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CHAPTER 1 – THE HOLY SCRIPTURE

1. The Holy Scripture is the all-sufficient, certain and infallible rule or standard of the knowledge, faith and obedience that constitute salvation. Although the light of nature, and God's works of creation and providence, give such clear testimony to His goodness, wisdom and power that men who them , yet they are not to give that knowledge of God and His will which is necessary for salvation. In consequence the merciful Lord from time to time and in a variety of ways has revealed Himself, and made known His will to His church. And furthermore, to ensure the truth, and establis and comfort the church against the corrupt nature of man and the malice of Satan and the world, He caused this revelation of Himself and His will to be written down in all its fullness. And the God formerly revealed His will has long ceased, the Holy Scripture becomes absolutely essential to men.

Pss 19:1-3; Prov 22:19-21; Isa 8:20; Luke 16:29,31; Rom 1:19-21, 2:14-15, 15:4; Eph 2:20; 2Tim 3:15-17; Heb 1:1; 2Pet 1:19-20.

The Holy Scripture, or the Word of God written, consists of the books which together make up the Old and New Testaments All these books are given by the inspiration of God to be the rule or standard of faith and life.

2Tim 3:16.

2. The Scripture is self-authenticating. Its authority does not depend upon the testimony of any man or church, but entirely upon God, its author, who is truth itself. It is to be received because it is the Word of God.

1Thess 2:13; 2Tim 3:16; 2Pet 1:19-21; 1John 5:9.

3. The testimony of the church of God may influence and persuade us to hold the Scripture in the highest esteem. The heavenliness of its contents, the efficacy of its doctrine, the majesty of its style, the agreement between all its parts from first to last, the fact that throughout it gives all glory to God, the full revelation it gives of the only way of salvationthese, together with many other incomparably high qualities and full perfections, supply abundant evidence that it is the Word of God. At the same time, however, we recognize that our full persuasion and assurance of its infallible truth and divine authority is the outcome of the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

John 16:13-14; 1Cor 2:10-12; 1John 2:20,27.

4. The sum total of God's revelation concerning all things essential to His own glory, and to the salvation and faith and life of men, is either in the Holy Scripture. Nothing, whether a supposed revelation of the Spirit or man's

traditions, is ever to be added to Scripture.

At the same time, however, we acknowledge that inward enlightenment from the Spirit of God is necessary to understand what Scripture reveals. We also accept that certain aspects of the worship of God and of church government, which are, are to be determined by the light of nature and Christian common sense, in line with the general rules of God's Word from which there must be no departure.

John 6:45; 1Cor 2:9-12, 11:13-14, 14:26,40; Gal 1:8-9; 2Tim 3:15-17.

5. The contents of the Scripture vary in their degree of clarity, and some men have a better understanding of them than others. Yet those things are essential to man's salvation and must be known, believed and obeyed, are so clearly and explained in one place or another, that men educated or uneducated may attain to a sufficient understanding of them if they but use the ordinary means

Pss 19:7, 119:130; 2Pet 3:16.

6. The Old Testament in Hebrew and the New Testament in Greek (that is to say, in their original languages before translation) were inspired by God at first hand, and ever since, by His particular care and providence, they have been kept pure. They are therefore authentic and, for the church, constitute the final court of appeal in all religious controversies. All God's people have a right to, and an interest in, the Scripture, and they are commanded in the fear of God to read and search it. But as the Hebrew and Greek are not known to all such readers, Scripture is to be translated into every human language, so that as men thus acquire knowledge of God they may worship Him in an acceptable manner, and 'through patience and comfort of the Scriptures may have hope'.

Isa 8:20; John 5:39; Acts 15:15; Rom 3:2, 15:4; 1Cor 14:6,9,11-12,24,28; Col 3:16.

7. It is an infallible rule that Scripture is to be interpreted by Scripture, that is to say, one part by another. Hence any dispute as to the true, full and evident meaning of a particular passage must be determined in the light of clearer, comparable passages.

Acts 15:15-16; 2Pet 1:20-21.

8. All religious controversies are to be settled by Scripture, and by Scripture alone. All decrees of Councils, opinions of ancient writers, and doctrines of men or individually, are similarly to be accepted or rejected according to the verdict of the Scripture given to us by the Holy Spirit. In that verdict faith finds its final rest.

Mat 22:29,31-32; Acts 28:23; Eph 2:20.

CHAPTER 2 – GOD AND THE HOLY TRINITY

1. THERE is but one, and only one, living and true God. He is self-existent and infinite in His being and His perfections. can comprehend His essence. He is pure spirit, invisible, and without body, parts, or the changeable feelings of men. He alone possesses immortality, and dwells amid the light insufferably bright to mortal men. He never changes. He is great beyond all our conceptions, eternal, incomprehensible, almighty and infinite. He is most holy, wise, free and absolute. All that He does is the out-working of His changeless, righteous will, and for His own glory. He is most loving, gracious, merciful and compassionate. He abounds in goodness and truth. He forgives iniquity, transgression and sin. He rewards those who seek Him diligently. But He hates sin. He will not overlook guilt or spare the guilty, and He is perfectly just in executing judgment.

Gen. 17:1; Exod. 3:14; 34:6,7; Deut. 4:15,16; 6:4; 1 Kings 8:27; Neh.9:32,33; Ps. 5:5,6; 90:2; 115:3; Prov. 16:4; Isa. 6:3; 46:10; 48:12; Jer. 10:10; 23:23,24; Nah. 1:2,3; Mal. 3:6; John 4:24; Rom.11:36; 1 Cor. 8:4,6; 1 Tim.1:17; Heb. 11:6.

2. God is all-sufficient, and all life, glory, goodness and blessedness are found in Him and in Him alone. He does not stand in need of any of the creatures that He has made, nor does He derive any part of His glory from them. On the contrary, He His own glory in and by them. He is the fountain of all being, and the origin, channel and end of all things. Over all His creatures He is sovereign. He uses them as He pleases, and does for them or to them all that He wills. H to the heart of all things. His knowledge is infinite and infallible. No single thing is to Him at risk or uncertain, for He is not dependent upon created things. In all His decisions, doings and demands He is most holy. Angels and men owe to Him as their creator all worship, service and obedience, and whatever else He may require at their hands.

Job 22:2,3; Ps. 119:68; 145:17; 148:13; Ezek.11:5; Dan. 4:25,34,35; John 5:26; Acts 15:18; Rom. 11:34-36; Heb. 4:13; Rev. 5:12-14.

3. Three divine Persons constitute the Godhead the Father, the Son (or the Word), and the Holy Spirit. They are one in substance, in power, and in eternity. Each is fully God, and yet the Godhead is one and indivisible. The Father owes His being to none. He is Father to the Son who is eternally begotten of Him. The Holy Spirit proceeds from the Father and the Son. These Persons, one infinite and eternal God not to be divided in being, are in Scripture by their personal nature or in relations within the Godhead, and by the variety of works which they

undertake. Their tri-unity (that is, the doctrine of the Trinity) is the of all our fellowship with God, and of the comfort we from our dependence upon Him.

Exod. 3:14; Matt. 28:19; John 1:14,18; 14:11; 15:26; 1 Cor. 8:6; 2 Cor. 13:14; Gal. 4:6; 1 John 5:7.

CHAPTER 3 – GOD’S DECREE

1. FROM all eternity God decreed all that should happen in time, and this He did freely and , only His own wise and holy will. Yet in so doing He does not become in any sense the author of sin, nor does He share responsibility for sin with sinners. the will of any creature whom He has madeor free working of second causes; rather. In all these matters the divine wisdom appears, as also does God’s power and faithfulness in that which He has purposed.

Num. 23:19; Isa. 46:10; John 19:11; Acts 4:27,28; Rom. 9:15,18; Eph. 1:3-5,11; Heb. 6:17; Jas. 1:13; 1 John 1:5.

2. God’s decree is not based upon His foreknowledge that, under certain conditions, certain will take place, but is independent of all such foreknowledge.

Acts 15:18; Rom. 9:11,13,16,18.

3. By His decree, and His glory, God has predestinated (or foreordained) certain men and angels to eternal life through Jesus Christ, thus revealing His grace.Others, whom He has left to perish in their sins, show the terrors of His justice.

Mat.25:34; Rom.9:22,23; Eph.1:5,6; 1Tim.5:21; Jude4.

4. The angels and men who are the subjects of God’s predestination are clearly and irreversibly designated, and their number is unalterably fixed.

John 13:18; 2 Tim. 2:19.

5. Before the world was made, God’s eternal, purpose, which originated in the secret counsel and good pleasure of His will, moved Him to choose (or to elect), in Christ, certain of mankind to everlasting glory. Out of His mere free grace and love He predestinated these chosen ones to life, although there was nothing in them to cause Him to choose them.

Rom. 8:30; 9:13,16; Eph. 1:4,9,11; 2:5,12; 1 Thess. 5:9; 2 Tim. 1:9.

6. Not only has God appointed the elect to glory in accordance with the eternal and free purpose of His will, but He has also H purpose. Since His elect are children

of Adam and therefore among those ruined by Adam's fall into sin, He willed that they should be redeemed by Christ, and effectually called to faith in Christ. Furthermore, by the working of His Spirit they are justified, adopted, sanctified, and kept by His power through faith unto salvation. None but the elect any of these great benefits.

John 6:64; 10:26; 17:9; Rom. 8:30; 1 Thess. 5:9,10; 2 Thess. 2:13; 1Pet. 1:2,5.

7. The high mystery of predestination needs to be handled with special care, so that men, being directed to the will of God revealed in His Word and obeying it, may become assured of their eternal election through the certainty of their effectual calling. By this means predestination will promote the praise of God, and reverential awe and wonder. It will encourage humility and gratitude, and bring much comfort to all who sincerely obey the gospel.

Luke 10:20; Rom. 11:5,6,20,33; Eph. 1:6; 1 Thess. 1:4,5; 2 Pet. 1:10.

CHAPTER 4 – CREATION

1. IN the beginning it pleased the Triune God-Father, Son and Holy Spirit-to create the world and all things in it in six days. All was very good. In this way God glorified His eternal power, wisdom and goodness.

Gen. 1:31; Job 26:13; John 1:2,3; Rom. 1:20; Col. 1:16; Heb. 1:2.

2. All creatures were made by God, the last to be fashioned being man and woman who received over all other creatures on the earth. God gave man and woman and immortal souls, and in all respects fitted them in harmony with Himself. They were created in His image, knowledge, righteousness and true holiness. The divine law was written in their hearts and they had power to obey it fully. Yet, being left to the use of their own wills, they broke the law.

Gen. 1:26,27; 2:7; 3:6; Eccles. 7:29; Rom. 2:14,15.

3. The law of God in general was written in the hearts of man, but at the same time they were placed under a special not to eat of the tree of the knowledge of good and evil. Their happiness and fellowship with God depended upon their obedience to the law.

Gen. 1:26,28; Gen. 2:17.

CHAPTER 5 – DIVINE PROVIDENCE

1. GOD who, in infinite power and wisdom, has created all things, upholds, directs, controls and governs them, both the great and small, by a providence supremely wise and holy, and in accordance with His foreknowledge and the free will of creatures.

decisions of His will. He fulfills the purposes for which He created them, so that His wisdom, power and justice, together with His infinite goodness and mercy, might be praised and glorified.

Job 38:11; Ps. 135:6; Isa. 46:10,11; Matt. 10:29-31; Eph. 1:11; Heb. 1:3.

2. Nothing happens by chance or outside God's providence. As God is the First Cause of all events, they happen and according to His foreknowledge and decree. Yet by His providence God so controls them, that second causes, operating either as fixed laws, or freely, or in dependence upon other causes, play their part in bringing them about.

Gen. 8:22; Prov. 16:33; Acts 2:23.

3. Ordinarily, in His providence, God makes use of means; yet He is free to work without them, to give them above what they normally possess, and even to work contrary to them, at His pleasure.

Isa. 55:10,11; Dan. 3:27; Hos. 1:7; Acts 27:31,44; Rom. 4:19-21.

4. God's almighty power, unsearchable wisdom, and infinite goodness are so far-reaching and all-pervading, that both the fall of the first man into sin, and all other sinful actions of angels and men, proceed according to His sovereign purposes. It is not that He gives His bare permission, for in a variety of ways He wisely and powerfully limits, orders and governs sinful actions, so that they His holy designs. Yet the sinfulness involved in the actions only from angels and men and not from God who, being most holy and righteous, neither is nor can be the author or approver of sin.

Gen. 50:20; 2 Sam. 24:1; 2 Kings 19:28; 1 Chron. 21:1; Ps. 50:21; 76:10; Isa. 10:6,7,12; Rom. 11:32-34; 1 John 2:16.

5. God, who is most wise, righteous and gracious, frequently allows His own people to fall for a time into a variety of temptations, and to experience the sinfulness of their own hearts. This He does to them for sins they have committed, or to teach them humility by revealing to them the hidden strength of evil and deceitfulness remaining in their hearts. His purpose is also to cause them to realize their need to depend fully and at all times upon Himself, and to help them to guard against sin in the future. In these and other ways His just and holy purposes are worked out, so that all that happens to His elect ones is by His appointment, for His glory, and for their good.

2 Chron. 32:25,26,31; Rom. 8:28; 2 Cor. 12:7-9.

6. God, as a righteous judge, deals with wicked and ungodly men. He blinds and

hard heart. He withholds from them the grace might have enlightened their minds and their hearts, and in some cases the gifts He had them. Also, He sets them in situations their evil hearts seize upon as opportunities for sin. In other words, He abandons them to their own corruptions, to the temptations of the world, and to the power of Satan, that they harden themselves by the use of the very God soften the hearts of others.

Exod. 8:15,32; Deut. 2:30; 29:4; 2 Kings 8:12,13; Ps. 81:11,12; Isa. 6:9, 10; Matt. 13:12; Rom. 1:24-26,28; 11:7,8; 2 Thess. 2:10-12; 1 Pet. 2:7,8.

7. God's general providence reaches out to all creatures, but in a very special way care His church. All things are controlled providentially for the good of the church.

Isa. 43:3-5; Amos 9:8,9; 1 Tim. 4:10.

CHAPTER 6 – THE FALL OF MAN: SIN AND ITS PUNISHMENT

1. MAN, as he came from the hand of God, his creator, was upright and perfect. The righteous law which God gave him spoke of life as upon his obedience, and threatened death upon his disobedience. Adam's obedience was short-lived. Satan used the subtle serpent to draw Eve into sin. he seduced Adam who, without any, willfully broke the law under which they had been created, and also God's command not to eat of the forbidden fruit. To fulfill His own wise and holy purposes God permitted this to happen, for He was directing all to His own glory.

Gen. 2:16,17; Gen. 3:12,13; 2 Cor.11:3.

2. By this sin our first parents lost their former righteousness, and their happy communion with God was severed. Their sin involved us all, and by it death to all. All men became dead in sin, and totally polluted in all parts and of both soul and body.

Gen. 6:5; Jer. 17:9; Rom. 3:10-19,23; 5:12-21; Titus 1:15.

3. The family of man is rooted in the first human pair. As Adam and Eve stood in the of all mankind, the guilt of their sin was by God all their , who also from birth from them a polluted nature. Conceived in sin and by nature children God's anger, the servants of sin and death, all men are now given up to unspeakable miseries, spiritual, temporal and eternal, unless the Lord Jesus Christ sets them free.

Job 14:4; Ps. 51:5; Rom. 5:12-19; Rom. 6:20; 1Cor. 15:21-22, 15:45, 15:49; Eph.

2:3; 1Thess. 1:10; Heb. 2:14-15.

4. The actual sins that men commit are the fruit of the corrupt nature by our first parents. of this corruption, all men become wholly inclined to all evil; sin disables them. They are all that is good.

Matt. 15:19; Rom. 8:7; Col. 1:21; Jas. 1:14.

5. During this earthly life corrupt nature remains in those who are born of God, that is to say, regenerated. Through Christ it is pardoned and , yet both the corruption itself, and all that from it, are truly sin.

Eccles. 7:20; Rom. 7:18,23-25; Gal. 5:17; 1 John 1:8.

CHAPTER 7 – GOD’S COVENANT

1. THE distance between God and His creature man is so great that, although men reason, Him as their creator, yet they could never have life as their reward had not God, , made this possible by the making of a covenant.

Job 35:7,8; Luke 17:10.

2. Furthermore, since man, of his fall into sin, had brought himself under the curse of God’s law, it pleased the Lord to make a covenant of grace, in which He freely offers life and salvation by Jesus Christ to sinners. On their part He requires faith in Him that they may be saved, and promises to give His Holy Spirit to all those who are elected eternal life, in order that they may be made willing and able to believe.

Gen. 2:17; Ps. 110:3; Ezek. 36:26,27; Mark 16:15,16; John 3:16; 6:44,45; Rom. 3:20,21; 8:3; Gal. 3:10.

3. God’s covenant is revealed in the gospel; in the first place to Adam in the promise of salvation by the seed of the woman, and afterwards, step by step, until was in the New Testament. The salvation of the elect is based upon a covenant of redemption that was in eternity between the Father and the Son; and it is solely through the grace by this covenant that all the descendants of fallen Adam who have been saved have obtained life and a blessed ; for the blessing Adam to them acceptable to God.

Gen. 3:15; John 8:56; Acts 4:12; Rom. 4:1-5; 2 Tim. 1:9; Titus 1:2; Heb.1:1,2; 11:6,13.

CHAPTER 8 – CHRIST THE MEDIATOR

1. TO His eternal purpose God chose and ordained the Lord Jesus, His only begotten Son, the covenant into which they had entered, to be the mediator between God and man; also to be prophet, priest, king, head and savior of His church; also to be the heir of all things and judge of the world. From all eternity God had given to His Son those who were to be His , and the Son engaged in time (as distinct from eternity) to redeem, call, justify, sanctify, and glorify them.

Ps. 2:6; Isa. 42:1, 53:10; Luke 1:33; John 17:6; Acts 3:22, 17:31; Rom. 8:30; Eph. 1:22-23; Heb. 1:2, 5:5-6; 1Pet. 1:19-20.

2. The divine Person who made the world, and upholds and governs all things that He has made, is the Son of God, the second Person of the Holy Trinity. He is true and eternal God, the brightness of the Father's glory, of the same substance (or essence) as the Father, and equal with Him. It is He who, at the time, took upon Himself the nature of man, with all its essential characteristics and its common , . He was conceived by the Holy Spirit in the womb of the Virgin Mary, a woman who belonged to the tribe of Judah, the Holy Spirit coming down upon her and the power of God most High overshadowing her. And so, as the Scripture tells us, He was made of a woman, a descendant of Abraham and David. In this way it came about that the two whole, perfect, and distinct natures, the divine and the human, were inseparably joined together in one Person, without one nature into the other, and without mixing one nature with the other; in other words, without confusion. Thus the Son of God is now both true God and true man, yet one Christ, the only mediator between God and man.

Matt. 1:22,23; Luke 1:27,31,35; John 1:14; Rom. 8:3; 9:5; Gal. 4:4; 1 Tim. 2:5; Heb. 2:14,16,17; 4:15.

3. The two natures, divine and human, being thus united in the person of God's Son, He was sanctified and anointed with the Holy Spirit, and in are found all treasures of wisdom and knowledge. He that is pleasing to the Father, being holy, untouched by sin, and full of grace and truth. Thus He has become qualified to mediator and surety. He did not take this work upon Himself uncalled, but was commissioned by His Father. His Father also Him full powers of jurisdiction and commanded Him to .

Ps. 45:7; Matt. 28:18; John 1:14; 3:34; 5:22,27; Acts 2:36; 10:38; Col. 1:19; 2:3; Heb. 5:5; 7:22,26.

4. The Lord Jesus most willingly mediator, and in order that He might He became subject to God's law, which He perfectly fulfilled. He also the punishment , which we should have suffered, for He our sins and was cursed for our sakes. He endured sorrows in His soul severe beyond our conception, and most painful sufferings in His body. His death was by crucifixion. While He remained in the state of the dead His body decay. The third day saw His resurrection in the same

body in which He had suffered. In the same body also He ascended into heaven, where He sits at the right hand of His Father, interceding for His own. At the end of the world He will return to judge men and angels.

Ps. 40:7-8; Isa. 53:6; Matt. 3:15, 26:37-38, 27:46; Mark 16:19; Luke 22:44; John 10:18, 20:25, 20:27; Acts 1:9-11; 10:42; 13:37; Rom. 8:34; 14:9-10; 1Cor. 15:3,4; 2Cor. 5:21; Gal. 3:13; 4:4; Heb. 9:24; 10:5-10; 1Pet. 3:18; 2Pet. 2:4.

5. By God's law, and by a once-for-all offering up of Himself to God as a sacrifice through the eternal Spirit, the Lord Jesus has fully satisfied all the claims of divine justice. He has brought about reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those given to Him by His Father.

John 17:2; Rom. 3:25,26; Heb. 9:14,15.

6. The price of redemption was not actually paid by Christ until after His birth in this world, but the value, and benefits of His redemptive work His elect in all ages from the beginning of the world. This was accomplished by the promises, the types and the sacrifices in which He was revealed, and which Him to be the woman's seed (offspring) who should bruise the head of the serpent (the devil), also the Lamb slain from the foundation of the world. As the Christ He is the same yesterday, and today, and for ever.

1 Cor. 4:10; Heb. 4:2; 13:8; 1 Pet. 1:10,11; Rev. 13:8.

7. In His work as mediator between God and men, Christ acts according to His two natures, one divine, one human, in each nature doing that which is appropriate to it. Yet Person, that which is appropriate to one nature is, in Scripture, sometimes attributed to the Person the other nature.

John 3:13; Acts 20:28.

8. Christ certainly and effectually applies and eternal redemption to all those for whom He has obtained it. His work of intercession is on their behalf. He unites them to Himself by His Spirit; He reveals to them, in and by the Word, the mystery of salvation; He persuades them to believe and obey, governing their hearts by His Word and Spirit; He overcomes all their enemies by His almighty power and wisdom, using those methods wonderful and unsearchable providence. His free and sovereign grace, unconditionally, the elect.

Ps. 110:1; John 3:8; 6:37; 10:15,16; 17:6,9; Rom. 5:10; 8:9,14; 1 Cor. 15:25,26; Eph. 1:8,9; 1 John 5:20.

9. Christ, and Christ alone, is fitted to be mediator between God and man. He is the

prophet, priest and king of the church of God. His office as mediator cannot be .

1 Tim. 2:5.

10. Christ's three are necessary for us. Because of our ignorance we need His prophet; because of our estrangement from God and the imperfection of our at their best, we need His priestly to reconcile us to God and us acceptable to Him; because we have turned away from God and are utterly unable to return to Him, and also because we need to be rescued and secure from our spiritual adversaries, we need His kingly to convince, subdue, draw, sustain, deliver and preserve us, until we finally enter His heavenly kingdom.

Ps. 110:3; Luke 1:74,75; John 1:18; 16:8; Gal. 5:17; Col. 1:21.

CHAPTER 9 – FREE WILL

1. IN the natural order God has man's will liberty and the power to , so that it is neither forced from to do good or evil.

Deut. 30:19; Mat. 17:12; Jas. 1:14.

2. In his state of innocency man had freedom and power to and to do what was good and acceptable to God. Yet, being unstable, it was possible for him to fall from his uprightness.

Gen. 3:6; Eccles. 7:29.

3. of his fall into a state of sin, man has lost all ability to perform of any of those worksthat accompany salvation. As a natural (unspiritual) man he is dead in sin and opposed to that which is good. Hence he is not able, by any strength, to turn himself to God, or even to prepare himself to turn to God.

John 6:44; Rom. 5:6; 8:7; Eph. 2:1,5; Titus 3:3-5.

4. When God converts a sinner, and brings him out of sin into the state of grace, He frees him from his natural bondage to sin and, by His grace alone, He enables him freely to and to do that which is spiritually good. Nevertheless certain corruptions remain in the sinner, so that his will is never completely and perfectly to that which is good, but it also entertains evil.

John 8:36; Rom. 7:15,18,19,21,23; Phil. 2:13; Col.1:13.

5. It is not until man enters the state of glory that he is made perfectly and free to that which is good, and that alone.

Eph. 4:13.

CHAPTER 10 – EFFECTUAL CALLING

1. AT a time appointed by and acceptable to God, those whom God has predestinated to life are effectually called by His Word and Spirit out of the state of death in which they are by nature, to grace and salvation by Jesus Christ. Their minds are given spiritual enlightenment and, as those who are being saved, they begin to understand the things of God. God takes away their heart of stone and gives them a heart of flesh. He renews their will, and by His almighty power He them to seek and follow that which is good, at the same time effectually drawing them to Jesus Christ. And to all these changes they come most freely, for they are made willing by divine grace.

Deut. 30:6; Ps. 110:3; Song 1:4; Ezek. 36:26,27; Acts 26:18; Rom. 8:30; 11:7; Eph. 1:10,11,17,19; 2:1-6; 2 Thess. 2:13,14.

2. God's effectual call is the of His free and special grace alone. Until a man is given life, and renewed by the Holy Spirit, he is dead in sins and trespasses, so is entirely passive in this work of salvation, a work that anything good in him, nor from any power or in him. The power that enables him to answer God's call and to embrace the grace offered and in , is no less than that which Christ from the dead.

John 5:25; 1 Cor. 2:14; Eph. 1:19-20; 2:5,8; 2 Tim. 1:9.

3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases. The same is true of all elect persons who are be outwardly called through the preaching of the gospel.

John 3:3,5,6,8.

4. Men who are not elected, even though they may be to embrace salvation by the preachers of the gospel, and may some common of the Spirit, cannot be saved, because they are not effectually drawn to Christ by the Father, they neither can, nor will, truly come to Him. Much less can men who do not receive the Christian religion be saved, no matter how diligent they and the teachings of the religion .

Matt. 13:20,21; 22:14; John 4:22; 6:44,45,65; 17:3; Acts 4:12; Heb. 6:4-6; 1 John

2:24,25.

CHAPTER 11 – JUSTIFICATION

1. GOD freely justifies the persons whom He effectually calls. He does this, not by righteousness into them, but by pardoning their sins and by accounting them, and accepting them, as righteous. This He does for Christ's sake alone, and not for anything done by them. The righteousness is imputed to them, that is, , is neither their faith nor the act of believing nor any other to the gospel, but Christ's obedience alone. Christ's one obedience is twofold His active obedience to the entire divine law, and His passive obedience in His death. Those thus justified receive and rest by faith upon Christ's righteousness; and this faith they have, not themselves, but as the gift of God.

John 1:12; Rom. 3:24; 4:5-8; 5:17-19; 8:30; 1Cor. 1:30-31; Eph. 1:7; 2:8-10; Phil. 3:8,9.

2. The faith receives and rests on Christ and His righteousness. Yet is never alone in the person justified, but is accompanied by all other saving graces. Nor is it a dead faith, for it works by love.

Rom. 3:28; Gal. 5:6; Jas. 2:17,22,26.

3. By His obedience and death Christ paid in full the debt of all those who are justified. By the sacrifice of Himself in His blood-shedding on Calvary, and His suffering on their behalf of the penalty they , He fully and absolutely satisfied all the claims God's justice had upon them. Yet their justification is altogether of free grace, first because Christ was the free gift of the Father to act on their behalf; second because Christ's obedience and His satisfying the demands of the law w freely accepted on their behalf; and third because nothing in them these mercies. God's exact justice and His rich grace are glorious in the justification of sinners.

Isa. 53:5,6; Rom. 3:26; 8:32; 2 Cor. 5:21; Eph. 1:6,7; 2:7; Heb. 10:14; 1 Pet.1:18,19.

4. From all eternity God decreed to justify all the elect, and Christ died for their sins and rose again for their justification. Nevertheless they are not justified personally until, in due time, the Holy Spirit actually applies to them the benefits of Christ's Person and work.

Rom. 4:25; Gal. 3:8; Col. 1:21,22; 1 Tim. 2:6; Titus 3:4-7; 1 Pet. 1:2.

5. God continues to forgive the sins of all the justified. They can never lose their justification; but they may, of sin, fall under God's fatherly displeasure; in which case, until they humble themselves, confess their sins, beg God's pardon, and

renew their faith and repentance, God will not usually restore to them the light of His countenance

Ps. 32:5; Ps. 51; Ps. 89:31-33; Matt. 6:12; 26:75; John 10:28; 1 John 1:7,9.

6. Believers in Old Testament times were justified in precisely the same way as New Testament believers.

Rom. 4:22-24; Gal. 3:9.

CHAPTER 12 – ADOPTION

1. FOR the sake of His only Son, Jesus Christ, God has been pleased to make all justified persons sharers in the grace of adoption, by which they are with, and enjoy the and privileges of children of God. Furthermore, God's name is put upon them, they receive the spirit of adoption, and they are enabled to come boldly to the throne of grace and to cry Abba, Father. They are pitied, protected, provided for, and chastened by God as by a Father. He never casts them off, but, as they remain sealed to the day of redemption, they inherit the promises as heirs of everlasting salvation.

Ps. 103:13; Prov. 14:26; Isa. 54:8,9; Lam. 3:31; John 1:12; Rom. 8:15,17; 2 Cor. 6:18; Gal. 4:4-6; Eph. 1:5; 2:18; 4:30; Heb. 1:14; 6:12; 12:6; 1 Pet. 5:7; Rev. 3:12.

CHAPTER 13 – SANCTIFICATION

1. THOSE who are united to Christ, effectually called, and regenerated, have a new heart and a new spirit created in them; and by His Word and Spirit dwelling within them. All these blessings them of the merits of Christ's death and resurrection. Sin's mastery over them is completely broken; the evil desires to which it gives birth are increasingly weakened and dealt their death-blow; and saving graces in them are increasingly enlivened and strengthened. practice of all true holiness, without which no man shall see the Lord.

John 17:17; Acts 20:32; Rom. 6:5,6,14; 2 Cor. 7:1; Gal. 5:24; Eph. 3:16-19; Col. 1:11; 1 Thess. 5:21-23; Heb. 12:14.

2. Sanctification, as defined in this way, extends to every part of man, yet remains incomplete in this life. Sin's corrupt continue to defile all parts of man, causing within him a continual warfare that ; the flesh rises up against the Spirit and the Spirit against the flesh.

Rom. 7:18,23; Gal. 5:17; 1 Thess. 5:23; 1 Pet. 2:11.

3. In the war of flesh versus Spirit, sin's corrupt may for a time gain the upper hand,

yet the continual supply of strength from the sanctifying Spirit of Christ enables man as a new creature to gain the victory. And so the saints grow in grace, moving on towards a fullness of holiness in the fear of God. They earnestly to live according to heaven's laws, and to gospel obedience to all the commands which Christ, as their head and king, has laid down for them in His Word.

Rom. 6:14; 7:23; 2 Cor. 3:18; 7:1; Eph. 4:15,16.

CHAPTER 14 – SAVING FAITH

1. THE grace of faith by which are enabled to believe to the saving of their souls. Normally it is brought into being through the preaching of the Word. y the Word and its ministry, by the administration of baptism and the Lord's supper, by prayer, and also by other means appointed by God.

Luke 17:5; Acts 20:32; Rom. 10:14,17; 2 Cor. 4:13; Eph. 2:8; 1 Pet. 2:2.

2. By faith a Christian believes everything to be true that is made known in the Word, in which God speaks authoritatively. He also perceives in the Word a excellence superior to all other writings, indeed to all things that the world contains. The Word shows the glory of God as seen in His various attributes, the excellence of Christ in His nature and in the offices He , and the power and perfection of the Holy Spirit in all the works in which He is engaged. In this way the Christian to trust himself to the truth believed, and to according to the different requirements of the various parts of Scripture. To the commands he yields obedience; when he hears he trembles; as for the divine promises concerning this life and to come, he embraces them. But the acts of saving faith accept, receive and rest upon alone for justification, sanctification, and eternal life; and all by virtue of the covenant of grace.

Ps. 19:7-10; 119:72; Isa. 66:2; John 1:12; 15:14; Acts 15:11; 16:31; 24:14; Gal. 2:20; 2 Tim. 1:12; Heb. 11:13.

3. Saving faith . It may be weak or strong. Yet, like all other kinds of saving grace, even at its lowest it is quite different in its nature from the faith and common grace of temporary believers. , though it may be frequently attacked and weakened, it to victory, developing in many Christians until they full assurance through Christ, who is both the author and finisher of our faith.

Matt. 6:30; Rom. 4:19,20; Eph. 6:16; Col. 2:2; Heb. 5:13,14; 6:11,12; 12:2; 2 Pet. 1:1; 1 John 5:4,5.

CHAPTER 15 – REPENTANCE UNTO LIFE AND SALVATION

1. SOME of the elect are not converted until in life, having continued in the state in

which they were born, and having followed after all kinds of evil cravings and pleasures. Then God's effectual call reaches them and He gives them repentance leading on to life eternal.

Titus 3:2-5.

2. There is not a man on earth who does good and is without sin; and the best of men, through the power and deceitfulness of their indwelling corruptions and the strength of temptation, may commit great sins hateful to God. Because of this, in the covenant of grace God has mercifully that believers who so sin and fall shall be restored, through repentance, to salvation.

Eccles. 7:20; Luke 22:31,32.

3. The repentance that leads on to salvation is a gospel grace by which a person who is caused by the Holy Spirit to feel the man evils of sin is also caused by faith in Christ to humble himself on account of sin. This humiliation is characterized by godly sorrow, a of the sin, and self-loathing. It is accompanied by prayer for pardon and strength of grace, and also by a purpose and , in the power supplied by the Spirit, to conduct himself in the sight of God with the consisten li that pleases Him.

Ps. 119:6,128; Ezek. 36:31; Zech. 12:10; Acts 11:18; 2 Cor. 7:11.

4. Because we carry about with us (as Scripture tells us) a body of death biased towards evil, repentance is to continue through the whole course of our lives. Hence it is every man's duty to repent of each particular sin of which he is , and to do so with care.

Luke 19:8; 1 Tim 1:13,15.

5. In the covenant of grace God has made full provision for the preservation of believers in a state of salvation, so that, although even the smallest of sins deserves damnation, there is no sin so great that it will bring damnation to them that repent. This constant preaching of repentance essential.

Isa. 1:16-18; Rom. 6:23.

CHAPTER 16 – GOOD WORKS

1. ONLY the works that God has commanded in His holy Word are to be accounted good works. Such works, as men have invented out of blind zeal or good intentions, are not good, for they Holy Scripture.

Isa. 29:13; Mic. 6:8; Matt. 15:9; Heb. 13:21.

2. Works that are truly good, and which are done in obedience to God's commandments, are the fruits and evidences of a true and living faith. The believers make their thankfulness, strengthen their assurance of salvation, edify their , their Christian witness, and their opponents arguments against the gospel. In sum, they glorify God who has made what they are, namely, new creatures in Christ; and as such they fruit that holiness, eternal life.

Ps. 116:12,13; Matt. 5:16; Rom. 6:22; Eph. 2:10; Phil. 1:11; 1 Tim. 6:1; Jas. 2:18,22; 1 Pet. 2:15; 2 Pet. 1:5-11; 1 John 2:3,5.

3. The ability of believers to do good works does not spring in any way from themselves, but from the Spirit of Christ alone. But besides the graces they receive from , they need His further actual influence to give them the will and ability to perform the works that please Him. Yet this does not mean that, without special influence, they are at liberty to grow careless of duty, for they must be diligent in stirring into activity the grace of God that is in them.

Isa. 64:7; John 15:4,5; 2 Cor. 3:5; Phil. 2:12,13; Heb. 6:11,12.

4. In God, those believers who reach the greatest height possible in this life are so far from performing works what God actually requires that they fall short of .

Job. 9:2,3; Gal. 5:17.

5. We cannot, even by our best works, merit either the pardon of sin or the granting of eternal life, works are to the glory to come., there is infinite distance between us and God, and no works of ours can or the debt of our former sins. Indeed, when we have done all that we can, we have done but our duty and remain unprofitable servants. We remember that, so far as our works are good, they are produced by His Spirit. As far as they are our work they are marred and mixed with so much weakness and imperfection that they utterly to meet God's standards.

Ps. 143:2; Isa. 64:6; Luke 17:10; Rom. 3:20; 4:6; Gal. 5:22,23; Eph. 2:8,9.

6. Nevertheless, since believers are accepted by God through Christ, their works also are accepted as being in Christ. God that, as He looks upon in His Son, is pleased to accept and reward sincere, even though it is weak and imperfect.

Matt. 25:21,23; Eph. 1:6; Heb. 6:10; 1 Pet. 2:5.

7. As for works done by men, even though God may have commanded them, and they may be highly useful both to and to others, yet they remain sinful for the following

reasons: they do not have a heart purified by faith; they are not done in the right in Scripture; and the glory of God cannot please God, nor can they make a man grace. Yet it is more sinful and more displeasing to God than them.

Gen. 4:5; 1 Kings 21:27,29; 2 Kings 10:30; Job 21:14,15; Amos 5:21,22; Matt. 6:2,5; 25:41-43; Rom. 9:16; 1 Cor. 13:1; Titus 3:5; Heb. 11:4,6.

CHAPTER 17 – THE PERSEVERANCE OF THE SAINTS

1. THE saints are those whom God has accepted in Christ the Beloved, and effectually called and sanctified by His Spirit. To them He has given the precious faith to all His elect. The persons to whom such blessings have been imparted can neither totally nor finally fall from the state of grace, but they shall certainly persevere in grace to the end and be eternally saved, for God will never repent of having called them and gifts to them. Consequently He continues to and to nourish in them faith, repentance, love, joy, hope, and all the graces of the Spirit that immortality. Many storms and floods may arise and beat upon them, yet they can never be moved from the foundation and rock on which by faith they are firmly established. Even if unbelief and Satan's temptations cause them for a time to lose the sight and comfort of the light and love of God, yet the unchanging God remains their God, and He will certainly keep and save them by His power until they come to enjoy ; for they are on the palms of His hands, and their names have been written in the book of life from all eternity.

Ps. 89:31,32; Mal. 3:6; John 10:28,29; 1 Cor. 11:32; Phil. 1:6; 2 Tim. 2:19; 1 John 2:19.

2. It is on no free will of their own that the saints' perseverance depends, but on the decree of election, which depends upon the free and unchangeable love of God the Father, the merit and intercession of Jesus Christ and the saints' union with Him, the oath of God, the abiding character of the Spirit's indwelling of the saints, the divine nature and, lastly, the terms of the covenant of grace. All these factors guarantee saints persevere.

Jer. 32:40; John 14:19; Rom. 5:9,10; 8:30; 9:11,16; Heb. 6:17,18; 1 John 3:9.

In various ways the temptations of Satan and of the world, the of indwelling sin to get the upper hand, the neglect of the saints may fall into sins, and may even continue in them for a time. In this way they incur God's displeasure, grieve His Holy Spirit, , their comforts, experience hardness of heart and accusations of conscience, hurt and others, and . Yet being saints their repentance will be renewed, and through faith they will be preserved in Christ Jesus to the end.

2 Sam. 12:14; Ps. 32:3,4; 51:10,12; Isa. 64:5,9; Matt. 26:70,72,74; Luke 22:32,61,62; Eph. 4:30.

CHAPTER 18 – THE ASSURANCE OF GRACE AND SALVATION

1. ALTHOUGH temporary believers and other unregenerate persons may be deceived by , self- into thinking that they are in God’s favor and in a state of salvationfalse and hopes indeed!yet all who truly believe in the Lord Jesus Christ and love Him, to conduct themselves in all good conscience according to His will, may in this life be certainly assured that they are in a state of grace. They may rejoice in hope of the glory of God, knowing that such a hope will never put them to shame.

Job 8:13,14; Matt. 7:22,23; Rom. 5:2,5; 1 John 2:3; 3:14,18,19,21,24; 5:13.

2. the inward of the graces of the Holy Spirit. , it is based on the testimony of the Holy Spirit as the Spirit of adoption, for He bears His witness with our spirits that we are the children of God. witness keep our hearts both humble and holy.

Rom. 8:15,16; Heb. 6:11,17-19; 2 Pet. 1:4,5,10,11; 1 John 3:1-3.

3. The assurance of salvation is not an essential part of salvation, for a true believer may wait for a long time, and struggle with many difficulties, before he it. It is not a matter of revelation of grace, and enabled by the Spirit to know the things that believers receive freely from God. the duty of everyone to be as diligent as possible in makingcall and elect. By doing this he will experience greater peace and joy in the Holy Spirit, greater love and thankfulness to God, and strength and cheerfulness in . These things the assurance of salvation, and they that .

Ps. 77:1-12; Ps. 88; 119:32; Isa. 50:10; Rom. 5:1,2,5; 6:1,2; 14:17; Titus 2:11,12,14; Heb. 6:11,12; 1 John 4:13.

True believers may find that their assurance of salvation . They may as for example, if they give to some sin that wounds their conscience and grieves the Spirit; or a strong temptation may suddenly spring upon them; or God may withdraw the light of His countenance and cause darkness to them, a course He sometimes takes even with those who fear His name. Yet, whatever happens, certain things remain with themthe new nature which is born of God, the life of faith, the love of Christ and the, sincerity of heart and conscience of duty and the work the Spirit in them, the assur of salvation . Ps. 30:7; 31:22; 42:5,11; 51:8,12,14; 77:7,8; 116:11; Song 5:2,3,6; Lam. 3:26-31; Luke 22:32; 1 John 3:9.

CHAPTER 19 – THE LAW OF GOD

1. GOD gave Adam a law, written in his heart, that required his full obedience one command in particularnamely, that he must not eat the fruit of the tree of knowledge of good and evil. Adam and all his to personal, complete, exact and

God promised life fulfilling, and threatened death the law and Adam power and ability to keep His law.

Gen. 2:16,17; Eccles. 7:29; Rom. 10:5; Gal. 3:10,12.

2. The same law that was first written in man's heart continued to be a perfect rule of righteousness after Adam fell into sin, and was given by God upon Mount Sinai in the form of ten commandments, written in two tables. The first four commandments our duty towards God and the remaining six our duty to man. The ten are known as the moral law.

Deut. 10:4; Rom. 2:14,15.

3. Besides the moral law God also gave to the people of Israel ceremonial laws things to come. They fell into two main groups. In one group were rites, partly relating to worship, which Christ, His graces, actions, sufferings, and the blessings He for us. The other group contained a variety of instructions about moral duties. By all these ceremonial laws were to be , but only until they were in New Testament days by Jesus Christ, the true Messiah and only law-giver who was empowered by the Father to them.

1 Cor. 5:7; Eph. 2:14,16; Col. 2:14,16,17; Heb. 10:1.

4. God also gave judicial laws applied as long as remained a nation. The principles of still , not because they are found in Moses' laws but .

1 Cor. 9:8-10.

5. the moral law God, the creator, is its author. In the gospel Christ in no way cancels th ; on the contrary He greatly stresses our obligation to obey the moral law.

Mat. 5:17-19; Rom. 3:31; 13:8-10; Jas. 2:8,10-12.

6. covenant of works which justifi or condemned. Yet in other ways it is it informs of God and instructs them in their duty. , it directs and them to obey. It also reveals to the sinful of their natures, their hearts and their lives, so that as they examine themselves the light of the law, they may be convicted more deeply of sin, and caused to humble themselves and to hate it more. At the same time the law also gives them a clearer sight of their need of Christ, and the perfection of Christ's own obedience to the law. Similarly, causes the regenerate to fight against the evil to sin that they find in themselves. Furthermore, the threat of the law show the regenerate what their sins deserve, and what their own disobedience may cause them in this life, even while they from the curse of the law. God but

covenant of works. a man is .

Rom. 3:20; 6:12-14; 7:7; 8:1; 10:4; Gal. 2:16; 1 Pet. 3:8-13.

7. uses of the law of God do not the grace of the gospel, but are most happily in line with it, for the Spirit of Christ subdues and enables it to freely and with cheerfulness

Ezek. 36:27; Gal. 3:21.

CHAPTER 20 – THE GOSPEL AND ITS GRACIOUS EXTENT

1. AS the covenant of works was broken by man's sin and was unable to life, God in His mercy promised to send Christ, who would be the elect faith and repentance. substance of the gospel .

Gen. 3:15; Rev. 7:9.

2. This promise of Christ and of salvation by Him is revealed to men by the Word of God alone. Neither the works of creation and providence, nor , reveal Christ and His grace to men, not even in a general or obscure wayChrist by the promise of the gospel saving faith or repentance.

Prov. 29:18; Isa. 25:7; 60:2,3; Rom. 1:17; 10:14,15,17.

3. the gospel to sinners, both to nations and to certain persons, together with the promises and at various times and in a variety of places. on . has .

Ps. 147:20; Acts 16:7; Rom. 1:18-32.

4. The gospel is the only of making Christ and saving grace known to men, and it is completely adequate for this purpose. But men who are dead in their sins be born again, made alive, or regeneratednamely, an effectual, work of the Holy Spirit on every part of the soul of man, a new spiritual life. will to God.

Ps. 110:3; John 6:44; 1 Cor. 2:14; 2 Cor. 4:4,6; Eph. 1:19,20.

CHAPTER 21 – CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE

1. CHRIST has purchased for all believersfrom the guilt of sin, from the condemnation that follows guilt, from the wrath of God, and from the severity and curse of God's law. also includes deliverance from this present evil world, and from all such things as bondage to Satan, sin's domination, the , the fear and sting of death, the victory of the grave, and eternal damnation. Further, it includes free

access to God and obedience to Him, not a slave of his master, but love and ready.

All these blessings were more or less enjoyed by believers in Old Testament days, but under New Testament conditions Christian liberty becomes more extensive. It includes freedom from the burdens imposed by the ceremonial law, greater boldness in approaching the throne of grace, and of the free Spirit of God than was normally granted to saints in the pre-Christian era.

Luke 1:73-75; John 7:38,39; Acts 26:18; Rom. 8:3,15,28; 1 Cor. 15:54-57; Gal. 1:4; 3:9,13,14; 2 Thess. 1:10; Heb. 10:19-21; 1 John 4:18.

2. God alone is Lord of the conscience. He has set it free from all obligation to receive or obey any such doctrines or demands of men oppos His Word or not contained in it. Indeed, to believe and obey such doctrines and demands true of conscience. Men demand absolute and blind.

Matt. 15:9; Acts 4:19,29; Rom. 14:4; 1 Cor. 3:5; 7:23; 2 Cor. 1:24; Col. 2:20,22,23; Jas. 4:12.

3. To practice any sin, or harbor sin's evil desires, enjoy Christian liberty, perverts the main purpose of gospel grace, and imperils those guilty of such an offense, destroy the very purpose of Christian libertynamely, that the Lord's people, being delivered out of the hand of their enemies, might serve Him without fear, in holiness and righteousness before Him all their days

Luke 1:74,75; Rom. 6:1,2; Gal. 5:13; 2 Pet. 2:18,21.

CHAPTER 22 – RELIGIOUS WORSHIP, AND THE LORD'S DAY

1. THE light of nature shows that there is a God who has dominion and sovereignty over all. He is just and good, and He does good to all. He is therefore to be feared, loved, praised, , trusted and served by men with all their heart and soul and strength. But the only acceptable way of worshipping the true God is Himself, in with His own will. Consequently He may not be worshipped , or proceeding from Satan's suggestions. Visible symbols of God, and all other forms of worship not prescribed in the Holy Scripture, are expressly forbidden.

Exod. 20:4-6; Deut. 12:32; Jer. 10:7; Mark 12:33.

2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone. It is not to be given to angels, saints, or any other creatures. Since man's fall into sin, worship cannot be to God without a mediator; and the only accepted mediation is that of Christ.

Matt. 4:9,10; 28:19; John 5:23; 14:6; Rom. 1:25; Col. 2:18; 1 Tim. 2:5; Rev.

19:10.

God requires all men to pray to Him, and to give thanks, one part of natural worship. But to render such prayer acceptable, several things are : must be made in the name of God's Son it must be Spirit-aided and it must with the will of God. It must also be reverent, humble, fervent and persevering, and linked with faith, love and understanding. must always be in a language. Ps. 65:2; 95:1-7; John 14:13,14; Rom. 8:26; 1 Cor. 14:16,17; 1 John 5:14.

3. Prayer is to be made for things , and for men of all sorts now living or as yet unborn. But prayer is not to be made for the dead, nor for those who are known to be guilty of the sin unto death.

2 Sam. 7:29; 12:21-23; 1 Tim. 2:1,2; 1 John 5:16.

4. The reading of the Scripture, the preaching and hearing of the Word of God, the instructing and admonishing of one another psalms and hymns and spiritual songs, singing with heartfelt thankfulness to the Lord, baptism and the Lord's supper these are all parts of divine worship to be performed obediently, intelligently, faithfully, reverently, and with godly fear. Moreover, on special occasions, solemn humiliation, fastings, and thanksgivings ought to be observed in a holy and reverential manner.

Exod. 15:1-19; Esther 4:16; Ps. 107; Joel 2:12; Matt. 28:19,20; Luke 8:18; 1 Cor. 11:26; Eph. 5:19; Col. 3:16; 1 Tim. 4:13; 2 Tim. 4:2.

5. In present gospel days neither prayer nor any other aspect of religious worship depends on the place where it is performed or towards which it is directed, for God is everywhere to be worshipped in spirit and in truth as, for instance, in the daily worship carried on in private families in the worship in which individual Christians engage in secret and in the of . Such assemblies are in accordance with God's Word and providence, and believers must neither carelessly neglect them nor willfully forsake them.

Ps. 55:17; Mal. 1:11; Matt. 6:6; John 4:21; Acts 2:42; 10:2; 1 Tim. 2:8; Heb. 10:25.

6. As it is a law of nature, applicable to all, that a proportion of time, determined by God, should be allocated for the worship of God, so, by His Word, He has particularly appointed one day in seven to be kept as a holy Sabbath to Himself. The command is positive, moral, and . It all men in all ages. From the beginning of the world to the resurrection of Christ the Sabbath was the last day of the week but when Christ changed to the first day of the week, which is called the Lord's day. It is to be continued to the world's end as the Christian Sabbath, the

observance of the seventh day being abolished.

Exod. 20:8; Acts 20:7; 1 Cor. 16:1,2; Rev. 1:10.

7. Men keep the Sabbath holy to the Lord when, having prepared their hearts and their , for the sake of the Lord's command they devote the Lord's day to the public and private exercises of God's worship, and to duties of necessity and mercy.

Neh. 13:15-22; Isa. 58:13; Mat. 12:1-13.

CHAPTER 23 – LAWFUL OATHS AND VOWS

1. A LAWFUL oath is an aspect of religious worship in which the swearer, having God's truth, justice and righteousness in view, solemnly calls God to witness what he swears, and to judge him according to the truth or falsity of his words.

Exod. 20:7; Deut. 10:20; 2 Chron. 6:22,23; Jer. 4:2.

2. An oath is only lawful when it is taken in the name of God, with all holy fear and reverence. To swear vainly or rashly by that glorious and dread name, or to swear at all by any other thing, is sinful and to be . God's Word the taking of an oath when weighty and momentous matters are engaging attention, and when truth requires confirmation and an end to strife is desired. In such circumstances take a lawful oath imposed by lawful authority.

Neh. 13:25; Matt. 5:34,37; 2 Cor. 1:23; Heb. 6:16; Jas. 5:12.

3. Each and every person who takes an oath the Word of God must well consider the seriousness of such a solemn act, and be extremely careful to nothing what he knows to be truth; for rash, false and empty oaths Lord, and to misery.

Lev. 19:12; Jer. 23:10.

4. An oath plain and sense, without.

Ps. 24:4.

5. Vows are to be made to God alone and not to any creature. Once made they are to be performed scrupulously and faithfully. But monastic vows of single , poverty, and obedience, the are merely superstitious and sinful snares in which no Christian ought to entangle himself.

Gen. 28:20-22; Ps. 76:11; Matt. 19:11; 1 Cor. 7:2,9; Eph. 4:28.

CHAPTER 24 – CIVIL GOVERNMENT

1. AS the world's supreme Lord and King, God has civil government and authorities, His, to rule for His own glory and the public good. For these purposes to be achieved He has given the powers of life and death both to encourage all men of good behavior, and to punish the wicked.

Rom. 13:1-4.

2. Christians when called upon to do so, in which case it becomes their responsibility to maintain justice and peace the sound laws of the kingdoms and states they serve. New Testament teaching authorizes to wage war when this is found to be just and necessary.

2 Sam. 23:3; Ps. 82:3,4; Luke 3:14.

3. As are by God for purposes, Christians all their lawful requirements conscience, and not merely to avoid punishment. should offer and prayers for kings and all in authority, that under their rule they may live a quiet and peaceable life in all godliness and honesty.

Rom. 13:5-7; 1 Tim. 2:1,2; 1 Pet. 2:17.

CHAPTER 25 – MARRIAGE

1. MARRIAGE is to be between one man and one woman. It is not lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.

Gen. 2:24; Mal. 2:15; Matt. 19:5,6.

2. God instituted marriage husband and wife, to increase mankind in accordance with laws, and to prevent immorality.

Gen. 1:28; 2:18; 1 Cor. 7:2,9.

3. sorts of people marry, provided that they are able to give their rational consent. But it is the duty of Christians to marry only in the Lord., should not idolaters. It is also quite unfitting for godly persons to marry persons who lead wicked lives or who damnably heresies.

Neh. 13:25-27; 1 Cor. 7:39; 1 Tim. 4:3; Heb. 13:4.

4. forbid. when such incestuous occur can they ever be made lawful either by or by

the , can never rightly live together as man and wife.

Lev. 18; Mark 6: 18; 1 Cor. 5: 1.

CHAPTER 26 – THE CHURCH

1. THE catholic or universal church is invisible the internal work of the Spirit and grace. consists of the whole number of the elect who have been, who are being, or who yet shall be gathered into one under Christ who is the church's head. The church is the wife, the body, the fullness of Christ, who fills all in all

Eph. 1:10,22,23; 5:23,27,32; Col. 1:18; Heb. 12:23.

2. All persons throughout the world who profess to believe the gospel and to gospel obedience to God by Christ are, and may be called, visible saints, provided that they do not by holding fundamental errors or by living unholy lives ll local churches should be composed.

Acts 11:26; Rom. 1:7; 1 Cor. 1:2; Eph. 1:20-22.

3. he purest churches are mix and error, and some have so far as to be churches of Christ at all, but synagogues of Satan. Nevertheless, Christ always has had a kingdom in this world of believe in Him and profess His name, and He will have such a kingdom to the world's end.

Ps. 72:17; 102:28; Matt. 16:18; 1 Cor. 5; 2 Thess. 2:11,12; Rev. 2; 3; 12:17; 18:2.

4. The Lord Jesus Christ is the head of the church. By the of the Father, all authority requi call, establis, order and govern the church supremely and sovereignly in .

Matt. 28:18-20; Eph. 4:11,12; Col. 1:18; 2 Thess. 2:2-9.

5. In exercis the authority entrusted to Him, the Lord Jesus, through the ministry of the Word and by His Spirit, calls to Himself out of the world those who are given to Him by His Father, that they may live in His sight, Him the obedience them in the Scripture. He commands to form particular churches to , and to engage in the public worship He requires while they in the world.

Matt. 18:15-20; 28:20; John 10:16; 12:32.

6. he members of these churches are saints, and declare that they obey Christ's call. They willingly consent to fellowship together Christ instructs, giving themselves to the Lord and to one another as God wills, and the requirements of the gospel.

Acts 2:41,42; 5:13,14; Rom. 1:7; 1 Cor. 1:2; 2 Cor. 9:13.

7. To each of these churches gathered Word, the Lord has given all the power and authority .

Matt. 18:17,18; 1 Cor. 5:4,5; 5:13; 2 Cor. 2:6-8.

8. A local church, gathered and fully organized according to the mind of Christ, consists of officers and members. By Christ's appointment the officers to be chosen and set apart by the church are bishops (otherwise called elders) and deacons. It is their special responsibility what the Lord has continue in the church until the world ends.

Acts 20:17,28; Phil. 1:1.

9. By Christ's appointment, any person who has been qualified and given the necessary gifts by the Holy Spirit for the work of bishop or elder in a church, must be chosen and called to that office by the church itself. He must be solemnly set apart by fasting and prayer, with the laying on of the hands of the existing elders. Similarly, deacons are to be chosen by the church, and set apart by prayer and the laying on of hands.

Acts 6:3,5,6; 14:23; 1 Tim. 4:14.

10. Pastors are required Christ in His churches; they are to be engaged in the ministry of the Word and in prayer, and to seek the welfare of men's souls as those that must give account to the Lord. It is therefore imperative that the churches to which they minister should them, according to the churches' ability, not only all due honor, but such abundance of this world's material good as will enable them to live in comfort enable them to hospitality towards others. Such an arrangement is required by the law of nature itself, and by the express command of our Lord Jesus, who has decreed that they that preach the gospel should live of the gospel.

Acts 6:4; 1 Cor. 9:6-14; Gal. 6:6,7; 1 Tim. 3:2; 5:17,18; 2 Tim. 2:4; Heb. 13:17.

11. Although elders or pastors of the churches to be constantly active in preaching the Word, the Holy Spirit may others .hen such men are approved and called to the work by the church, they may and ought to perform it.

Acts 11:19-21; 1 Pet. 4:10,11.

12. All believers join local churches when and where they have opportunity to do so. who are admitted to the privileges of church fellowship also become subject to the discipline and government of the church in accordance with the rule of Christ.

1 Thess. 5:14; 2 Thess. 3:6,14,15.

13. Any church members who have taken offense at the behavior towards them of other church members, and who have obeyed the instructions laid down in Scripture for dealing with such cases, must disturb the peace of the church church assemblies church ordina wait on Christ the church.

Matt. 18:15-17; Eph. 4:2,3.

14. All members of each local church pray continually for the good of all churches of Christ, wherever located, and all other believers their gifts and graces. churches should seek fellowship one with another providence .

Ps. 122:6; Rom. 16:1,2; Eph. 6:18; 3 John 8-10.

15. doctrine or church government peace, unity and the churches in general. , member or members. In such cases as these it Christ many churches in fellowship through their chosen representatives, who give advice to all the churches concerned. It must be understood, however, that the representatives are not entrusted with any church power jurisdiction to discipline any churches or persons.

Acts 15:2,4,6,22,23,25; 2 Cor. 1:24; 1 John 4:1.

CHAPTER 27 – THE FELLOWSHIP OF SAINTS

1. ALL saints are united to Jesus Christ their head by His Spirit and by faith. But this does not mean that they become one person with Him. Yet they have fellowship in His graces, sufferings, death, resurrection, and glory. Also, as they are united to one another in love, they enjoy fellowship in the gifts and graces of another, and public and private promote mutual well-being, in both spiritual and temporal matters.

John 1:16; Rom. 1:12; 6:5,6; 1 Cor. 3:21-23; 12:7; Gal. 6:10; Eph. 4:15, 16; Phil. 3:10; 1 Thess. 5:11,14; 1 John 1:3; 3:17,18.

2. By faith, saints to a holy fellowship and communion in worship God and serv. They are also to relieve one another . his type of fellowship particularly applies to the family and church relationships of saints, extend as God gives opportunity, to the whole household of faith that is, . At the same time, however, sharing one with another as saints does not deprive any man of .

Acts 5:4; 11:29,30; 1 Cor. 12:14-27; Eph. 4:28; 6:4; Heb. 3:12,13; 10:24,25.

CHAPTER 28 – BAPTISM AND THE LORD’S SUPPER

1. BAPTISM and the Lord’s supper are ordinances which have been explicitly and sovereignly instituted by the Lord Jesus, the only lawgiver, who has that his church to the end of the world.

Matt. 28:19,20; 1 Cor. 11:26.

2. These holy ordinances are to be administered by those alone who are qualified and called to do so, commissChrist.

Matt. 28:19; 1 Cor. 4:1.

CHAPTER 29 – BAPTISM

1. BAPTISM is an ordinance of the New Testament instituted by Jesus Christ. It is intended to be, to the person baptized, a sign of his fellowship with Christ in His death and resurrection, and of being grafted into Christ, and of the remission of sins. It also indicates that the baptized person has given himself up to God, through Jesus Christ, so that he may live and conduct himself in newness of life.

Mark 1:4; Acts 22:16; Rom. 6:3-5; Gal. 3:27; Col. 2:12.

2. The only persons who can rightly this ordinance are those who actually profess repentance towards God and faith in our Lord Jesus Christ.

Mark 16:16; Acts 2:41; 8:12,36,37; 18:8.

3. The outward element to be used in this ordinance is water, in which the believer is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.

Matt. 28:19,20; Acts 8:38.

CHAPTER 30 – THE LORD’S SUPPER

1. THE Lord’s supper was instituted by the Lord on the night He was betrayed. It is to be in His churches end, to the sacrifice of Himself in His death. instituted to saints that all the benefits from Christ’s sacrifice belong to them. Further, mean spiritualgrow in , and to strengthen Him. The Lord’s supper is also a bond and pledge of the fellowship believers have with Christ and with one another.

1 Cor. 10:16,17,21; 1 Cor. 11:23-26.

2. In The supper is only a the one offering up of Christ, by Himself, upon the cross, once for all. It is also a spiritual offering up of all possible praise to God for the

once-for-all work of Calvary. Hence the sacrifice of the mass, as it is called, is utterly abominable, and Christ's own sacrifice which is the sole propitiation for all the sins of the elect.

Matt. 26:26-28; 1 Cor. 11:24; Heb. 9:25,26,28.

3. In this ordinance the Lord Jesus has directed his ministers to pray, and to bless the elements of bread and wine, and in this way to set them apart from a common to a holy use. They are to take and break the bread, then to take the cup, and to give both to the communicants, participat.

1 Cor. 11:23-26.

4. the cup, worshipping, lifting up carrying, and the religious use, are all contrary to the nature of the ordinance and to Christ's intention in appointing it.

Exod. 20:4,5; Matt. 15:9; 26:26-28.

5. The outward elements in the Lord's supper bread and wine set apart for the use appointed by Christ, bear such a relation to the Lord crucified that they are sometimes called by the names of the things they represent namely, the body and blood of Christ even though, in substance and nature, they still remain truly and only bread and wine, as they were before being set apart for their special use.

1 Cor. 11:26-28.

6. The doctrine commonly called transubstantiation which that in the supper the bread and wine the substance of Christ's body and blood through consecration by a priest or in any other way, Scripture common sense and reason. Further, it the nature of the ordinance, and has been, and is, the cause of all kinds of superstitions and idolatries.

Luke 24:6,39; Acts 3:21; 1 Cor. 11:24,25.

7. Those who, as worthy participants, outwardly eat and drink the visible bread and wine, at the same time receive and feed upon Christ crucified, and receive all the benefits from His death. This they, not as if feeding on the actual flesh and blood of a person's body, but inwardly and by faith. In the supper the body and blood of Christ are present to the faith of believers, not in any actual physical way, but in, just as the bread and wine themselves are present to their outward physical senses.

1 Cor. 10:16; 11:23-26.

8. All persons who unworthily sin against the body and blood of the Lord under divine judgment., all ignorant and ungodly persons to enjoy fellowship with

Christ unworthy and while they remain they cannot rightly be to ,

Matt. 7:6; 1 Cor. 11:29; 2 Cor. 6:14,15.

CHAPTER 31 – THE STATE OF MAN AFTER DEATH AND THE RESURRECTION OF THE DEAD

1. THE bodies of men after death return to dust and suffer decay, but their souls neither die nor unconsciously immediately return to God who gave them. The souls of the righteous, whose holiness is perfected, are received into paradise, where they are with Christ, looking upon the face of God in light and glory, and waiting for the full redemption of their bodies. The souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day. Souls separated from their bodies are in either paradise or hell, for the Scripture speaks of no other the departed.

Gen. 3:19; Eccles. 12:7; Luke 16:23,24; 23:43; Acts 13:36; 2 Cor. 5:1,6,8; Phil. 1:23; Heb. 12:23; 1 Pet. 3:19; Jude 6,7.

2. At the last day, saints alive on the earth will not die, but be changed. All the dead will be raised up with their same bodies different qualities, and shall be united their souls forever.

Job 19:26,27; 1 Cor. 15:42,43,51,52; 1 Thess. 4:17.

3. By the power of Christ, the bodies of the unrighteous will be raised to dishonor. By His Spirit, Christ will raise the bodies of the righteous to honor, for they will be refashioned after the pattern of His own glorious body.

John 5:28,29; Acts 24:15; Phil. 3:21.

CHAPTER 32 – THE LAST JUDGMENT

1. GOD has a day in which He will judge the world in righteousness by Jesus Christ, to whom the Father has given all authority and power to judge. that day the angels will be judged. So too will all persons who have lived upon the earth; they will appear before Christ's judgment throne to give an account of their thoughts, words and deeds, and to receive His award what they have done in this earthly life, whether good or evil.

Eccles. 12:14; Matt. 12:36; 25:32-46; John 5:22,27; Acts 17:31; Rom. 14:10,12; 1 Cor. 6:3; 2 Cor. 5:10; Jude 6.

2. God's purpose in appointing a day of judgment is to make known the glory of His mercy in the eternal salvation of the elect, and the glory of His justice in the

eternal damnation of the wicked and disobedient. In that day the righteous will inherit everlasting life, and receive a fullness of joy and glory in the Lord's presence as their eternal reward. But the wicked, who do not know God and who do not obey the gospel of Jesus Christ, will be to everlasting torments and punished with everlasting destruction from the presence of the Lord and from the glory of His power

Matt. 25:21,34,46; Mark 9:48; Rom. 9:22,23; 2 Thess. 1:7-10; 2 Tim. 4:8.

3. To deter all men from sin on the one hand, and to give greater comfort to the godly in their on the other, Christ judgment . For reasons He has dateso that men may shake off all confidence in themselves and may be ever and prepared to say, Come, Lord Jesus; come quickly. Amen.

Mark 13:35-37; Luke 12:35-40; 2 Cor. 5: 10, 11; 2 Thess. 1: 5-7; Rev. 22:20.