 3:16-19; Job 5:7; Ecc. 2:22-23; Rom. 8:18-23

[e]. Ezek. 18:4; Rom. 5:12; 6:23

[f]. Matt. 25:41, 46; II Thess. 1:9; Rev. 14:9-11

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life [a], did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer [b].

[a]. Acts 13:48; Eph. 1:4-5; II Thess. 2:13-14

[b]. Gen. 3:15; 17:7; Ex. 19:5-6; Jer. 31:31-34; Matt. 20:28; I Cor. 11:25; Heb. 9:15

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ [a], who, being the eternal Son of God [b], became man [c] and so was, and continueth to be, God and man in two distinct natures, and one person, forever [d].

[a]. John 14:6; Acts 4:12; I Tim. 2:5-6

[b]. Ps. 2:7; Matt. 3:17; 17:5; John 1:18

[c]. Isa. 9:6; Matt. 1:23; John 1:14; Gal. 4:4

[d]. Acts 1:11; Heb. 7:24-25

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul [a], being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her [b] yet without sin [c].

[a]. Phil. 2:7; Heb. 2:14, 17

[b]. Luke 1:27, 31, 35

[c]. II Cor. 5:21; Heb. 4:15; 7:26; I John 3:5

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet [a], of a priest [b], and of a king [c], both in his estate of humiliation and exaltation.

[a]. Deut. 18:18; Acts 2:33; 3:22-23; Heb. 1:1-2

[b]. Heb. 4:14-15; 5:5-6

[c]. Isa. 9:6-7; Luke 1:32-33; John 18:37; I Cor. 15:25

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his Word [a] and Spirit [b,] the will of God for our salvation [c].

[a]. Luke 4:18-19, 21; Acts 1:1-2; Heb. 2:3

[b]. John 15:26-27; Acts 1:8; IPet. 1:11

[c]. John 4:41-42; 20:30-31

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice [a], and reconcile us to God [b]; and in making continual intercession for us [c].

[a]. Isa. 53; Acts 8:32-35; Heb. 9:26-28; 10:12

[b]. Rom. 5:10-11; II Cor. 5:18; Col. 1:21-22

[c]. Rom. 8:34; Heb. 7:25; 9:24

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us [a], and in restraining and conquering all his and our enemies [b].

[a]. Ps. 110:3; Matt. 28:18-20; John 17:2; Col. 1:13

[b]. Ps. 2:6-9; 110:1-2; Matt. 12:28; ICor. 15:24-26; Col. 2:15

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition [a], made under the law [b], undergoing the miseries of this life [c], the wrath of God [d], and the cursed death of the cross [e]; in being buried, and continuing under the power of death for a time. [f]

[a]. Luke 2:7; II Cor. 8:9; Gal. 4:4

[b]. Gal. 4:4

[c]. Isa. 53:3; Luke 9:58; John 4:6; 11:35; Heb. 2:18

[d]. Ps. 22:1 (Matt. 27:46); Isa. 53:10; I John 2:2

[e]. Gal. 3:13; Phil. 2:8

[f]. Matt. 12:40; I Cor. 15:3-4

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day [a], in ascending up into heaven [b], in sitting at the right hand [c] of God the Father, and in coming to judge the world at the last day [d].

[a]. I Cor. 15:4

[b]. Ps. 68:18; Acts 1:11; Eph. 4:8

[c]. Ps. 110:1; Acts 2:33-34; Heb. 1:3

[d]. Matt. 16:27; Acts 17:31

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit [a].

[a]. Titus 3:4-7

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us [a], and thereby uniting us to Christ in our effectual calling [b].

[a]. Rom. 10:17; ICor. 2:12-16; Eph. 2:8; Phil. 1:29

[b]. John 15:5; ICor. 1:9; Eph. 3:17

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ [a], and renewing our wills [b], he doth persuade and enable us to embrace Jesus Christ [c], freely offered to us in the gospel [d].

[a]. Acts 26:18; ICor. 2:10, 12; II Cor. 4:6; Eph. 1:17-18

[b]. Deut. 30:6; Ezk. 36:26-27; John 3:5; Titus 3:5

[c]. John 6:44-45; Acts 16:14

[d]. Isa. 45:22; Matt. 11:28-30; Rev. 22:17

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them [a].

[a]. Rom. 8:30; ICor. 1:30; 6:11; Eph. 1:5

Q. 33. What is justification?

A. Justification is an act of God's free grace [a], wherein he pardoneth all our sins [b], and accepteth us as righteous in his sight [c], only for the righteousness of Christ imputed to us [d], and received by faith alone [e].

[a]. Rom. 3:24

[b]. Rom. 4:6-8; IICor. 5:19

[c]. IICor. 5:21

[d]. Rom. 4:6, 11; 5:19

[e]. Gal. 2:16; Phil. 3:9

Q. 34. What is adoption?

A. Adoption is an act of God's free grace [a], whereby we are received into the number, and have a right to all the privileges, of the sons of God [b].

[a]. I John 3:1

[b]. John 1:12; Rom. 8:17

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace [a], whereby we are renewed in the whole man after the image of God [b], and are enabled more and more to die unto sin, and live unto righteousness [c].

[a]. Ezk. 36:27; Phil. 2:13; II Thess. 2:13

[b]. II Cor. 5:17; Eph. 4:23-24; I Thess. 5:23

[c]. Ezek. 36:25-27; Rom. 6:4, 6, 12-14; II Cor. 7:1; IPet. 2:24

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love [a], peace of conscience [b], joy in the Holy Ghost [c], increase of grace [d], and perseverance therein to the end [e].

[a]. Rom. 5:5

[b]. Rom. 5:1

[c]. Rom. 14:17

[d]. II Pet. 3:18

[e]. Phil. 1:6; I Pet. 1:5

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness [a], and do immediately pass into glory [b]; and their bodies, being still united to Christ [c], do rest in their graves till the resurrection [d].

[a]. Heb. 12:23

[b]. Luke 23:43; II Cor. 5:6, 8; Phil. 1:23

[c]. I Thess. 4:14

[d]. Dan. 12:2; John 5:28-29; Acts 24:15

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory [a], shall be openly acknowledged and acquitted in the day of judgment [b], and made perfectly blessed in the full enjoying of God [c] to all eternity [d].

[a]. I Cor. 15:42-43

[b]. Matt. 25:33-34, 46

[c]. Rom. 8:29; I John 3:2

[d]. Ps. 16:11; I Thess. 4:17

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will [a].

[a]. Deut. 29:29; Mic. 6:8; I John 5:2-3

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law [a].

[a]. Rom. 2:14-15; 10:5

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments [a].

[a]. Deut. 4:13; Matt. 19:17-19

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves [a].

[a]. Matt. 22:37-40

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* [a]

[a]. Ex. 20:2; Deut. 5:6

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments [a].

[a]. Luke 1:74-75; I Pet. 1:14-19

Q. 45. Which is the first commandment?

A. The first commandment is, *Thou shalt have no other gods before me.* [a]

[a]. Ex. 20:3; Deut. 5:7

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly [a].

[a]. I Chron. 28:9; Isa. 45:20-25; Matt. 4:10

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying [a], or not worshipping and glorifying the true God as God [b], and our God [c]; and the giving of that worship and glory to any other, which is due to him alone [d].

[a]. Ps. 14:1

[b]. Rom. 1:20-21

[c]. Ps. 81:10-11

[d]. Ezek. 8:16-18; Rom. 1:25

Q. 48. What are we specially taught by these words, "before me," in the first commandment?

A. These words, *before me*, in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God [a].

[a]. Deut. 30:17-18; Ps. 44:20-21; Ezek. 8:12

Q. 49. Which is the second commandment?

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.* [a]

[a]. Ex. 20:4-6; Deut. 5:8-10

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his Word [a].

[a]. Deut. 12:32; Matt. 28:20

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images [a], or any other way not appointed in his Word [b].

[a]. Deut. 4:15-19; Rom. 1:22-23

[b]. Lev. 10:1-2; Jer. 19:4-5; Col. 2:18-23

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us [a], his propriety in us [b], and the zeal he hath to his own worship [c].

[a]. Ps. 95:2-3, 6-7; 96:9-10

[b]. Ex. 19:5; Ps. 45:11; Isa. 54:5

[c]. Ex. 34:14; ICor. 10:22

Q. 53. Which is the third commandment?

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.* [a]

[a]. Ex. 20:7; Deut. 5:11

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverend use of God's names, titles [a], attributes [b], ordinances [c], Word [d], and works [e].

[a]. Deut. 10:20; Ps. 29:2; Matt. 6:9

[b]. I Chron. 29:10-13; Rev. 15:3-4

[c]. Acts 2:42; I Cor. 11:27-28

[d]. Ps. 138:2; Rev. 22:18-19

[e]. Ps. 107:21-22; Rev. 4:11

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known [a].

[a]. Lev. 19:12; Matt. 5:33-37; Jas. 5:12

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this

commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment [a].

[a]. Deut. 28:58-59; ISam. 3:13; 4:11

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, *Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.* [a]

[a]. Ex. 20:8-11; Deut. 5:12-15

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy sabbath to himself [a].

[a]. Ex. 31:13, 16-17

Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath [a]; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath [b].

[a]. Gen. 2:2-3; Ex. 20:11

[b]. Mark 2:27-28; Acts 20:7; ICor. 16:2; Rev. 1:10

Q. 60. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days [a]; and spending the whole time in the public and private exercises of God's worship [b], except so much as is to be taken up in the works of necessity and mercy [c].

[a]. Ex. 20:10; Neh. 13:15-22; Isa. 58:13-14

[b]. Ex. 20:8; Lev. 23:3; Luke 4:16; Acts 20:7

[c]. Matt. 12:1-13

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations [a].

[a]. Neh. 13:15-22; Isa. 58:13-14; Amos 8:4-6

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the

week for our own employments [a], his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day [b].

[a]. Ex. 20:9; 31:15; Lev. 23:3

[b]. Gen. 2:2-3; Ex. 20:11; 31:17

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, *Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.* [a]

[a]. Ex. 20:12; Deut. 5:16

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals [a].

[a]. Rom. 13:1, 7; Eph. 5:21-22, 24; 6:1, 4-5, 9; I Pet. 2:17

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to everyone in their several places and relations [a].

[a]. Matt. 15:4-6; Rom. 13:8

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment [a].

[a]. Ex. 20:12; Deut. 5:16; Eph. 6:2-3

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, *Thou shalt not kill.* [a]

[a]. Ex. 20:13; Deut. 5:17

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others [a].

[a]. Eph. 5:28-29

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour, unjustly, or whatsoever tendeth thereunto [a].

[a]. Gen. 9:6; Matt. 5:22; I John 3:15

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, *Thou shalt not commit adultery.* [a]

[a]. Ex. 20:14; Deut. 5:18

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behavior [a].

[a]. I Cor. 7:2-3, 5; I Thess. 4:3-5

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions [a].

[a]. Matt. 5:28; Eph. 5:3-4

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, *Thou shalt not steal.* [a]

[a]. Ex. 20:15; Deut. 5:19

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others [a].

[a]. Lev. 25:35; Eph. 4:28b; Phil. 2:4

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbour's, wealth or outward estate [a].

[a]. Prov. 28:19ff; Eph. 4:28a; II Thess. 3:10; I Tim. 5:8

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.* [a]

[a]. Ex. 20:16; Deut. 5:20

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name [a], especially in witness bearing [b].

[a]. Zech. 8:16; Acts 25:10; III John 12

[b]. Prov. 14:5, 25

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's, good name [a].

[a]. Lev. 19:16; Ps. 15:3; Prov. 6:16-19; Luke 3:14

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not*

covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. [a]

[a]. Ex. 20:17; Deut. 5:21

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition [a], with a right and charitable frame of spirit toward our neighbour, and all that is his [b].

[a]. Ps. 34:1; Phil. 4:11; I Tim. 6:6; Heb. 13:5

[b]. Luke 15:6, 9, 11-32; Rom. 12:15; Phil. 2:4

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate [a], envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his [b].

[a]. I Cor. 10:10; Jas. 3:14-16

[b]. Gal. 5:26; Col. 3:5

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed [a].

[a]. Gen. 8:21; Rom. 3:9ff, 23

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others [a].

[a]. Ezek. 8:6, 13, 15; Matt. 11:20-24; John 19:11

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come [a].

[a]. Matt. 25:41; Gal. 3:10; Eph. 5:6; Jas. 2:10

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life [a, with the diligent use of all the outward means whereby Christ communi]cateth to us the benefits of redemption [b].

[a]. Mark 1:15; Acts 20:21

[b]: Acts 2:38; I Cor. 11:24-25; Col. 3:16

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace [a], whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel [b].

[a]. Eph. 2:8-9; cf. Rom. 4:16

[b]. John 20:30-31; Gal. 2:15-16; Phil. 3:3-11

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace [a], whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ [b], doth, with grief and hatred of his sin, turn from it unto God [c], with full purpose of, and endeavour after, new obedience [d].

[a]. Acts 11:18; II Tim. 2:25

[b]. Ps. 51:1-4; Joel 2:13; Luke 15:7, 10; Acts 2:37

[c]. Jer. 31:18-19; Luke 1:16-17; I Thess. 1:9

[d]. II Chron. 7:14; Ps. 119:57-64; Matt. 3:8; II Cor. 7:10

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation [a].

[a]. Matt. 28:18-20; Acts 21:41, 42

Q. 89. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation [a].

[a]. Neh. 8:8-9; Acts 20:32; Rom. 10:14-17; II Tim. 3:15-17

Q. 90. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer [a]; receive it with faith and love, lay it up in our hearts, and practice it in our lives [b].

[a]. Deut. 6:6ff; Ps. 119:18; I Pet. 2:1-2

[b]. Ps. 119:11; II Thess. 2:10; Heb. 4:2; Jas. 1:22-25

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them [a].

[a]. I Cor. 3:7; cf. I Cor. 1:12-17

Q. 92. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ [a]; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers [b].

[a]. Matt. 28:19; 26:26-28; Mark 14:22-25; Luke 22:19-20; I Cor. 1:22-26

[b]. Gal. 3:27; I Cor. 10:16-17

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism [a], and the Lord's Supper [b].

[a]. Matt. 28:19

[b]. ICor 11:23-26

Q. 94. What is Baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost [a], doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's [b].

[a]. Matt. 28:19

[b]. Acts 2:38-42; 22:16; Rom. 6:3-4; Gal. 3:26-27; I Pet. 3:21

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him [a]; but the infants of such as are members of the visible church are to be baptized [b].

[a]. Acts. 2:41; 8:12, 36, 38; 18:8

[b]. Gen. 17:7, 9-11; Acts 2:38-39; 16:32-33; Col. 2:11-12

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth [a]; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace [b].

[a]. Luke 22:19-20; I Cor. 11:23-26

[b]. I Cor. 10:16-17

Q. 97. What is required for the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves [a].

[a]. I Cor. 11:27-32

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God [a], for things agreeable to his will [b], in the name of Christ [c], with confession of our sins [d], and thankful acknowledgement of his mercies. [e]

[a]. Ps. 10:17; 62:8; Matt. 7:7-8

[b]. I John 5:14

[c]. John 16:23-24

[d]. Ps. 32:5-6; Dan. 9:4-19; I John 1:9

[e]. Ps. 103:1-5; 136; Phil. 4:6

Q. 99. What rule hath God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer [a]; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*. [b]

[a]. I John 5:14

[b]. Matt. 6:9-13

Q. 100. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, *Our Father which art in heaven*, teacheth us to draw near to God with all holy reverence [a] and confidence [b], as children to a father [c], able and ready to help us [d]; and that we should pray with and for others [e].

[a]. Ps. 95:6

[b]. Eph. 3:12

[c]. Matt. 7:9-11, cf. Luke 11:11-13; Rom. 8:15

[d]. Eph. 3:20

[e]. Eph. 6:18; I Tim. 2:1-2

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is, *Hallowed be thy name*, we pray, that God would enable us, and others, to glorify him in all that whereby he maketh himself known [a]; and that he would dispose all things to his own glory [b].

[a]. Ps. 67:1-3; 99:3; 100:3-4

[b]. Rom. 11:33-36; Rev. 4:11

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, *Thy kingdom come*, we pray, that Satan's kingdom may be destroyed [a]; and that the kingdom of grace may be advanced [b], ourselves and others brought into it, and kept in it [c]; and that the kingdom of glory may be hastened [d].

[a]. Matt. 12:25-28; Rom. 16:20; I John 3:8

[b]. Ps. 72:8-11; Matt. 24:14; I Cor. 15:24-25

[c]. Ps. 119:5; Luke 22:32; II Thess. 3:1-5

[d]. Rev. 22:20

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, *Thy will be done in earth, as it is in heaven*, we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things [a], as the angels do in heaven [b].

[a]. Ps. 19:14; 119; I Thess. 5:23; Heb. 13:20-21

[b]. Ps. 103:20-21; Heb. 1:14

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, *Give us this day our daily bread*, we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them [a].

[a]. Prov. 30:8-9; Matt. 6:31-34; Phil. 4:11, 19; I Tim. 6:6-8

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, *And forgive us our debts, as we forgive our debtors*, we pray that God, for Christ's sake, would freely pardon all our sins [a]; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others [b].

[a]. Ps. 51:1-2, 7, 9; Dan. 9:17-19; I John 1:7

[b]. Matt. 18:21-35; Eph. 4:32; Col. 3:13

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil*, we pray, that God would either keep us from being tempted to sin [a], or support and deliver us when we are tempted [b].

[a]. Ps. 19:13; Matt. 26:41; John 17:15

[b]. Luke 22:31-32; I Cor. 10:13; II Cor. 12:7-9; Heb. 2:18

Q. 107. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*. teacheth us to take our encouragement in prayer from God only [a], and in our prayers to praise him, ascribing kingdom, power, and glory to him [b]; and, in testimony of our desire, and assurance to be heard, we say, *Amen*. [c]

[a]. Dan. 9:4, 7-9, 16-19; Luke 18:1, 7-8

[b]. I Chron. 29:10-13; I Tim. 1:17; Rev. 5:11-13

[c]. I Cor. 14:16; Rev. 22:20

This hypertext version of the
Westminster Confession of Faith
was prepared by
[Terry M. Gray](mailto:grayt@calvin.edu)
(grayt@calvin.edu)