

The London Baptist Confession of Faith of 1689

Chapter 1: Of the Holy Scriptures	2
Chapter 2: Of God and the Holy Trinity	7
Chapter 3: Of God's Decree	11
Chapter 4: Of Creation	15
Chapter 5: Of Divine Providence	16
Chapter 6: Of the Fall of Man, of Sin, and of the punishment thereof	21
Chapter 7: Of God's Covenant	28
Chapter 8: Of Christ the Mediator	30
Chapter 9: Of Free Will	42
Chapter 10: Of Effectual Calling	45
Chapter 11: Of Justification	51
Chapter 12: Of Adoption	56
Chapter 13: Of Sanctification	58
Chapter 14: Of Saving Faith	62
Chapter 15: Of Repentance unto Life and Salvation	66
Chapter 16: Of Good Works	71
Chapter 17: Of the Perseverance of the Saints	79
Chapter 18: Of the Assurance of Grace and Salvation	84
Chapter 19: Of the Law of God	91
Chapter 20: Of the Gospel and the Extent of Grace thereof	98
Chapter 21: Of Christian Liberty and Liberty of Conscience	102
Chapter 22: Of Religious Worship and the Sabbath Day	106
Chapter 23: Of Lawful Oaths and Vows	116
Chapter 24: Of the Civil Magistrate	119
Chapter 25: Of Marriage	124
Chapter 26: Of the Church	126
Chapter 27: Of the Communion of Saints	143
Chapter 28: Of Baptism and the Lord's Supper	147
Chapter 29: Of Baptism	148
Chapter 30: Of the Lord's Supper	153
Chapter 31: Of the State of Man after Death, and of the Resurrection of the Dead	161
Chapter 32: Of the Last Judgment	167
Ending statement and Signatories	171

I. Of the Holy Scriptures.

A. The only sufficient, certain, and infallible:

1. Rule of all saving knowledge, faith, and obedience.
 - a. *[2 Timothy 3:15-17]- And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*
 - b. *[Isaiah 8:20]- To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*
 - c. *[Luke 16:29, 31]- Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*
 - d. *[Ephesians 2:20]- And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*
2. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation.
 - a. *[Romans 1:19-21]- Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*
 - b. *[Romans 2:14-15]- For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
 - c. *[Psalms 19:1-3]- The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.*
3. Therefore it pleased the Lord at sundry times and in divers man-ners to reveal himself, and to declare that his will unto his church; and after-ward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world,
 - a. *[Hebrews 1:1]- God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,*
4. To commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.
 - a. *[Proverbs 22:19-21]- That thy trust may be in the LORD, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?*
 - b. *[Romans 15:4]- For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*
 - c. *[2 Peter 1:19-20]- We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation.*

B. The books of the Old and New Testaments.

1. Old Testament.
 - a. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
 2. New Testament.
 - a. Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation.
 3. All of which are given by the inspiration of God to be the rule of faith and life.
 - a. ***[2 Timothy 3:16]- All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:***
- C. The books commonly called Apocrypha,
1. Not being of divine inspiration, are no part of the canon or rule.
 - a. ***[Luke 24:27,44]- And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.***
 - b. ***[Romans 3:2]- Much every way: chiefly, because that unto them were committed the oracles of God.***
- D. The authority of the Holy Scripture, for which it ought to be believed,
1. Depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.
 - a. ***[2 Peter 1:19-21]- We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.***
 - b. ***[2 Timothy 3:16]- All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:***
 - c. ***[2 Thessalonians 2:13]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:***
 - d. ***[1 John 5:9]- If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.***
- E. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God;
1. Yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

- a. *[John 16:13-14]- Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.*
- b. *[1 Corinthians 2:10-12]- But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*
- c. *[1 John 2:20, 27]- But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

F. The whole counsel of God concerning

1. All things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture.
 - a. *[2 Timothy 3:15-17]- And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*
 - b. *[Galatians 1:8-9]- But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*
2. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies,
 - a. *[John 6:45]- It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*
 - b. *[1 Corinthians 2:9-12]- But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*
3. Which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.
 - a. *[1 Corinthians 11:13-14]- Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?*
 - b. *[1 Corinthians 14:26,40]- How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. Let all things be done decently and in order.*

G. All things in Scripture

1. Are not alike plain in themselves, nor alike clear unto all;

- a. *[2 Peter 3:16]- As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*
 2. Yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.
 - a. *[Psalms 19:7]- The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*
 - b. *[Psalms 119:130]- The entrance of thy words giveth light; it giveth understanding unto the simple.*
- H. The Old and New Testament languages.
 1. The Old Testament in Hebrew (which was the native language of the people of God of old),
 - a. *[Romans 3:2]- Much every way: chiefly, because that unto them were committed the oracles of God.*
 2. The New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.
 - a. *[Isaiah 8:20]- To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*
 3. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures,
 - a. *[Acts 15:15]- And to this agree the words of the prophets; as it is written,*
 4. And are commanded in the fear of God to read and search them,
 - a. *[John 5:39]- Search the scriptures; for in them ye think ye have eternal life: and they are they, which testify of me.*
 5. Therefore they are to be translated into the vulgar language of every nation unto which they come,
 - a. *[1 Corinthians 14:6, 9, 11-12, 24, 28]- Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.*
 6. That the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.
 - a. *[Colossians 3:16]- Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

- I. The infallible rule of interpretation of Scripture
 1. Is the Scripture itself. When there is a question about the true and full sense of any Scripture, it must be searched by other places that speak more clearly.
 - a. *[2 Peter 1:20-21]- Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*
 - b. *[Acts 15:15-16]- And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

- J. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest,
 1. Can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.
 - a. *[Matthew 22:29, 31-32]- Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*
 - b. *[Ephesians 2:20]- And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*
 - c. *[Acts 28:23]- And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.*

- K. Chapter Outline.
 1. It's necessity (or indispensability). Paragraph 1
 - a. The sphere of its indispensability: 'all saving knowledge, faith, and obedience'
 - b. The basis for its indispensability.
 - 1.) Because of the insufficiency of general revelation.
 - a.) What general revelation does do.
 - b.) What general revelation cannot do.
 - 2.) Because of the inscripturation of special revelation.
 - a.) The background of inscripturation.
 - 1.) Its period.
 - 2.) Its purposes.
 - 3.) Its extent.
 - b.) The impact of inscripturation.
 2. It's identity. Paragraph 2-3
 - a. Defined positively or inclusively- 'all the books of the Old and New Testament'
 - b. Defined negatively or exclusively- not the Apocrypha.
 3. It's authority. Paragraph 4-5
 - a. In itself (or the fact of it's divine authority)
 - b. With us (or the authentication of its divine authority)
 - 1.) The nature of the evidence.
 - a.) The external evidence of the testimony of the church.
 - b.) The internal evidence of the excellencies of Scripture.

- 2.) The efficacy of the evidence ('from the inward work of the Holy Spirit...')
4. It's sufficiency. Paragraph 6
 - a. The statement of its sufficiency.
 - 1.) The scope of its sufficiency.
 - 2.) The mode of its sufficiency.
 - 3.) The implications of its sufficiency.
 - b. The qualifications of its sufficiency.
 - 1.) As to the illumination of the Spirit.
 - 2.) As to sanctified common sense.
5. It's clarity. Paragraph 7
 - a. Its qualification.
 - b. Its articulation.
6. It's availability. Paragraph 8
 - a. The fact of its availability: its preservation.
 - b. The necessity of its availability: its translation.
 - 1.) The need for its translation.
 - 2.) The warrant for its translation.
 - 3.) The extent for its translation.
 - 4.) The purposes for its translation.
7. It's finality. Paragraph 9-10
 - a. For scriptural interpretation in particular.
 - b. For religious questions in general.

II.

Of God and the Holy Trinity.

A. The Lord our God is:

1. One only living and true God;
 - a. *[1 Corinthians 8:4, 6]- As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*
 - b. *[Deuteronomy 6:4]- Hear, O Israel: The LORD our God is one LORD:*
2. Whose subsistence is in and of himself, infinite in being and perfection;
 - a. *[Jeremiah 10:10]- But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.*
 - b. *[Isaiah 48:12]- Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.*
3. Whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;
 - a. *[Exodus 3:14]- And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*
 - b. *[John 4:24]- God is a Spirit: and they that worship him must worship him in spirit and in truth.*
 - c. *[1 Timothy 1:17]- Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*

- d. *[Deuteronomy 4:15-16]- Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,*
4. Who is immutable, immense, eternal, incomprehensible, almighty, every way infinite,
 - a. *[Malachi 3:6]- For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*
 - b. *[1 Kings 8:27]- But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*
 - c. *[Jeremiah 23:23]- Am I a God at hand, saith the LORD, and not a God afar off?*
 - d. *[Psalms 90:2]- Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*
 - e. *[Genesis 17:1]- And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*
 5. Most holy, most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will for his own glory;
 - a. *[Isaiah 6:3]- And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.*
 - b. *[Psalms 115:3]- But our God is in the heavens: he hath done whatsoever he hath pleased.*
 - c. *[Isaiah 46:10]- Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*
 - d. *[Proverbs 16:4]- The LORD hath made all things for himself: yea, even the wicked for the day of evil.*
 - e. *[Romans 11:36]- For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*
 6. Most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him,
 - a. *[Exodus 34:6-7]- And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*
 - b. *[Hebrews 11:6]- But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*
 7. Most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.
 - a. *[Nehemiah 9:32-33]- Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:*
 - b. *[Psalms 5:5-6]- The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.*
 - c. *[Exodus 34:7]- Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

- d. *[Nahum 1:2-3]- God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.*

B. God, having all

- 1. Life, glory, goodness, blessedness, in and of himself;
 - a. *[John 5:26]- For as the Father hath life in himself; so hath he given to the Son to have life in himself;*
 - b. *[Psalm 148:13]- Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.*
 - c. *[Psalm 119:68]- Thou art good, and doest good; teach me thy statutes.*
- 2. Not standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them;
 - a. *[Job 22:2-3]- Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?*
- 3. He is the alone fountain of all being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth;
 - a. *[Romans 11:34-36]- For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*
 - b. *[Daniel 4:25,34-35]- That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*
- 4. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain;
 - a. *[Hebrews 4:13]- Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*
 - b. *[Ezekiel 11:5]- And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.*
 - c. *[Acts 15:18]- Known unto God are all his works from the beginning of the world.*
- 5. He is most holy in all his counsels, in all his works, and in all his commands;
 - a. *[Psalm 145:17]- The LORD is righteous in all his ways, and holy in all his works.*
- 6. To him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

- a. *[Revelation 5:12-14]- Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*
- C. In this divine and infinite Being there are three subsistences.
 1. The Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence,
 - a. *[1 John 5:7]- For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*
 - b. *[Matthew 28:19]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*
 - c. *[2 Corinthians 13:1]- This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.*
 2. Yet the essence undivided: the Father is of none, neither begotten nor proceeding;
 - a. *[Exodus 3:14]- And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*
 - b. *[John 14:11]- Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*
 - c. *[1 Corinthians 8:6]- But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*
 3. The Son is eternally begotten of the Father;
 - a. *[John 1:14,18]- And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*
 4. The Holy Spirit proceeding from the Father and the Son;
 - a. *[John 15:26]- But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*
 - b. *[Galatians 4:6]- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
 5. All infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and person-al relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.
- D. Chapter outline.
 1. The attributes of God. Paragraph 1
 - a. Singularity.
 - b. Independence (self-existence or aseity).
 - c. Incomprehensibility (mystery)
 - d. Spirituality.
 - e. Infinity.
 - f. Sovereignty
 - 1.) Its extent.
 - 2.) Its rule.
 - 3.) It's goal.

- g. Love.
- h. Justice.
 - 1.) Positively described: rewarding those who seek Him.
 - 2.) Negatively described: punishing the guilty.
- 2. The relations of God (to His creatures). Paragraph 2
 - a. His self-sufficient independence from them.
 - b. His sovereign dominion over them.
 - c. His absolute knowledge of them.
 - d. His utter sanctity before them.
 - e. His intrinsic claims upon them.
- 3. The triunity of God. Paragraph 3
 - a. Its affirmation.
 - 1.) The unity of the three persons.
 - 2.) The distinctions between the three persons.
 - b. Its explanation.
 - c. Its relevance.

III. Of God's Decree

- A. God's universal, unconditional, and general decrees.
 - 1. Decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever comes to pass;
 - a. *[Isaiah 46:10]- Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*
 - b. *[Ephesians 1:11]- In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - c. *[Hebrews 6:17]- Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*
 - d. *[Romans 9:15,18]- For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*
 - 2. Yet so as thereby is God neither the author of sin nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away,
 - a. *[James 1:13]- Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:*
 - b. *[1 John 1:5]- This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*
 - 3. But rather established; in which appears his wisdom in disposing all things,
 - a. *[Acts 4:27-28]- For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.*
 - b. *[John 19:11]- Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.*
 - 4. And power and faithfulness in accomplishing his decree.

- a. *[Numbers 23:19]- God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*
 - b. *[Ephesians 1:3-5]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
- B. Although God knoweth whatsoever may or can come to pass,
 1. Upon all supposed conditions,
 - a. *[Acts 15:18]- Known unto God are all his works from the beginning of the world.*
 2. Yet hath he not decreed anything, because he foresaw it as future, or as that which would come to pass upon such conditions.
 - a. *[Romans 9:11,13,16,18]- (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) As it is written, Jacob have I loved, but Esau have I hated. o then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*
- C. By the decree of God, for the manifestation of his glory,
 1. Some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,
 - a. *[1 Timothy 5:21]- I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.*
 - b. *[Matthew 25:34]- Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*
 2. To the praise of his glorious grace;
 - a. *[Ephesians 1:5-6]- Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*
 3. Others being left to act in their sin to their ⁱ just condemnation, to the praise of his glorious justice.
 - a. *[Romans 9:22-23]- What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*
 - b. *[Jude 4]- For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*
- D. These angels and men thus predestinated and foreordained
 1. Are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.
 - a. *[2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*
 - b. *[John 13:18]- I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*
- E. Those predestined.

1. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory,
 - a. *[Ephesians 1:4,9,11]- According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - b. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - c. *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - d. *[1 Thessalonians 5:9]- For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,*
 2. Out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto.
 - a. *[Romans 9:13,16]- As it is written, Jacob have I loved, but Esau have I hated. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*
 - b. *[Ephesians 2:5,12]- Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
- F. As God hath appointed the elect unto glory,
1. So he hath, by the eternal and most free purpose of his will, foreordained all the means thereunto;
 - a. *[1 Peter 1:2]- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*
 - b. *[2 Thessalonians 2:13]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
 2. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ,
 - a. *[1 Thessalonians 5:9-10]- For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.*
 3. Are effectually called unto faith in Christ, by his Spirit working in due season,
 - a. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - b. *[2 Thessalonians 2:13]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
 4. Are justified, adopted, sanctified, and kept by his power through faith unto salvation;
 - a. *[1 Peter 1:5]- Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*
 5. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.
 - a. *[John 10:26]- But ye believe not, because ye are not of my sheep, as I said unto you.*

- b. *[John 17:9]- I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*
- c. *[John 6:64]- But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.*

G. The doctrine of this high mystery of predestination is

1. To be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;
 - a. *[1 Thessalonians 1:4-5]- Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.*
 - b. *[2 Peter 1:10]- Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
2. So shall this doctrine afford matter of praise, reverence, and admiration of God,
 - a. *[Ephesians 1:6]- To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*
 - b. *[Romans 11:33]- O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*
3. And of humility, diligence,
 - a. *[Romans 11:5-6, 20]- Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:*
4. And abundant consolation to all that sincerely obey the gospel.
 - a. *[Luke 10:20]- Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

H. Chapter outline.

1. The general decree of all events. Paragraphs 1-2
 - a. Its universality. (1)
 - 1.) Plainly stated.
 - 2.) Carefully guarded.
 - a.) From impugning the holiness of God.
 - b.) From implying the error of fatalism.
 - 3.) Practically viewed.
 - b. Its unconditionality (2)
2. The specific decree of predestination to life. Paragraphs 3-7
 - a. Its major attributes.
 - 1.) Its distinguishing selectivity. (3)
 - 2.) Its unchanging selectivity. (4)
 - b. Its positive outworking: the election of those predestined.
 - 1.) The gracious basis of election. (5)
 - 2.) The effectual execution of election- its means. (6)
 - a.) Their divine appointment.
 - b.) Their exact identity.

c.) Their exclusive objects.

c. Its prudent handing. (7)

IV. Of Creation

A. In the beginning it pleased God,

1. The Father, Son, and Holy Spirit,
 - a. *[John 1:2-3]- The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*
 - b. *[Hebrews 1:2]- Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
 - c. *[Job 26:13]- By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.*
2. For the manifestation of the glory of his eternal power, wisdom, and goodness,
 - a. *[Romans 1:20]- For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*
3. To create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.
 - a. *[Colossians 1:16]- For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*
 - b. *[Genesis 1:31]- And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

B. After God had made all other creatures,

1. He created man, male and female
 - a. *[Genesis 1:27]- So God created man in his own image, in the image of God created he him; male and female created he them.*
2. With reasonable and immortal souls, rendering them fit unto that life to God for which they were created
 - a. *[Genesis 2:7]- And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*
3. Being made after the image of God, in knowledge, righteousness, and true holiness;
 - a. *[Ecclesiastes 7:29]- Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*
 - b. *[Genesis 1:26]- And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*
4. Having the law of God written in their hearts, and power to fulfill it
 - a. *[Romans 2:14-15]- For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
5. And yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change

- a. *[Genesis 3:6]- And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

C. Besides the law written in their hearts,

- 1. They received a command not to eat of the tree of knowledge of good and evil
 - a. *[Genesis 2:17]- But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
- 2. Which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.
 - a. *[Genesis 1:26-28]- And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

D. Chapter outline.

- 1. The overview of creation. Paragraph 1
 - a. The time of creation. 'In the beginning'
 - b. The Author of creation. 'The Father, Son, and Holy Spirit'
 - c. The purpose of creation. 'For the manifestation of the glory of his eternal power, wisdom, and goodness'
 - d. The extent (or object or scope) of creation. 'The world, and all things therein, whether visible or invisible'
 - e. The duration of creation. 'In the space of six days'
 - f. The result of creation. 'All very good'
- 2. The apex of creation. Paragraph 2
 - a. The constitution of man.
 - b. The identity of man.
 - c. The integrity of man.
- 3. The fulcrum of creation. Paragraph 3

V. Of Divine Providence

A. God the good Creator of all things

- 1. In his infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things,
 - a. *[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*
 - b. *[Job 38:11]- And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?*
 - c. *[Isaiah 46:10-11]- Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*
 - d. *[Psalm 135:6]- Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.*
- 2. From the greatest even to the least,

- a. *[Matthew 10:29-31]- Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.*
 3. To the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.
 - a. *[Ephesians 1:11]- In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
- B. Although in relation to the foreknowledge and decree of God
 1. The first cause, all things come to pass immutably and infallibly;
 - a. *[Acts 2:23]- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
 2. So that there is not anything befalls any by chance, or without his providence;
 - a. *[Proverbs 16:33]- The lot is cast into the lap; but the whole disposing thereof is of the LORD.*
 3. Yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.
 - a. *[Genesis 8:22]- While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*
- C. God, in his ordinary providence
 1. Maketh use of means.
 - a. *[Acts 27:31,44]- Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.*
 - b. *[Isaiah 55:10-11]- For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*
 2. Yet is free to work without, above, and against them at his pleasure.
 - a. *[Hosea 1:7]- But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.*
 - b. *[Romans 4:19-21]- And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.*
 - c. *[Daniel 3:27]- And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.*
- D. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence,
 1. That his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;

- a. *[Romans 11:32-34]- For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?*
 - b. *[2 Samuel 24:1]- And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.*
 - c. *[1 Chronicles 21:1]- And Satan stood up against Israel, and provoked David to number Israel.*
2. And that not by a bare permission, which also he most wisely and powerfully boundeth
 - a. *[2 Kings 19:28]- Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.*
 - b. *[Psalm 76:10]- Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.*
 3. And otherwise ordereth and governeth, in a manifold dispensation to his most holy ends;
 - a. *[Genesis 50:20]- But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*
 - b. *[Isaiah 10:6-7,12]- I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.*
 4. Yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.
 - a. *[James 1:13-14,17]- Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*
 - b. *[Psalm 50:21]- These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.*
 - c. *[1 John 2:16]- For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
- E. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts,
1. To chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled;
 - a. *[2 Chronicles 32:25-26,31]- But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*
 - b. *[2 Corinthians 12:7-9]- And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

2. And to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends. So that whatsoever befalls any of his elect is by his appointment, for his glory, and their good.
 - a. *[Romans 8:28]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
- F. As for those wicked and ungodly men whom God, as the righteous judge,
1. For former sin doth blind and harden;
 - a. *[Romans 1:24-26,28]- Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:*
 - b. *[Romans 11:7-8]- What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.*
 2. From them he not only withholdeth his grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;
 - a. *[Deuteronomy 29:4]- Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.*
 3. But sometimes also withdraweth the gifts which they had,
 - a. *[Matthew 13:12]- For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*
 4. And exposeth them to such objects as their corruption makes occasion of sin;
 - a. *[Deuteronomy 2:30]- But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.*
 - b. *[2 Kings 8:12-13]- And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.*
 5. And withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,
 - a. *[Psalm 81:11-12]- But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels.*
 - b. *[2 Thessalonians 2:10-12]- And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*
 6. Whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.

- a. *[Exodus 8:15,32]- But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said. And Pharaoh hardened his heart at this time also, neither would he let the people go.*
- b. *[Isaiah 6:9-10]- And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*
- c. *[1 Peter 2:7-8]- Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

G. As the providence of God doth in general reach to all creatures,

1. So after a more special manner it taketh care of his church, and disposeth of all things to the good thereof.
 - a. *[1 Timothy 4:10]- For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*
 - b. *[Amos 9:8-9]- Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.*
 - c. *[Isaiah 43:3-5]- For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;*

H. Chapter outline.

1. The summary statement of the doctrine. Paragraph 1
 - a. The Author of providence: 'The good Creator.'
 - b. The foundation of providence: 'His infinite power and wisdom.'
 - c. The essence of providence: 'Uphold, direct, dispose, and govern.'
 - d. The objects of providence: 'All creatures and things, from the greatest even to the least.'
 - e. The nature of providence: 'By His most wise and holy providence.'
 - f. The compatibility of providence (with His creation): 'To the end for which they were created.'
 - g. The determining causes of God's providence:
 - 1.) God's mind: 'His infallible foreknowledge'
 - 2.) God's will: 'And the free and immutable counsel of His own will.'
 - h. The goal of providence: 'To the praise of the glory...'
2. The major concerns about the doctrine. Paragraph 2-7
 - a. The relation of providence to the use of means. Paragraph 2-3
 - 1.) A concession.
 - 2.) An assertion.
 - 3.) A qualification.
 - b. The relation of providence to the fact of sin. Paragraph 4-6
 - 1.) Sin in general.
 - 2.) Sin in His children.
 - 3.) Sin in the ungodly.

- c. The relation of providence to the care of the church. Paragraph 7.

VI. Of the Fall of Man, of Sin, and of the punishment thereof.

A. Although God created man upright and perfect, and gave him a righteous law,

1. Which had been unto life had he kept it, and threatened death upon the breach thereof,(1)
 - a. *[Genesis 2:16-17]- And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
 - b. *[Ecclesiastes 7:29]- Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*
 - c. *[Romans 5:12a]- Wherefore, as by one man sin entered into the world, and death by sin;*
 - d. *[Genesis 4:25- 5:3]- And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth:*
2. Yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit, which God was pleased, according to His wise and holy counsel to permit,
 - a. *[Genesis 3:12-13]- And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.*
 - b. *[2 Corinthians 11:3]- But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*
 - c. *[Genesis 3:1-7]- Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*
 - d. *[1 Timothy 2:14]- And Adam was not deceived, but the woman being deceived was in the transgression.*
3. Having purposed to order it to His own glory.
 - a. *[Romans 11:32-34]- For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?*
 - b. *[2 Samuel 24:1]- And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.*
 - c. *[1 Chronicles 21:1]- And Satan stood up against Israel, and provoked David to number Israel.*

- d. *[1 Kings 22:22-23]- And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.*
 - e. *[2 Samuel 16:10]- And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?*
 - f. *[Acts 2:23]- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
 - g. *[Acts 4:27-28]- For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.*
- B. Our first parents, by this sin, fell from their original righteousness and communion with God,
- 1. And we in them whereby death came upon all;
 - a. *[Romans 3:23]- For all have sinned, and come short of the glory of God;*
 - b. *[Genesis 3:22-24]- And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*
 - c. *[1 Corinthians 15:20-22]- But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.*
 - d. *[Psalm 51:4-5]- Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me.*
 - e. *[Psalm 58:3]- The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.*
 - f. *[Ephesians 2:1-3]- And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
 - g. *[Genesis 8:21]- And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.*
 - h. *[Proverbs 22:15]- Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.*
 - 2. All becoming dead in sin,
 - a. *[Romans 5:12-21]- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto*

many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

3. And wholly defiled in all the faculties and parts of soul and body. (5)
 - a. *[Titus 1:15]- Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*
 - b. *[Genesis 6:5]- And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*
 - c. *[Jeremiah 17:9]- The heart is deceitful above all things, and desperately wicked: who can know it?*
 - d. *[Romans 3:10-19]- As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*
 - e. *[Genesis 2:17]- But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
 - f. *[Ephesians 2:1]- And you hath he quickened, who were dead in trespasses and sins;*
 - g. *[Romans 1:21]- Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*
 - h. *[Ephesians 4:17-19]- This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.*
 - i. *[John 5:20]- For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*
 - j. *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
- C. They being the root, and by God's appointment, standing in the room and stead of all mankind
 1. The guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,
 - a. *[Romans 5:12-19]- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to*

condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

- b. *[1 Corinthians 15:21-22,45,49]- For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*
2. Being now conceived in sin,
 - a. *[Psalm 51:4-5]- Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me.*
 - b. *[Psalm 58:3]- The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.*
 3. And by nature children of wrath,
 - a. *[Ephesians 2:1-3]- And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
 - b. *[Genesis 8:21]- And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.*
 - c. *[Proverbs 22:15]- Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.*
 4. The servants of sin, the subjects of death,
 - a. *[Romans 6:20]- For when ye were the servants of sin, ye were free from righteousness.*
 - b. *[Romans 5:12]- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*
 5. And all other miseries, spiritual, temporal, an eternal, unless the Lord Jesus set them free.
 - a. *[Job 14:4]- Who can bring a clean thing out of an unclean? not one.*
 - b. *[Hebrews 2:14-15]- Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.*
 - c. *[1 Thessalonians 1:10]- And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*
 - d. *[Job 15:14]- What is man, that he should be clean? and he which is born of a woman, that he should be righteous?*

D. From this original corruption

1. Whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil;

- a. *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - b. *[Colossians 1:21]- And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled*
 - c. *[Matthew 7:17-18]- Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*
 - d. *[Matthew 12:33-35]- Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.*
 - e. *[Luke 6:43-45]- For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*
 - f. *[John 3:3,5]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*
 - g. *[John 6:37, 39-40, 44-45, 65]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*
 - h. *[Romans 3:10-12]- As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*
 - i. *[Romans 5:6]- For when we were yet without strength, in due time Christ died for the ungodly.*
 - j. *[Romans 7:8]- But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*
 - k. *[Romans 8:7-8]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.*
 - l. *[1 Corinthians 2:14]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
2. Do proceed all actual transgressions.
 - a. *[James 1:14-15]- But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*
 - b. *[Matthew 7:17-20]- Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.*

- c. *[Matthew 12:33-35]- Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.*
 - d. *[Matthew 15:18-19]- But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*
- E. The corruption of nature, during this life,
- 1. Doth remain in those that are regenerated;
 - a. *[Romans 7:18,23]- For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.*
 - b. *[Ecclesiastes 7:20]- For there is not a just man upon earth, that doeth good, and sinneth not.*
 - c. *[1 John 1:8-10]- If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.*
 - d. *[1 Kings 8:46]- If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;*
 - e. *[Psalm 130:3]- If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?*
 - f. *[Psalm 143:2]- And enter not into judgment with thy servant: for in thy sight shall no man living be justified.*
 - g. *[Proverbs 20:9]- Who can say, I have made my heart clean, I am pure from my sin?*
 - h. *[James 3:2]- For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*
 - 2. And although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.
 - a. *[Romans 7:23-25]- But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
 - b. *[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
 - c. *[Psalm 51:4-5]- Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me.*
 - d. *[Proverbs 22:15]- Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.*
 - e. *[Ephesians 2:3]- Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
 - f. *[Romans 8:3-13]- For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity*

against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

- g. *[Genesis 8:21]- And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.*
- h. *[Proverbs 15:26]- The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.*
- i. *[Proverbs 21:4]- An high look, and a proud heart, and the plowing of the wicked, is sin.*
- j. *[Matthew 5:27-28]- Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

F. Chapter outline I. Theme: Of the Fall. Paragraph 1

- 1. The nature of the Fall.
 - a. The general setting of the Fall: 'Although God created... in this honour.'
 - 1.) Integrity.
 - 2.) Contingency.
 - 3.) Brevity.
 - b. The particular description of the Fall: 'Satan using...'
 - 1.) The occasion of the Fall.
 - 2.) The manner of the Fall.
 - 3.) The essence of the Fall.
 - 4.) The substance of the Fall.
 - 5.) The permission of the Fall.
- 2. The result of the Fall.
 - a. Representative sin. Paragraph 2
 - b. Original sin. Paragraph 3
 - 1.) Its transmission: 'They being the root...'
 - a.) Its dual basis.
 - b.) Its dual essence.
 - c.) Its defined recipients.
 - 2.) Its results. 'being now conceived...'
 - c. Actual sin. Paragraph 4
 - 1.) Its source: 'from this original corruption.'
 - 2.) Its climate: 'whereby we are utterly...evil'
 - d. Remaining sin. Paragraph 5

G. Chapter outline II. Theme: Of sin.

- 1. The origin of sin: the Fall. Paragraph 1
 - a. Its general setting.
 - b. Its particular description.

2. The solidarity in sin.
 - a. Its reality. Paragraph 2.
 - b. Its transmission Paragraph 3.
3. The effects of sin.
 - a. Its reign in the unregenerate generally. Paragraph 4.
 - b. Its remains in the regenerate particularly. Paragraph 5

VII. Of God's Covenant.

- A. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their creator,
 1. Yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.
 - a. *[Luke 17:5-10]- So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*
 - b. *[Job 35:7-8]- If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.*
 - c. *[Psalm 113:5-6]- Who is like unto the LORD our God, who dwelleth on high, Who humbleth himself to behold the things that are in heaven, and in the earth!*
 - d. *[Isaiah 40:13]- Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?*
 - e. *[Acts 17:24-25]- God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;*
- B. Moreover, man having brought himself under the curse of the law by his fall,
 1. It pleased the Lord to make a covenant of grace,
 - a. *[Genesis 2:17]- But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
 - b. *[Galatians 3:10]- For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*
 - c. *[Romans 3:20-21]- Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*
 - d. *[Psalm 110:3]- Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
 - e. *[Ephesians 2:12]- That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
 - f. *[Hebrews 9:15]- And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*
 2. Wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;
 - a. *[Romans 8:3]- For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

- b. *[Mark 16:15-16]- And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*
 - c. *[John 3:16]- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - d. *[Romans 10:6,9]- But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*
 - e. *[Galatians 3:11]- But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*
 - 3. And promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.
 - a. *[Ezekiel 36:26-27]- A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*
 - b. *[John 6:44-45]- No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*
- C. This covenant is revealed in the gospel;
- 1. First of all to Adam in the promise of salvation by the seed of the woman,
 - a. *[Genesis 3:15]- And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*
 - 2. And afterwards by farther steps, until the full discovery thereof was completed in the New Testament;
 - a. *[Hebrews 1:1]- God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,*
 - b. *[Romans 16:25-27]- Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen.*
 - c. *[Ephesians 3:5]- Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;*
 - 3. And it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;(7)
 - a. *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - b. *[Titus 1:2]- In hope of eternal life, which God, that cannot lie, promised before the world began;*
 - c. *[Psalm 110:4]- The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*
 - d. *[Ephesians 1:3-11]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by*

Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

4. And it is alone by the grace of this covenant that all of the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.(8)
 - a. *[Hebrews 11:6,13, 39-40]- But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.*
 - b. *[Romans 4:1-2]- What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God.*
 - c. *[Acts 4:12]- Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
 - d. *[John 8:56]- Your father Abraham rejoiced to see my day: and he saw it, and was glad.*
 - e. *[Galatians 3:18-22]- For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

D. Chapter outline.

1. The general necessity of the covenant of grace. Paragraph 1.
2. The essential character of the covenant of grace. Paragraph 2.
 - a. Its universal dimension.
 - b. Its particular dimension.
3. The significant features of the covenant of grace. Paragraph 3.
 - a. Its progressive revelation.
 - b. Its eternal foundation.
 - c. Its exclusive provision.

VIII. Of Christ the Mediator

A. Christ as Mediator.

1. It pleased God,
 - a. *[Isaiah 42:1]- Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*
 - b. *[John 3:16]- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

2. In His eternal purpose,
 - a. *[1 Peter 1:19-20]- But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*
3. To choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both,
 - a. *[Psalm 110:4]- The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*
 - b. *[Hebrews 7:21-22]- (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament.*
4. To be the mediator between God and man;
 - a. *[1 Timothy 2:5]-For there is one God, and one mediator between God and men, the man Christ Jesus;*
5. The Prophet,
 - a. *[Acts 3:22]- For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*
6. Priest
 - a. *[Hebrews 5:5-6]- So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.*
7. And King;
 - a. *[Psalm 2:6]-Yet have I set my king upon my holy hill of Zion.*
 - b. *[Luke 1:33]- And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*
8. Head and Saviour of His church,
 - a. *[Ephesians 1:22-23]- And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.*
 - b. *[Ephesians 5:23]- For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.*
9. The heir of all things,
 - a. *[Hebrews 1:2]- Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
10. And judge of the world;
 - a. *[Acts 17:31]- Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*
11. Unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified.
 - a. *[Isaiah 53:10]- Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

- b. *[John 17:6]- I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*
- c. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
- d. *[Psalm 22:30]- A seed shall serve him; it shall be accounted to the Lord for a generation.*
- e. *[1 Timothy 2:6]- Who gave himself a ransom for all, to be testified in due time.*
- f. *[Isaiah 55:4-5]- Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.*
- g. *[1 Corinthians 1:30]- But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

B. The Son of God, the second person in the Holy Trinity,

- 1. Being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did,
 - a. *[John 1:14]- And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
 - b. *[John 8:58]- Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*
 - c. *[Joel 2:32]- And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*
 - d. *[Romans 10:13]- For whosoever shall call upon the name of the Lord shall be saved.*
 - e. *[Psalm 102:25]- Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.*
 - f. *[Hebrews 1:8-10]- But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:*
 - g. *[1 Peter 2:3]- If so be ye have tasted that the Lord is gracious.*
 - h. *[Psalm 34:8]- O taste and see that the LORD is good: blessed is the man that trusteth in him.*
 - i. *[Isaiah 8:12-13]- Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.*
 - j. *[Isaiah 3:15]- What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.*
 - k. *[John 1:1]- In the beginning was the Word, and the Word was with God, and the Word was God.*
 - l. *[John 5:18]- Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*
 - m. *[John 20:28]- And Thomas answered and said unto him, My LORD and my God.*
 - n. *[Romans 9:5]- Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*
 - o. *[Titus 2:13]- Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*
 - p. *[Philippians 2:5-6]- Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:*
 - q. *[2 Peter 1:1]- Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:*

- r. *[1 John 5:20]- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
2. When the fulness of time was come,
 - a. *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
3. Take upon Him man's nature, with all the essential properties
 - a. *[Hebrews 2:14,16-17]- Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*
 - b. *[Mark 3:5]- And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*
 - c. *[Mark 10:14]- But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.*
 - d. *[Luke 10:21]- In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*
4. And common infirmities thereof,
 - a. *[Hebrews 4:15]- For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
 - b. *[Luke 22:44]- And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*
 - c. *[Hebrews 5:8-9]- Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;*
 - d. *[1 Peter 4:1]- Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*
 - e. *[John 19:32-35]- Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*
 - f. *[John 11:35]- Jesus wept.*
 - g. *[Luke 19:41-44]- And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*
 - h. *[Matthew 4:2]- And when he had fasted forty days and forty nights, he was afterward an hungred.*
 - i. *[Mark 11:12]- And on the morrow, when they were come from Bethany, he was hungry:*
 - j. *[John 19:28]- After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.*

- k. *[Matthew 8:24]- And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.*
5. Yet without sin;(10)
- a. *[Romans 8:3]- For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
 - b. *[Hebrews 4:15]- For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
 - c. *[Isaiah 53:9]- And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*
 - d. *[Luke 1:35]- And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*
 - e. *[John 8:46]- Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*
 - f. *[John 14:30]- Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*
 - g. *[2 Corinthians 5:21]- For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - h. *[Hebrews 7:26]- For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*
 - i. *[Hebrews 9:14]- How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
 - j. *[1 Peter 1:19]- But with the precious blood of Christ, as of a lamb without blemish and without spot:*
 - k. *[1 Peter 2:22]- Who did no sin, neither was guile found in his mouth:*
 - l. *[1 John 3:5]- And ye know that he was manifested to take away our sins; and in him is no sin.*
6. Being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;
- a. *[Matthew 1:22-23]- Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*
 - b. *[Luke 1:27, 31, 35]- To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*
 - c. *[Romans 1:3-5]- Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*
 - d. *[Romans 9:5]- Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*

7. So that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.
 - a. *[Romans 9:5]- Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*
 - b. *[1 Timothy 2:5]- For there is one God, and one mediator between God and men, the man Christ Jesus;*
 - c. *[Acts 2:22]- Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:*
 - d. *[Acts 13:38]- Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:*
 - e. *[Acts 17:31]- Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*
 - f. *[1 Corinthians 15:21]- For since by man came death, by man came also the resurrection of the dead.*
 - g. *[Romans 1:3-4]- Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*
 - h. *[Galatians 4:4-5]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.*
 - i. *[Philippians 2:5-11]- Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

C. The Lord Jesus, in His human nature thus united to the divine, in the person of the Son,

1. Was sanctified and anointed with the Holy Spirit above measure,
 - a. *[Psalm 45:7]- Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*
 - b. *[Acts 10:38]- How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*
 - c. *[John 3:34]- For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*
2. Having in Him all the treasures of wisdom and knowledge;
 - a. *[Colossians 2:3]- In whom are hid all the treasures of wisdom and knowledge.*
3. In whom it pleased the Father that all fullness should dwell,
 - a. *[Colossians 1:19]- For it pleased the Father that in him should all fulness dwell;*
4. To the end that being holy, harmless, undefiled,
 - a. *[Hebrews 7:26]- For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*
5. And full of grace and truth,

- a. *[John 1:14]- And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
6. He might be thoroughly furnished to execute the office of a mediator and surety;
 - a. *[Hebrews 7:22]- By so much was Jesus made a surety of a better testament.*
7. Which office He took not upon Himself, but was thereunto called by His Father;
 - a. *[Hebrews 5:5]- So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.*
8. Who also put all power and judgment in His hand, and gave Him commandment to execute the same.
 - a. *[John 5:22,27]- For the Father judgeth no man, but hath committed all judgment unto the Son: And hath given him authority to execute judgment also, because he is the Son of man.*
 - b. *[Matthew 28:18]- And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*
 - c. *[Acts 2:36]- Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.*
- D. This office the Lord Jesus
 1. Did most willingly undertake,
 - a. *[Psalm 40:7-8]- Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.*
 - b. *[Hebrews 10:5-10]- Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*
 - c. *[John 10:18]- No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*
 - d. *[Philippians 2:8]- And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
 2. Which that He might discharge He was made under the law,
 - a. *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
 - b. *[Matthew 3:15]- And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.*
 3. And did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,
 - a. *[Galatians 3:13]- Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
 - b. *[Isaiah 53:6]- All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
 - c. *[1 Peter 3:18]- For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*
 4. Being made sin and a curse for us;

- a. *[2 Corinthians 5:21]- For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
5. Enduring most grievous sorrows in His soul, and most painful sufferings in His body;
 - a. *[Matthew 26:37-38]- And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*
 - b. *[Luke 22:44]- And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*
 - c. *[Matthew 27:46]- And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*
6. Was crucified, and died, and remaining in the state of the dead, yet saw no corruption:
 - a. *[Acts 13:37]- But he, whom God raised again, saw no corruption.*
 - b. *[Philippians 2:8]- And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
7. And on the third day He arose from the dead.
 - a. *[1 Corinthians 15:3-4]- For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*
8. With the same body in which he suffered,
 - a. *[John 20:25,27]- The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*
9. With which He also ascended into heaven,
 - a. *[Mark 16:19]- So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*
 - b. *[Acts 1:9-11]- And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*
10. And there sitteth at the right hand of His Father making intercession,
 - a. *[Romans 8:34]- Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
 - b. *[Hebrews 9:24]- For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*
11. And shall return to judge men and angels at the end of the world.
 - a. *[Acts 10:42]- And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.*
 - b. *[Romans 14:9-10]- For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*
 - c. *[Acts 1:11]- Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

- d. *[2 Peter 2:4]- For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;*
- e. *[Matthew 13:40-42]- As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*
- f. *[Jude 6]- And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

E. The Lord Jesus,

- 1. By His perfect obedience and sacrifice of Himself,
 - a. *[Romans 5:19]- For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*
 - b. *[Ephesians 5:2]- And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*
- 2. Which He through the eternal Spirit once offered up unto God,
 - a. *[Hebrews 9:14, 16]- How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? For where a testament is, there must also of necessity be the death of the testator.*
 - b. *[Hebrews 10:10, 14]- By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified.*
- 3. Hath fully satisfied the justice of God,
 - a. *[Hebrews 9:14]- How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
 - b. *[Romans 3:25-26]- Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
- 4. Procured reconciliation,
 - a. *[2 Corinthians 5:18-19]- And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*
 - b. *[Colossians 1:20-23]- And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;*
- 5. And purchased an everlasting inheritance in the kingdom of heaven
 - a. *[Revelation 5:9-10]- And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.*

6. For all those whom the Father hath given unto Him.
 - a. *[John 17:2]- As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*
 - b. *[Hebrews 9:15]- And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*
- F. Although the price of redemption was not actually paid by Christ till after His incarnation,
1. Yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively from the beginning of the world,
 - a. *[Galatians 4:4-5]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.*
 - b. *[Romans 4:1-9]- What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.*
 2. In and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;
 - a. *[1 Corinthians 4:10]- We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.*
 - b. *[Hebrews 4:2]- For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.*
 - c. *[1 Peter 1:10-11]- Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*
 - d. *[Genesis 3:15]- And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*
 3. And the Lamb slain from the foundation of the world,
 - a. *[Revelation 13:8]- And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*
 4. Being the same yesterday, and to-day, and for ever.
 - a. *[Hebrews 13:8]- Jesus Christ the same yesterday, and to day, and for ever.*
- G. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself;
1. Yet by reason of the unity of the person, that which is proper to one nature is sometimes in scripture, attributed to the person denominated by the other nature.
 - a. *[John 3:13]- And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

- b. *[Acts 20:28]- Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
- H. To all those for whom Christ hat obtained eternal redemption,
 - 1. He doth certainly and effectually apply and communicate the same,
 - a. *[John 6:37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*
 - b. *[John 10:15-16]- As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*
 - c. *[John 17:9]- I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*
 - 2. Making intercession for them;
 - a. *[Romans 5:10]- For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
 - b. *[1 John 2:1-2]- My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*
 - 3. Uniting them to Himself by His Spirit,
 - a. *[Romans 8:1-2]- There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
 - 4. Revealing unto them, in and by the Word, the mystery of salvation,
 - a. *[John 15:13, 15]- Greater love hath no man than this, that a man lay down his life for his friends. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*
 - b. *[John 17:6]- I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*
 - c. *[Ephesians 1:7-9]- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*
 - 5. Persuading them to believe and obey,
 - a. *[1 John 5:20]- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
 - 6. Governing their hearts by His Word and Spirit,
 - a. *[Romans 8:9,14]- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the sons of God.*
 - b. *[John 14:16]- And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*
 - c. *[Hebrews 12:2]- Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

- d. *[2 Corinthians 4:13]- We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;*
 - e. *[Romans 15:18-19]- For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*
 - f. *[John 17:17]- Sanctify them through thy truth: thy word is truth.*
7. And overcoming all their enemies by His mighty power and wisdom,
- a. *[Psalm 110:1]- The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*
 - b. *[1 Corinthians 15:25-26]- For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.*
 - c. *[Colossians 2:15]- And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*
8. In such manner and ways as are most consonant to His wonderful and unsearchable dispensation;
- a. *[Ephesians 1:9-11]- Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
9. And all of free and absolute grace, without any condition foreseen in them to procure it.(42)
- a. *[1 John 3:8]- He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*
 - b. *[Ephesians 1:8]- Wherein he hath abounded toward us in all wisdom and prudence;*
- I. This office of mediator between God and man is proper only to Christ,
- 1. Who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.(43)
 - a. *[1 Timothy 2:5]- For there is one God, and one mediator between God and men, the man Christ Jesus;*
- J. This number and order of offices is necessary;
- 1. For in respect of our ignorance, we stand in need of His prophetic office;(44)
 - a. *[John 1:18]- No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*
 - 2. And in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God;(45)
 - a. *[Colossians 1:21]- And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled*
 - b. *[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
 - c. *[Hebrews 10:19-21]- Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God;*

3. And in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.(46)
 - a. *[John 16:8]- And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*
 - b. *[Psalm 110:3]- Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
 - c. *[Luke 1:74-75]- That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.*

K. Chapter outline.

1. His ordination to the office of Mediator. Paragraph 1
 - a. The Author of the ordination.
 - b. The time of the ordination.
 - c. The framework of the ordination.
 - d. The character of the ordination.
 - e. The purpose of the ordination.
2. His incarnation for the office of Mediator. Paragraph 2
 - a. The subject of the incarnation.
 - b. The time of the incarnation.
 - c. The essence of the incarnation.
 - d. The mode of the incarnation.
 - e. The result of the incarnation.
 - 1.) His full deity.
 - 2.) His true humanity.
 - a.) The promise of a man.
 - b.) The designation of a man.
 - c.) The consciousness of a man.
 - d.) The appearance of a man.
 - e.) The body of a man.
 - f.) The soul of a man.
 - g.) The limitations of a man.
 - 3.) His single personality.
3. The qualifications for the office of Mediator. Paragraph 3
 - a. The anointing of the Holy Spirit.
 - b. The commissioning of God the Father.
4. The execution of the office of Mediator.
 - a. Its historical description. Paragraph 4
 - b. Its central operation. Paragraph 5
 - c. Its ancient communications. Paragraph 6
 - d. Its mysterious communion. Paragraph 7
 - e. Its effectual application. Paragraph 8
 - f. Its inalienable possession. Paragraph 9
 - g. Its necessary functions. Paragraph 10

IX. Of Free Will

- A. God hath endued the will of man with that natural liberty and power of acting upon choice
 1. That it is neither forced, nor by any necessity of nature determined to do good or evil.

- a. *[Matthew 17:12]- But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.*
 - b. *[James 1:14]- But every man is tempted, when he is drawn away of his own lust, and enticed.*
 - c. *[Deuteronomy 30:19]- I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*
- B. Man, in his state of innocency,
- 1. Had freedom and power to will and to do that which was good and well-pleasing to God,(2)
 - a. *[Ecclesiastes 7:29]- Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*
 - 2. But yet was unstable, so that he might fall from it.
 - a. *[Genesis 3:6]- And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*
- C. Man, by his fall into a state of sin,
- 1. Hath wholly lost all ability of will to any spiritual good accompanying salvation;(4)
 - a. *[Romans 5:6]- For when we were yet without strength, in due time Christ died for the ungodly.*
 - b. *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - c. *[Romans 6:16, 20]- Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? For when ye were the servants of sin, ye were free from righteousness.*
 - d. *[John 8:31-34]- Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.*
 - e. *[2 Corinthians 3:14]- But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*
 - f. *[2 Corinthians 4:3-4]- But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*
 - 2. So as a natural man, being altogether averse from that good, and dead in sin,(5)
 - a. *[Ephesians 2:1,5]- And you hath he quickened, who were dead in trespasses and sins; Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
 - b. *[John 3:3,5]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*
 - c. *[Romans 7:18]- For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*
 - d. *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

- e. *[1 Corinthians 2:14]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
 - f. *[Matthew 7:17-18]- Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*
 - g. *[Matthew 12:33-37]- Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*
3. Is not able by his own strength to convert himself, or to prepare himself thereunto.(6)
- a. *[Titus 3:3-5]- For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
 - b. *[John 6:44]- No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
 - c. *[Jeremiah 13:23]- Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*
 - d. *[John 5:40]- And ye will not come to me, that ye might have life.*
 - e. *[John 6:37,39,40,44-45,65]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*
 - f. *[Acts 7:51]- Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*
 - g. *[Romans 3:10-12]- As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*
 - h. *[James 1:18]- Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*
 - i. *[Romans 9:16-18]- So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*
 - j. *[John 1:12-13]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
 - k. *[Acts 11:18]- When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*

- l. *[Philippians 1:29]- For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
- m. *[Ephesians 2:8-9]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*

D. When God converts a sinner, and translates him into the state of grace,

- 1. He freeth him from his natural bondage under sin,(7)
 - a. *[Colossians 1:13]- Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*
 - b. *[John 8:36]- If the Son therefore shall make you free, ye shall be free indeed.*
- 2. And by His grace alone enables him freely to will and to do that which is spiritually good;(8)
 - a. *[Philippians 2:13]- For it is God which worketh in you both to will and to do of his good pleasure.*
- 3. Yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.(9)
 - a. *[Romans 7:15,18-19,21,23, 25]- For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. I find then a law, that, when I would do good, evil is present with me. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
 - b. *[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

E. This will of man

- 1. Is made perfectly and immutably free to good alone in the state of glory only.(10)
 - a. *[Ephesians 4:13]- Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*
 - b. *[Hebrews 12:23]- To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*

F. Chapter outline 1.

- 1. The definition of human freedom. Paragraph 1
- 2. The states of human freedom.
 - a. Free will in the state of innocency. Paragraph 2
 - b. Free will in the state of sin. Paragraph 3
 - c. Free will in the state of grace. Paragraph 4
 - d. Free will in the state of glory. Paragraph 5

G. Chapter outline 2.

- 1. Its natural liberty. Paragraph 1
- 2. Its original instability. Paragraph 2
- 3. Its fallen inability. Paragraph 3
- 4. Its renewed ability. Paragraph 4
- 5. Its ultimate immutability. Paragraph 5

X. Of Effectual Calling

A. Those whom God

- 1. Hath predestined unto life,

- a. *[Romans 8:28-30]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - b. *[Romans 9:22-24]- What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?*
 - c. *[1 Corinthians 1:26-28]- For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:*
 - d. *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
2. He is pleased in His appointed and accepted time, effectually to call,(1)
 - a. *[Romans 11:7]- What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.*
 - b. *[Ephesians 1:10-11]- That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - c. *[2 Thessalonians 2:13-14]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*
 - d. *[John 3:8]- The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
 - e. *[Matthew 22:14]- For many are called, but few are chosen.*
 - f. *[1 Corinthians 1:23-24]- But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*
 - g. *[Romans 1:6]- Among whom are ye also the called of Jesus Christ:*
 - h. *[Jude 1]- Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*
 - i. *[John 5:25]- Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*
 - j. *[Romans 4:17]- (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*
 3. By His Word and Spirit,
 - a. *[2 Thessalonians 2:14]- Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*
 - b. *[1 Peter 1:23-25]- Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:*

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

- c. *[James 1:17-25]- Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*
 - d. *[1 John 5:1-5]- Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*
 - e. *[Romans 1:16-17]- For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - f. *[Romans 10:14]- How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*
 - g. *[Hebrews 4:12]- For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*
 - h. *[John 3:3,5-6,8]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
 - i. *[2 Corinthians 3:3,6]- Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*
4. Out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;
 - a. *[Ephesians 2:1-6]- And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with*

Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

- b. [Romans 8:2]- For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
 - c. [1 Corinthians 1:9]- God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
 - d. [2 Timothy 1:9-10]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:*
5. Enlightening their minds spiritually and savingly to understand the things of God;
 - a. [Acts 26:18]- To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
 - b. [Ephesians 1:17-18]- That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*
 - c. [1 Corinthians 2:10,12]- But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*
6. Taking away their heart of stone, and giving unto them a heart of flesh:
 - a. [Ezekiel 36:26]- A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*
7. Renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;
 - a. [Deuteronomy 30:6]- And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*
 - b. [Ezekiel 36:27]- And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*
 - c. [Ephesians 1:19]- And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*
 - d. [John 6:44-45]- No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*
 - e. [Philippians 2:13]- For it is God which worketh in you both to will and to do of his good pleasure.*
8. Yet so as they come most freely, being made willing by His grace.
 - a. [Psalm 110:3]- Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
 - b. [Song of Solomon 1:4]- Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.*
 - c. [John 6:37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

- d. *[Romans 6:16-18]- Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.*
- B. This effectual call is of God's free and special grace alone,
1. Not from anything at all foreseen in man, nor from any power or agency in the creature,
 - a. *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - b. *[Ephesians 2:4-5,8-9]- But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*
 - c. *[Titus 3:4-5]- But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
 - d. *[Romans 9:11]- (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)*
 2. Being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;
 - a. *[1 Corinthians 2:14]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
 - b. *[Ephesians 2:5]- Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
 - c. *[John 5:25]- Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*
 - d. *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 3. He is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.
 - a. *[Ephesians 1:19-20]- And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*
 - b. *[John 6:37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*
 - c. *[Ezekiel 36:27]- And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*
 - d. *[John 5:25]- Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*
- C. Infants dying in infancy
1. Are regenerated and saved by Christ through the Spirit;
 - a. *[John 3:3,5-6]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

2. Who worketh when, and where, and how He pleaseth;
 - a. *[John 3:8]- The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
 3. So also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.
- D. Others not elected,
1. Although they may be called by the ministry of the Word, and may have some common operations of the Spirit,
 - a. *[Matthew 22:14]- For many are called, but few are chosen.*
 - b. *[Matthew 13:20-21]- But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*
 - c. *[Hebrews 6:4-5]- For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come,*
 - d. *[Matthew 7:22]- Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?*
 2. Yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:
 - a. *[John 6:44-45]- No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*
 - b. *[John 6:64-66]- But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him.*
 - c. *[1 John 2:24-25]- Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life.*
 - d. *[John 8:24]- I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*
 3. Much less can men that receive not the Christian religion be saved, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.
 - a. *[Acts 4:12]- Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
 - b. *[John 4:22]- Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*
 - c. *[John 17:3]- And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*
- E. Chapter outline.
1. The general overview of effectual calling. Paragraph 1
 - a. Its recipients: ‘those whom God hath predestinated unto life’

- b. Its Author: 'God' (The Father)
 - c. Its occasion: 'In His appointed and acceptable time'
 - d. Its efficacy: 'effectually to call'
 - e. Its means: 'by His Word and Spirit'
 - f. Its transition: 'out of the state of sin and death in which they are by nature, to grace and salvation by Jesus Christ'
 - g. Its operation: 'enlightening... taking away... renewing... yet so as they come most freely...'
2. The specific issues about effectual calling.
- a. The issues related to its agency. Paragraph 2
 - b. The issues related to its instrumentality.
 - 1.) The instrumentality of the Word and the mentally incompetent. Paragraph 3
 - 2.) The instrumentality of the Word and its non-elect hearers. Paragraph 4(a)
 - 3.) The instrumentality of the Word and the ignorant heathen. Paragraph 4(b)
 - c. Our knowledge of biblical perspectives when His Word is silent on issues of infants dying in infancy or mentally incompetent.
 - 1.) The Character of God, His mercy and goodness, His justice and righteousness, His power and sovereignty.
 - a.) Whatever God does with infants, He will do what is good and just.
 - 1.) *[Genesis 18:25]- That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*
 - b.) Nothing will prevent Him from doing what He pleases. He is not unable to save our infants dying in infancy.
 - 1.) *[John 3:8]- The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
 - c.) *Danger in seeing imbalance of God's justice over mercy.*
 - 1.) *[Matthew 25:24]- Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:*
 - 2.) The guilt and sinful condition of infants.
 - 3.) The purpose of God.

XI. Of Justification

- A. Those whom God effectually calleth
 - 1. He also freely justifieth,
 - a. *[Romans 3:24]- Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - b. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - 2. Not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;
 - a. *[Romans 4:5-8]- But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*

- b. *[Ephesians 1:7]- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 3. Not for anything wrought in them, or done by them, but for Christ's sake alone;
 - a. *[1 Corinthians 1:30-31]- But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.*
 - b. *[Romans 5:17-19]- For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*
4. Not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness,
 - a. *[Philippians 3:8-9]- Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
 - b. *[Ephesians 2:7-10]- That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
 - c. *[2 Corinthians 5:19-21]- To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - d. *[Romans 3:22-28]- Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.*
5. They receiving and resting on Him and His righteousness by faith, which faith they have not of themselves; it is the gift of God.
 - a. *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
 - b. *[Romans 5:17]- For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*
 - c. *[Titus 3:5,7]- Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; That being justified by his grace, we should be made heirs according to the hope of eternal life.*

- d. *[Jeremiah 23:6]- In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*
- e. *[Acts 13:38-39]- Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

B. Faith thus receiving and resting on Christ and His righteousness

- 1. Is the alone instrument of justification;
 - a. *[Romans 3:27-31]- Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.*
 - b. *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - c. *[Philippians 3:9]- And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
 - d. *[Galatians 3:5]- He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?*
- 2. Yet it is not alone in the person justified, but ever accompanied with all other saving graces, and is no dead faith, but worketh by love.
 - a. *[Galatians 5:6]- For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
 - b. *[James 2:17,22,26]- Even so faith, if it hath not works, is dead, being alone. Seest thou how faith wrought with his works, and by works was faith made perfect? For as the body without the spirit is dead, so faith without works is dead also.*

C. Christ, by His obedience and death,

- 1. Did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf,
 - a. *[Hebrews 10:10,14]- By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified.*
 - b. *[1 Peter 1:18-19]- Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:*
 - c. *[Isaiah 53:4-6, 10-12]- Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
 - d. *[Romans 5:8-10,19]- But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

- e. *[1 Timothy 2:5-6]- For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.*
 2. Yet inasmuch as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them,
 - a. *[Romans 8:32]- He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*
 - b. *[2 Corinthians 5:21]- For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - c. *[Matthew 3:17]- And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*
 - d. *[Ephesians 5:2]- And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*
 3. Their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.
 - a. *[Romans 3:24,26]- Being justified freely by his grace through the redemption that is in Christ Jesus: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
 - b. *[Ephesians 1:6-7]- To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - c. *[Ephesians 2:7]- That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
- D. God did from all eternity
1. Decree to justify all the elect,
 - a. *[Galatians 3:8]- And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*
 - b. *[1 Peter 1:2, 19-20]- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*
 - c. *[1 Timothy 2:6]- Who gave himself a ransom for all, to be testified in due time.*
 - d. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 2. And Christ did in the fullness of time die for their sins, and rise again for their justification;
 - a. *[Romans 4:25]- Who was delivered for our offences, and was raised again for our justification.*
 - b. *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
 - c. *[1 Timothy 2:6]- Who gave himself a ransom for all, to be testified in due time.*
 3. Nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.
 - a. *[Colossians 1:21-22]- And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:*
 - b. *[Titus 3:4-7]- But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

- c. *[Galatians 2:16]- Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
- d. *[Ephesians 2:1-3]- And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

E. God doth continue to forgive the sins

- 1. Of those that are justified,
 - a. *[Matthew 6:12]- And forgive us our debts, as we forgive our debtors.*
 - b. *[1 John 1:7-2:2]- But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*
 - c. *[John 13:3-11]- Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.*
- 2. And although they can never fall from the state of justification,
 - a. *[John 10:28]- And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*
 - b. *[Luke 22:32]- But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
 - c. *[Hebrews 10:14]- For by one offering he hath perfected for ever them that are sanctified.*
- 3. Yet they may, by their sins, fall under God's fatherly displeasure;
 - a. *[Ps 89:31-33]- If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.*
 - b. *[Luke 1:20]- And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.*
 - c.

4. And in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.
 - a. *[Psalm 32:5]- I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
 - b. *[Psalm 51:7-12]- Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*
 - c. *[Matthew 26:75]- And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.*
- F. The justification of believers under the Old Testament was
1. In all these respects, one and the same with the justification of believers under the New Testament.
 - a. *[Galatians 3:9]- So then they which be of faith are blessed with faithful Abraham.*
 - b. *[Romans 4:22-24]- And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;*
- G. Chapter outline.
1. The defined nature of justification. Paragraph 1
 - a. The essence of justification: pardon and acceptance.
 - 1.) Negatively: it is not a moral transformation.
 - 2.) Positively: it is a legal transaction.
 - b. The basis of justification.
 - 1.) Negatively: not from us.
 - 2.) Positively: but from Christ.
 - c. The method of justification: imputation.
 - 1.) Negatively: not by imputing faith itself or evangelical obedience to us as our righteousness.
 - 2.) Positively: but by imputing Christ's active and passive obedience.
 2. The instrumental means of justification. Paragraph 2
 - a. The uniqueness of faith.
 - b. The accompaniment of faith.
 3. The regulating design of justification. Paragraph 3
 4. The specified occasion of justification. Paragraph 4
 5. The balancing reality of justification. Paragraph 5
 6. The unchanging uniformity of justification. Paragraph 6

XII. Of Adoption

- A. All those
 1. That are justified,
 - a. *[Galatians 3:24-26]- Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.*

2. God vouchsafed,
 - a. *[1 John 3:1-3]- Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.*
3. In and for the sake of His only Son Jesus Christ, to make partakers of the grace of adoption,
 - a. *[Ephesians 1:5]- Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
 - b. *[Galatians 4:4-5]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.*
 - c. *[Romans 8:17, 29]- And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
4. By which they are taken into the number, and enjoy the liberties and privileges of children of God,
 - a. *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
 - b. *[Romans 8:17]- And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
5. Have His name put on them,
 - a. *[2 Corinthians 6:18]- And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*
 - b. *[Revelation 3:12]- Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*
6. Receive the spirit of adoption,
 - a. *[Romans 8:15]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*
7. Have access to the throne of grace with boldness, are enabled to cry Abba, Father,
 - a. *[Galatians 4:6]- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
 - b. *[Ephesians 2:18]- For through him we both have access by one Spirit unto the Father.*
 - c. *[Ephesians 3:12]- In whom we have boldness and access with confidence by the faith of him.*
 - d. *[Romans 5:2]- By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
8. Are pitied,
 - a. *[Psalm 103:13]- Like as a father pitieth his children, so the LORD pitieth them that fear him.*
9. Protected,
 - a. *[Proverbs 14:26]- In the fear of the LORD is strong confidence: and his children shall have a place of refuge.*

10. Provided for,
 - a. *[1 Peter 5:7]- Casting all your care upon him; for he careth for you.*
 - b. *[Matthew 6:30,32]- Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.*
11. And chastened by Him as by a Father,
 - a. *[Hebrews 12:6]- For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*
12. Yet never cast off,
 - a. *[Isaiah 54:8-9]- In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.*
 - b. *[Lamentations 3:31]- For the LORD will not cast off for ever:*
13. But sealed to the day of redemption,
 - a. *[Ephesians 4:30]- And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*
14. And inherit the promises as heirs of everlasting salvation.(12)
 - a. *[Hebrews 1:14]- Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
 - b. *[Hebrews 6:12]- That ye be not slothful, but followers of them who through faith and patience inherit the promises.*
 - c. *[Romans 8:17]- And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
 - d. *[Hebrews 9:15]- And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

B. Chapter outline

1. The foundation of adoption. Paragraph 1
 - a. Its recipients: 'all those that are justified'
 - b. Its source: 'God vouchsafed'
 - c. Its ground: 'in and for the sake of His only Son Jesus Christ'
2. The blessings of adoption
 - a. Incorporated into God's family.
 - b. Reception of a filial disposition.
 - c. Experience of paternal treatment by God.
 - d. Reception of the promised inheritance.

XIII. Of Sanctification

A. They who are united to Christ

1. Effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection,
 - a. *[John 3:3-8]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of*

water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

- b. *[1 John 2:29]- If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.*
 - c. *[1 John 3:9-10]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*
 - d. *[Romans 1:7]- To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
 - e. *[2 Corinthians 1:1]- Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:*
 - f. *[Ephesians 1:1]- Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:*
 - g. *[Philippians 1:1]- Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:*
 - h. *[Colossians 3:12]- Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
 - i. *[Acts 26:18]- To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
 - j. *[Romans 15:16]- That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*
 - k. *[1 Corinthians 1:2]- Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:*
 - l. *[1 Corinthians 6:11]- And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*
2. Are also farther sanctified, really and personally
 - a. *[Acts 20:32]- And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*
 - b. *[Romans 6:19,22]- I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*
 - c. *[1 Thessalonians 5:23]- And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*
 3. Through the same virtue,
 - a. *[1 Corinthians 6:11]- And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

- b. *[Acts 20:32]- And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*
 - c. *[Philippians 3:10]- That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*
 - d. *[Romans 6:5-6]- For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*
- 4. By His Word and Spirit dwelling in them;
 - a. *[John 17:17]- Sanctify them through thy truth: thy word is truth.*
 - b. *[Ephesians 3:16-19]- That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*
 - c. *[1 Thessalonians 5:21-23]- Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*
 - d. *[Ephesians 5:26]- That he might sanctify and cleanse it with the washing of water by the word,*
 - e. *[Romans 8:13]- For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
- 5. The dominion of the whole body of sin is destroyed,(3)
 - a. *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*
- 6. And the several lusts thereof are more and more weakened and mortified,
 - a. *[Galatians 5:24]- And they that are Christ's have crucified the flesh with the affections and lusts.*
 - b. *[Romans 8:13]- For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
- 7. And they more and more quickened and strengthened in all saving graces, (5)
 - a. *[Colossians 1:11]- Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;*
 - b. *[Ephesians 3:16-19]- That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*
- 8. To the practice of all true holiness, without which no man shall see the Lord.(6)
 - a. *[2 Corinthians 7:1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - b. *[Hebrews 12:14]- Follow peace with all men, and holiness, without which no man shall see the Lord:*

- c. *[Romans 6:13]- Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
- d. *[Ephesians 4:22-25]- That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.*
- e. *[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

B. This sanctification

- 1. Is throughout the whole man,
 - a. *[1 Thessalonians 5:23]- And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*
- 2. Yet imperfect in this life; there abideth still some remnants of corruption in every part,
 - a. *[Romans 7:18,23]- For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*
 - b. *[1 John 1:8,10]- If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.*
 - c. *[Philippians 3:12]- Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*
- 3. When ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.
 - a. *[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
 - b. *[1 Peter 2:11]- Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;*
 - c. *[1 Corinthians 9:24-27]- Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*
 - d. *[1 Timothy 1:18]- This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;*
 - e. *[1 Timothy 6:12]- Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*
 - f. *[2 Timothy 4:7]- I have fought a good fight, I have finished my course, I have kept the faith:*

C. In which war

- 1. Although the remaining corruption for a time may much prevail,
 - a. *[Romans 7:23]- But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*
- 2. Yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;

- a. *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*
 - b. *[1 John 5:4]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
3. And so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed to them.
- a. *[Ephesians 4:15-16]- But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*
 - b. *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
 - c. *[2 Corinthians 7:1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
- D. Chapter outline.
- 1. The description of sanctification. Paragraph 1
 - a. The inception in definitive sanctification.
 - b. The increase in progressive sanctification.
 - 1.) Its character: ‘really and personally’
 - 2.) Its source: ‘through the same virtue’
 - 3.) Its means: ‘by His Word and Spirit’
 - 4.) Its substance:
 - a.) Negatively, sin is weakened and mortified
 - b.) Positively, grace is quickened and strengthened
 - 5.) Its necessity: ‘without which no man shall see the Lord’
 - 2. The distinctives of sanctification.
 - a. Struggle with sin. Paragraph 2
 - 1.) The roots of the struggle.
 - 2.) The nature of the struggle.
 - 3.) The combatants in the struggle.
 - b. Progress in grace. Paragraph 3
 - 1.) The difficulty in this progress.
 - 2.) The certainty of this progress.
 - 3.) The quality of this progress.

XIV. Of Saving Faith

- A. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,
 - 1. Is the work of the Spirit of Christ in their hearts,
 - a. *[2 Corinthians 4:13]- We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;*
 - b. *[Ephesians 2:8]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 - c. *[John 6:37,44]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
 - d. *[Acts 11:21,24]- And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.*

- e. *[1 Peter 1:2]- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*
2. And is ordinarily wrought by the ministry of the Word;
 - a. *[Romans 10:14,17]- How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God.*
 - b. *[Acts 13:48]- And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*
 - c. *[Acts 14:27]- And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.*
 - d. *[Acts 15:9]- And put no difference between us and them, purifying their hearts by faith.*
 3. By which also, and by the administration of baptism and the Lord's Supper, prayer, and other means appointed of God, it is increased and strengthened.
 - a. *[Luke 17:5]- And the apostles said unto the Lord, Increase our faith.*
 - b. *[1 Peter 2:2]- As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
 - c. *[Acts 20:32]- And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*
 - d. *[2 Thessalonians 2:13]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
 - e. *[Philippians 1:29]- For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
 - f. *[Romans 4:11]- And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:*
- B. By this faith
1. A Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,
 - a. *[Acts 24:14]- But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:*
 - b. *[1 Thessalonians 2:13]- For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*
 2. And also apprehendeth an excellency therein above all other writings and all things in the world,
 - a. *[Psalm 19:7-10]- The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.*
 - b. *[Psalm 119:72]- The law of thy mouth is better unto me than thousands of gold and silver.*

3. As it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;
 - a. *[2 Timothy 1:12]- For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*
 4. And also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,
 - a. *[John 15:14]- Ye are my friends, if ye do whatsoever I command you.*
 - b. *[Romans 16:26]- But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*
 5. Trembling at the threatenings,
 - a. *[Isaiah 66:2]- For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*
 6. And embracing the promises of God for this life and that which is to come;
 - a. *[Hebrews 11:13]- These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*
 - b. *[1 Timothy 4:8]- For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*
 7. But the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.
 - a. *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
 - b. *[Acts 16:31]- And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
 - c. *[Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
 - d. *[Acts 15:11]- But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they.*
- C. This faith,
1. Although it be different in degrees, and may be weak or strong,
 - a. *[Hebrews 5:13-14]- For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*
 - b. *[Matthew 6:30]- Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*
 - c. *[Romans 4:19-20]- And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*
 - d. *[Matthew 8:10,26]- When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And he saith unto*

them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

- e. *[Matthew 14:31]- And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*
 - f. *[Matthew 16:8]- Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?*
 - g. *[Matthew 17:20]- And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*
2. Yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;
- a. *[2 Peter 1:1]- Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:*
 - b. *[James 2:14]- What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*
 - c. *[1 John 5:4]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
3. And therefore, though it may be many times assailed and weakened, yet it gets the victory,
- a. *[Ephesians 6:16]- Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*
 - b. *[1 John 5:4-5]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*
 - c. *[Luke 22:31-32]- And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
4. Growing up in many to the attainment of a full assurance through Christ
- a. *[Psalm 119:114]- Thou art my hiding place and my shield: I hope in thy word.*
 - b. *[Hebrews 6:11-12]- And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.*
 - c. *[Hebrews 10:22-23]- Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*
 - d. *[Colossians 2:2]- That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;*
5. Who is both the author and finisher of our faith.
- a. *[Hebrews 12:2]- Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

D. Chapter outline

- 1. The source of saving faith. Paragraph 1
 - a. The personal agent involved.
 - b. The instrumental means involved.

2. The acts of saving faith. Paragraph 2
 - a. Saving faith embraces the infallibility and the excellency of the Scriptures.
 - b. Saving faith responds appropriately to everything in the Scriptures.
 - c. Saving faith (principally) trusts in Christ alone for salvation from sin.
3. The distinctiveness of saving faith. Paragraph 3
 - a. The fact of its distinctiveness.
 - 1.) The fact qualified.
 - 2.) The fact emphasized.
 - b. The fruit of its distinctiveness.

XV. Of Repentance unto Life and Salvation

A. Such of the elect as are converted in riper years

1. Having sometime lived in the state of nature,
 - a. *[Titus 3:2-5]- To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
2. And therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.
 - a. *[2 Chronicles 33:10-13]- And the LORD spake to Manasseh, and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.*
 - b. *[Acts 9:1-9]- And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.*
 - c. *[Acts 16:29-30]- Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?*

B. Whereas there is none

1. That doth good and sinneth not,
 - a. *[Ecclesiastes 7:20]- For there is not a just man upon earth, that doeth good, and sinneth not.*

- b. *[Luke 22:31-32]- And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
 - c. *[Psalm 130:3]- f thou, LORD, shouldest mark iniquities, O Lord, who shall stand?*
 - d. *[Psalm 143:2]- And enter not into judgment with thy servant: for in thy sight shall no man living be justified.*
 - e. *[Proverbs 20:9]- Who can say, I have made my heart clean, I am pure from my sin?*
2. And the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations;
- a. *[2 Samuel 11:1-27]- And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child. And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war; And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also. So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the*

sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

- b. *[Luke 22:61-62]- And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.*
3. God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.(3)
 - a. *[Luke 22:31-32]- And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
 - b. *[Jeremiah 32:40]- And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
 - c. *[1 John 1:9]- If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

C. This saving repentance

1. Is an evangelical grace,
 - a. *[Zechariah 12:10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*
 - b. *[Acts 11:18]- When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*
 - c. *[Acts 5:31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
 - d. *[2 Timothy 2:25]- In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*
2. Whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin,
 - a. *[Psalm 51:1-6]- Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.*
 - b. *[Psalm 130:1-3]- Out of the depths have I cried unto thee, O LORD. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?*
 - c. *[Luke 15:17-20]- And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*
 - d. *[Acts 2:37-38]- Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then*

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

3. Doth, by faith in Christ,
 - a. *[Psalm 130:4]- But there is forgiveness with thee, that thou mayest be feared.*
 - b. *[Matthew 27:3-5]- Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.*
 - c. *[Mark 1:15]- And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
4. Humble himself for it with godly sorrow, detestation of it, and self-abhorrency,
 - a. *[Ezekiel 36:31-32]- Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.*
 - b. *[2 Corinthians 7:10-11]- For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*
5. Praying for pardon and strength of grace,
 - a. *[Ezekiel 16:60-63]- Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the LORD: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.*
 - b. *[Zechariah 12:10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*
 - c. *[Matthew 21:29]- He answered and said, I will not: but afterward he repented, and went.*
 - d. *[Acts 15:19-21]- Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.*
 - e. *[Acts 26:20]- But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.*
 - f. *[1 Thessalonians 1:9]- For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;*
6. With a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.
 - a. *[Psalm 119:6,59,104,128]- Then shall I not be ashamed, when I have respect unto all thy commandments. I thought on my ways, and turned my feet unto thy testimonies.*

Through thy precepts I get understanding: therefore I hate every false way. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

- b. *[Proverbs 28:13]- He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*
- c. *[Ezekiel 36:25]- Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*
- d. *[Ezekiel 18:30-31]- Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?*
- e. *[Matthew 3:8]- Bring forth therefore fruits meet for repentance:*
- f. *[Luke 3:8]- Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.*
- g. *[Acts 26:20]- But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.*
- h. *[1 Thessalonians 1:9]- For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;*

D. As repentance is to be continued through the whole course of our lives,

- 1. Upon the account of the body of death, and the motions thereof,
 - a. *[Ezekiel 16:60]- Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.*
 - b. *[Matthew 5:4]- Blessed are they that mourn: for they shall be comforted.*
 - c. *[1 John 1:9]- If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*
- 2. So it is every man's duty to repent of his particular known sins particularly.
 - a. *[Luke 19:8]- And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.*
 - b. *[1 Timothy 1:13,15]- Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*

E. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation,

- 1. That although there is no sin so small but it deserves damnation,
 - a. *[Romans 6:23]- For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
 - b. *[Psalm 130:3]- If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?*
 - c. *[Psalm 143:2]- And enter not into judgment with thy servant: for in thy sight shall no man living be justified.*
- 2. Yet there is no sin so great that it shall bring damnation on them that repent, which makes the constant preaching of repentance necessary.
 - a. *[Isaiah 1:16-18]- Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

- b. *[Isaiah 55:7]- Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*
- c. *[Acts 2:36-38]- Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

F. Chapter outline

- 1. The recipients of repentance.
 - a. Those converted at riper years especially. Paragraph 1
 - b. All believers generally. Paragraph 2
- 2. The nature of repentance. Paragraph 3
- 3. The continuance of repentance. Paragraph 4
- 4. The provision of repentance. Paragraph 5

XVI. Of Good Works

A. Good works

- 1. Are only such as God hath commanded in His Holy Word,
 - a. *[Micah 6:8]- He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*
 - b. *[Hebrews 13:21]- Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*
 - c. *[Romans 12:2]- And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
 - d. *[Colossians 2:3]- In whom are hid all the treasures of wisdom and knowledge.*
 - e. *[2 Timothy 3:16-17]- All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*
- 2. And not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.
 - a. *[Matthew 15:9]- But in vain they do worship me, teaching for doctrines the commandments of men.*
 - b. *[Isaiah 29:13]- Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:*
 - c. *[1 Peter 1:18]- Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*
 - d. *[Romans 10:2]- For I bear them record that they have a zeal of God, but not according to knowledge.*
 - e. *[John 16:2]- They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*
 - f. *[1 Samuel 15:21-23]- But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and*

stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

- g. *[1 Corinthians 7:23]- Ye are bought with a price; be not ye the servants of men.*
- h. *[Galatians 5:1]- Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*
- i. *[Colossians 2:8,16-23]- Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.*

B. These good works, done in obedience to God's commandments,

- 1. Are the fruits and evidences of a true and lively faith;
 - a. *[James 2:18,22]- Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Seest thou how faith wrought with his works, and by works was faith made perfect?*
 - b. *[Galatians 5:6]- For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
 - c. *[1 Timothy 1:5]- Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:*
- 2. And by them believers manifest their thankfulness,
 - a. *[Psalm 116:12-14]- What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people.*
 - b. *[1 Peter 2:9,12]- But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*
 - c. *[Luke 7:40-48]- And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven.*
 - d. *[Matthew 26:7-11]- There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment*

might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always.

3. Strengthen their assurance,
 - a. *[1 John 2:3,5]- And hereby we do know that we know him, if we keep his commandments. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*
 - b. *[2 Peter 1:5-11]- And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*
 - c. *[1 John 3:18-19]- My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.*
4. Edify their brethren,
 - a. *[2 Corinthians 9:2]- For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.*
5. Adorn the profession of the gospel,
 - a. *[Matthew 5:16]- Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
 - b. *[Titus 2:5,9-12]- To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*
 - c. *[1 Timothy 6:1]- Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*
 - d. *[1 Peter 2:12]- Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*
6. Stop the mouths of the adversaries,
 - a. *[1 Peter 2:15]- For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:*
 - b. *[Titus 2:5]- To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*
 - c. *[1 Timothy 6:1]- Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*
7. And glorify God,
 - a. *[1 Timothy 6:1]- Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*

- b. *[1 Peter 2:12]- Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*
 - c. *[Philippians 1:11]- Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*
 - d. *[Matthew 5:16]- Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
 - 8. Whose workmanship they are, created in Christ Jesus thereunto,
 - a. *[Ephesians 2:10]- For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
 - 9. That having their fruit unto holiness they may have the end eternal life.
 - a. *[Romans 6:22]- But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*
 - b. *[Matthew 7:13-14,21-23]- Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*
- C. Their ability to do good works
 - 1. Is not all of themselves, but wholly from the Spirit of Christ;(10)
 - a. *[John 15:4-5]- Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*
 - b. *[Ezekiel 36:26-27]- A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*
 - 2. And that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;
 - a. *[2 Corinthians 3:5]- Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;*
 - b. *[Philippians 2:12-13]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.*
 - c. *[Ephesians 2:10]- For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
 - 3. Yet they are not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.
 - a. *[Philippians 2:12-13]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.*

- b. *[Hebrews 6:11-12]- And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.*
 - c. *[Isaiah 64:7]- And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.*
 - d. *[Romans 8:14]- For as many as are led by the Spirit of God, they are the sons of God.*
 - e. *[John 3:8]- The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
 - f. *[2 Peter 1:10]- Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
 - g. *[2 Timothy 1:6]- Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.*
 - h. *[Jude 20-21]- But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*
- D. They who in their obedience attain to the greatest height which is possible in this life,
- 1. Are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.
 - a. *[Job 9:2-3]- I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand.*
 - b. *[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
 - c. *[Luke 17:10]- So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*
 - d. *[1 Kings 8:46]- If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;*
 - e. *[2 Chronicles 6:36]- If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;*
 - f. *[Psalm 130:3]- If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?*
 - g. *[Psalm 143:2]- And enter not into judgment with thy servant: for in thy sight shall no man living be justified.*
 - h. *[Proverbs 20:9]- Who can say, I have made my heart clean, I am pure from my sin?*
 - i. *[Ecclesiastes 7:20]- For there is not a just man upon earth, that doeth good, and sinneth not.*
 - j. *[Romans 3:9,23]- What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; For all have sinned, and come short of the glory of God;*
 - k. *[Romans 7:14]- For we know that the law is spiritual: but I am carnal, sold under sin.*
 - l. *[1 John 1:6-10]- If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.*
- E. We cannot by our best works merit pardon of sin or eternal life at the hand of God,
- 1. By reason of the great disproportion that is between them and the glory to come,

- a. *[Romans 8:18]- For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*
 2. And the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;
 - a. *[Romans 3:20]- Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*
 - b. *[Ephesians 2:8-9]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*
 - c. *[Romans 4:6]- Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*
 3. But when we have done all we can, we have done but our duty, and are unprofitable servants;
 - a. *[Job 22:3]- Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?*
 - b. *[Job 35:7]- If thou be righteous, what givest thou him? or what receiveth he of thine hand?*
 - c. *[Luke 17:10]- So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*
 - d. *[Romans 4:3]- For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*
 - e. *[Romans 11:3]- Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.*
 4. And because as they are good they proceed from His Spirit,
 - a. *[Galatians 5:22-23]- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*
 5. And as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.
 - a. *[Isaiah 64:6]- But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*
- F. Yet notwithstanding the persons of believers being accepted through Christ,
1. Their good works also are accepted in Him;
 - a. *[Ephesians 1:6-7]- To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - b. *[1 Peter 2:5]- Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*
 - c. *[Exodus 28:38]- And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.*
 2. Not as though they were in this life wholly unblameable and unrepvable in God's sight, but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.(18)
 - a. *[Matthew 25:21,23]- His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. His lord said unto him, Well done, good and faithful*

servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

- b. *[Hebrews 6:10]- For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

G. Works done by unregenerate men,

1. Although for the matter of them they may be things which God commands, and of good use both to themselves and others;
 - a. *[2 Kings 10:30-31]- And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.*
 - b. *[1 Kings 21:27-29]- And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.*
 - c. *[Romans 2:14]- For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*
 - d. *[Philippians 1:15-18]- Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*
2. Yet because they proceed not from a heart purified by faith,(20)
 - a. *[Genesis 4:5]- But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*
 - b. *[Hebrews 11:4-6]- By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*
 - c. *[1 Timothy 1:5]- Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:*
 - d. *[Romans 14:23]- And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*
 - e. *[Galatians 5:6]- For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
3. Nor are done in a right manner according to the Word,
 - a. *[1 Corinthians 13:1]- Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*
 - b. *[Isaiah 1:12]- When ye come to appear before me, who hath required this at your hand, to tread my courts?*
4. Nor to a right end, the glory of God,
 - a. *[Matthew 6:2,5-6]- Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory*

of men. Verily I say unto you, They have their reward. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

- b. *[1 Corinthians 10:31]- Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*
5. They are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,
 - a. *[Amos 5:21-22]- I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.*
 - b. *[Romans 9:16]- So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*
 - c. *[Titus 3:5]- Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
 - d. *[Titus 1:15]- Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*
6. And yet their neglect of them is more sinful and displeasing to God.
 - a. *[Job 21:14-15]- Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?*
 - b. *[Matthew 25:41-43]- Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*
 - c. *[Psalm 14:4]- Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.*
 - d. *[Psalm 36:3]- The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.*

H. Chapter outline.

1. The norm of good works. Paragraph 1
 - a. Positively stated.
 - b. Negatively stated.
2. The importance of good works. Paragraph 2
 - a. Because of their testimony.
 - b. Because of their results.
 - c. Because of their role.
3. The cause of good works. Paragraph 3
 - a. Its emphatic assertion.
 - b. Its common perversion.
4. The limitations of good works.
 - a. Works of supererogation are impossible. Paragraph 4
 - b. Works of merit are impossible. Paragraph 5
5. The acceptance of good works.

- a. The good works of believers. Paragraph 6
- b. The good works of unregenerate men. Paragraph 7

XVII. Of the Perseverance of the Saints

- A. Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto,
 - 1. Can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;
 - a. *[John 10:28-29]- And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*
 - b. *[Philippians 1:6]- Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*
 - c. *[2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*
 - d. *[1 John 2:19]- They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.*
 - e. *[2 Peter 1:5-10]- And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
 - 2. And though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,
 - a. *[Psalm 89:31-32]- If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes.*
 - b. *[1 Corinthians 11:32]- But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*
 - c. *[2 Timothy 4:7]- I have fought a good fight, I have finished my course, I have kept the faith:*
 - 3. Yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.
 - a. *[Malachi 3:6]- For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*
 - b. *[Psalm 102:27]- But thou art the same, and thy years shall have no end.*
 - c. *[Ephesians 1:14]- Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
 - d. *[1 Peter 1:5]- Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*
 - e. *[Revelation 13:8]- And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

B. This perseverance of the saints

1. Depends not upon their own free will,
 - a. *[Philippians 2:12-13]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.*
 - b. *[Romans 9:16]- So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*
 - c. *[John 6:37,44]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
2. But upon the immutability of the decree of election,
 - a. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - b. *[Romans 9:11,16]- (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*
 - c. *[Matthew 24:22,24,31]- And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*
 - d. *[Romans 11:2,29]- God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, For the gifts and calling of God are without repentance.*
 - e. *[Ephesians 1:5-11]- Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
3. Flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,
 - a. *[Romans 5:9-10]- Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
 - b. *[John 14:19]- Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.*
 - c. *[Ephesians 1:4]- According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
 - d. *[Romans 8:31-38]- What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or*

- distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*
- e. *[2 Corinthians 5:14]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*
 - f. *[1 Corinthians 1:8-9]- Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
 - g. *[John 10:28-29]- And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*
4. The oath of God,
- a. *[Hebrews 6:16-20]- For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*
5. The abiding of His Spirit, and the seed of God within them,(7)
- a. *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
 - b. *[1 John 2:19-20,27]- They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*
 - c. *[1 John 5:4,18]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*
 - d. *[2 Corinthians 1:22]- Who hath also sealed us, and given the earnest of the Spirit in our hearts.*
 - e. *[Ephesians 1:13-14]- In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
 - f. *[Ephesians 4:30]- And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*
 - g. *[2 Corinthians 5:5]- Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.*
6. And the nature of the covenant of grace;(8) from all which ariseth also the certainty and infallibility thereof.
- a. *[Jeremiah 32:40]- And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.*

- b. *[Jeremiah 31:33-34]- But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*
 - c. *[Hebrews 10:11-18]- And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.*
 - d. *[Hebrews 13:20-21]- Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*
- C. And though they may, through the temptation of Satan and of the world,
- 1. The prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,
 - a. *[Matthew 26:70,72,74]- But he denied before them all, saying, I know not what thou sayest. And again he denied with an oath, I do not know the man. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.*
 - 2. Whereby they incur God's displeasure and grieve His Holy Spirit,
 - a. *[Isaiah 64:5,9]- Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.*
 - b. *[Ephesians 4:30]- And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*
 - c. *[Psalm 38:1-8]- O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.*
 - d. *[1 Thessalonians 5:14]- Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.*
 - 3. Come to have their graces and comforts impaired,
 - a. *[Psalm 51:10-12]- Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*
 - 4. Have their hearts hardened, and their consciences wounded,

- a. *[Psalm 32:3-4]- When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.*
 - b. *[Psalm 73:21-22]- Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee.*
5. Hurt and scandalize others,
- a. *[2 Samuel 12:14]- Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*
 - b. *[1 Corinthians 8:9-13]- But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*
 - c. *[Romans 14:13-18]- Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men.*
 - d. *[1 Timothy 6:1-2]- Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.*
 - e. *[Titus 2:5]- To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*
6. And bring temporal judgments upon themselves,
- a. *[2 Samuel 12:14]- Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*
 - b. *[Genesis 19:30-38]- And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the first born bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.*
 - c. *[1 Corinthians 11:27-32]- Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man*

examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

7. Yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.
 - a. *[Luke 22:32,61-62]- Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*
 - b. *[1 Corinthians 11:32]- But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*
 - c. *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
 - d. *[1 John 5:18]- We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

D. Chapter outline

1. The fact of perseverance. Paragraph 1
 - a. Stated.
 - 1.) The subjects of perseverance.
 - 2.) The significance of perseverance.
 - b. Expanded.
 - 1.) The cause of perseverance.
 - 2.) The obstacles of perseverance.
 - 3.) The assurances of perseverance.
2. The grounds of perseverance. Paragraph 2
 - a. The presupposition.
 - b. Their identity.
 - 1.) The immutability of the decree of election.
 - 2.) The efficacy of the work of Christ.
 - 3.) The perpetuity of the indwelling Spirit.
 - 4.) The dependability of the oath of God.
 - 5.) The infallibility of the covenant of grace.
 - c. Their result.
3. The difficulty of perseverance. Paragraph 3
 - a. The various causes of backsliding.
 - b. The tragic fruits of backsliding.
 - c. The positive resolution of backsliding.

XVIII. Of the Assurance of Grace and Salvation

- A. Although temporary believers, and other unregenerate men,
 1. May vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;
 - a. *[Job 8:13-14]- So are the paths of all that forget God; and the hypocrite's hope shall perish: Whose hope shall be cut off, and whose trust shall be a spider's web.*

- b. *[Matthew 7:21-23]- Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*
 - c. *[Jeremiah 17:9]- The heart is deceitful above all things, and desperately wicked: who can know it?*
 - d. *[Luke 18:10-14]- Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*
 - e. *[John 8:41]- Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.*
 - f. *[Ephesians 5:6-7]- Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.*
 - g. *[Galatians 6:3,7-9]- For if a man think himself to be something, when he is nothing, he deceiveth himself. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.*
 - 2. Yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,
 - a. *[1 John 2:3]- And hereby we do know that we know him, if we keep his commandments.*
 - b. *[1 John 3:14,18-19,21,24]- We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. Beloved, if our heart condemn us not, then have we confidence toward God. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*
 - c. *[1 John 5:13]- These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
 - d. *[2 Peter 1:10]- Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
 - e. *[Romans 8:16]- The Spirit itself beareth witness with our spirit, that we are the children of God:*
 - 3. Which hope shall never make them ashamed.
 - a. *[Romans 5:2,5]- By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
- B. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope,
 - 1. But an infallible assurance of faith
 - a. *[Hebrews 6:11,19-20]- And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: Which hope we have as an anchor of the soul,*

both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

- b. *[Romans 5:2,5]- By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
 - c. *[1 John 3:2,14]- Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*
 - d. *[1 John 4:16]- And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*
 - e. *[1 John 5:13,19-20]- These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
2. Founded on the blood and righteousness of Christ revealed in the Gospel;
 - a. *[Hebrews 6:17-18]- Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*
 - b. *[Hebrews 7:22]- By so much was Jesus made a surety of a better testament.*
 - c. *[Hebrews 10:14,19]- For by one offering he hath perfected for ever them that are sanctified. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*
 3. And also upon the inward evidence of those graces of the Spirit unto which promises are made,
 - a. *[2 Peter 1:4-11]- Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*
 - b. *[Matthew 3:7-10]- But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*
 - c. *[Mark 1:15]- And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
 - d. *[1 John 2:3]- And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

- e. *[1 John 3:14,18-19,24]- We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*
 - f. *[1 John 5:13]-These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
4. And on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;
- a. *[Romans 8:15-16]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:*
 - b. *[1 Corinthians 2:12]- Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*
 - c. *[Galatians 4:6-7]- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*
5. And, as a fruit thereof, keeping the heart both humble and holy.
- a. *[1 John 3:1-3]- Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.*
- C. This infallible assurance doth not so belong to the essence of faith,
- 1. But that a true believer may wait long, and conflict with many difficulties before he be a partaker of it;
 - a. *[Isaiah 50:10]- Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.*
 - b. *[Psalm 88:3-9]- For my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.*
 - c. *[Psalm 77:1-4,10]- I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so troubled that I cannot speak. Thou holdest mine eyes waking: I am so troubled that I cannot speak. And I said, This is my infirmity: but I will remember the years of the right hand of the most High.*
 - d. *[Acts 16:30-34]- And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all*

- his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.*
- e. *[1 John 5:13]- These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
2. Yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto:
 - a. *[1 John 4:13]- Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*
 - b. *[Hebrews 6:11-12]- And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.*
 - c. *[Romans 8:15-16]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:*
 - d. *[1 Corinthians 2:12]- Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*
 - e. *[Galatians 4:4-6]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
 - f. *[Galatians 3:2]- This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?*
 - g. *[Ephesians 3:17-19]- That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*
 - h. *[2 Peter 1:5-11]- And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*
 3. And therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;
 - a. *[Romans 5:1-2,5]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
 - b. *[Romans 14:17]- For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*
 - c. *[Psalm 119:32]- I will run the way of thy commandments, when thou shalt enlarge my heart.*
 - d. *[Romans 15:13]- Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

- e. *[Nehemiah 8:10]- Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.*
 - f. *[1 John 4:16,19]- And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. We love him, because he first loved us.*
 - g. *[Romans 14:17]- For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*
4. So far is it from inclining men to looseness.
- a. *[Romans 6:1-2,11-13]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
 - b. *[Titus 2:11-14]- For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
 - c. *[2 Peter 2:10]- But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.*
- D. True believers may have the assurance of their salvation
1. Divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,
 - a. *[Song of Solomon 5:2-3,6]- I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.*
 - b. *[Hebrews 6:11-12]- And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.*
 - c. *[2 Peter 1:5-11]- And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*
 2. By falling into some special sin which woundeth the conscience and grieveth the Spirit;
 - a. *[Psalm 51:8,12,14]- Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.*

- b. *[Ephesians 4:30]- And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*
 3. By some sudden or vehement temptation,
 - a. *[Psalm 116:11]- I said in my haste, All men are liars.*
 - b. *[Psalm 77:7-8]- Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore?*
 - c. *[Psalm 31:22]- For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.*
 4. By God's withdrawing the light of His countenance, and suffering even such as fear him to walk in darkness and to have no light,
 - a. *[Psalm 30:7]- LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.*
 - b. *[Isaiah 50:10]- Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.*
 5. Yet are they never destitute of the seed of God
 - a. *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
 - b. *[Romans 8:15-16]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:*
 - c. *[Galatians 4:5]- To redeem them that were under the law, that we might receive the adoption of sons.*
 6. And life of faith,
 - a. *[Luke 22:32]- But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
 7. That love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived,
 - a. *[Psalm 42:5,11]- Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*
 8. And by the which, in the meantime, they are preserved from utter despair.(20)
 - a. *[Lamentations 3:26-31]- It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the LORD will not cast off for ever:*

E. Chapter outline

1. Assurance is possible. Paragraph 1
 - a. The danger of this possibility.
 - b. The fact of this possibility.
2. Assurance is infallible. Paragraph 2
 - a. The fact of its infallibility.
 - 1.) Stated negatively.
 - 2.) Stated positively.

- b. The roots of its infallibility.
 - 1.) The promises of the gospel.
 - 2.) The marks of grace.
 - 3.) The testimony of the Spirit.
 - c. The fruits of its infallibility.
 - 3. Assurance is attainable. Paragraph 3
 - a. The difficulty of attaining assurance.
 - b. The provision of attaining assurance.
 - c. The duty of attaining assurance.
 - 4. Assurance is variable. Paragraph 4
 - a. The fact of this variation.
 - b. The reasons of this variation.
 - c. The limits of this variation.

XIX. Of the Law of God

A. God gave to Adam a law of universal obedience

- 1. Written in his heart.
 - a. *[Genesis 1:27]- So God created man in his own image, in the image of God created he him; male and female created he them.*
 - b. *[Ecclesiastes 7:29]- Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*
 - c. *[Romans 2:12,14-15]- For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
- 2. And a particular precept of not eating the fruit of the tree of knowledge of good and evil;
 - a. *[Genesis 2:16-17]- And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
- 3. By which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;
 - a. *[Romans 10:5]- For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*
 - b. *[Genesis 2:16-17]- And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
- 4. Promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.
 - a. *[Galatians 3:10,12]- For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. And the law is not of faith: but, The man that doeth them shall live in them.*

B. The same law that was first written in the heart of man

- 1. Continued to be a perfect rule of righteousness after the fall,

- a. *[Genesis 2:3]- And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*
 - b. *[Exodus 16:23]- And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.*
 - c. *[Genesis 7:4]- For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.*
 - d. *[Genesis 8:10,12]- And he stayed yet other seven days; and again he sent forth the dove out of the ark;*
 - e. *[Genesis 37:10]- And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?*
 - f. *[Genesis 4:15]- And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.*
 - g. *[Genesis 12:17]- And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.*
 - h. *[Genesis 31:30]- And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?*
 - i. *[Genesis 44:8]- Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?*
 - j. *[Genesis 27:12]- My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.*
 - k. *[Genesis 6:2]- That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*
 - l. *[Genesis 13:10-11]- And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.*
2. And was delivered by God upon Mount Sinai,
 - a. *[Romans 2:12,14-15]- For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
 3. In ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.
 - a. *[Deuteronomy 10:4]- And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.*
 - b. *[Exodus 32:15-16]- And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.*
 - c. *[Exodus 34:4]- And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.*

- C. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws,
1. Containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;
 - a. *[Hebrews 10:1]- For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.*
 - b. *[Colossians 2:17]- which are a shadow of things to come; but the body is of Christ.*
 2. And partly holding forth divers instructions of moral duties,
 - a. *[1 Corinthians 5:7]- Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*
 - b. *[2 Corinthians 6:17]- Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*
 - c. *[Jude 23]- and others save with fear, pulling them out of the fire ; hating even the garment spotted by the flesh.*
 3. All which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.(8)
 - a. *[Colossians 2:14,16-17]- blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.*
 - b. *[Ephesians 2:14-16]- For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*
- D. To them also He gave sundry judicial laws,
1. Which expired together with the state of that people, not obliging any now by virtue of that institution;
 - a. *[Luke 21:20-24]- And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*
 - b. *[Acts 6:13-14]- and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.*
 - c. *[Hebrews 9:10,18-19]- which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,*

- d. *[Hebrews 8:7,13]- And without all contradiction the less is blessed of the better. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.*
 - e. *[Hebrews 10:1]- For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.*
2. Their general equity only being for modern use.
- a. *[1 Corinthians 9:8-10]- Say I these things as a man? Or saith not the law the same also? For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.*
 - b. *[1 Corinthians 5:1]- It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*
- E. The moral law doth for ever bind all,
1. As well justified persons as others, to the obedience thereof,
- a. *[Romans 13:8-10]- or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another;*
 - b. *[James 2:8,10-12]- If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.*
 - c. *[Matthew 19:16-22]- And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, all these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.*
 - d. *[Romans 2:14-15]- For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
 - e. *[Romans 3:19-20]- Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin.*
 - f. *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*
 - g. *[Romans 7:6]- But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*
 - h. *[Romans 8:3]- For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

- i. *[1 Timothy 1:8-11]- But we know that the law is good, if a man use it lawfully ; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust.*
 - j. *[1 Corinthians 7:19]- Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*
 - k. *[Galatians 5:6]- For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
 - l. *[Galatians 6:15]- For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*
 - m. *[Ephesians 4:25]- Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.*
 - n. *[Ephesians 6:1-4]- Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*
 - o. *[James 2:11-12]- Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*
2. And that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;
- a. *[James 2:10-11]- For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*
3. Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.
- a. *[Matthew 5:17-19]- Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*
 - b. *[Romans 3:31]- Do we then make void the law through faith? God forbid: yea, we establish the law.*
 - c. *[1 Corinthians 9:21]- to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*
 - d. *[James 2:8]- If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well :*
- F. Although true believers be not under the law as a covenant of works,
- 1. To be thereby justified or condemned,
 - a. *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*
 - b. *[Galatians 2:16]- Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

- c. *[Romans 8:1]- There is therefore now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 - d. *[Romans 10:4]- For Christ is the end of the law for righteousness to every one that believeth.*
 - e. *[Acts 13:39]- And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*
 - f. *[Galatians 4:4-5]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.*
2. Yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;
 - a. *[Romans 7:12,22,25]- Wherefore the law is holy, and the commandment holy, and just, and good. For I delight in the law of God after the inward man: I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
 - b. *[Psalm 119:4-6]- Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments.*
 - c. *[1 Corinthians 7:19]- Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*
 3. Discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;
 - a. *[Romans 3:20]- Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*
 - b. *[Romans 7:22-25]- For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
 4. Together with a clearer sight of the need they have of Christ and the perfection of His obedience:
 - a. *[Romans 8:3]- For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
 - b. *[James 1:23-25]- For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*
 5. It is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatening of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof.
 - a. *[James 2:11]- For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*
 - b. *[Psalm 119:101,104,128]- I have refrained my feet from every evil way, that I might keep thy word. Through thy precepts I get understanding: therefore I hate every false way. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.*

6. These promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof,
 - a. *[Ephesians 6:2-3]- Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth.*
 - b. *[Psalm 37:11]- But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*
 - c. *[Matthew 5:6]- Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*
 - d. *[Psalm 19:11]- Moreover by them is thy servant warned: and in keeping of them there is great reward.*
7. Though not as due to them by the law as a covenant of works;
 - a. *[Luke 17:10]- So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*
8. So as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.
 - a. *[Romans 6:12-14]- Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.*
 - b. *[1 Peter 3:8-13]- Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?*
 - c. *[Matthew 3:7]- But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*
 - d. *[Luke 13:3,5]- I tell you, Nay: but, except ye repent, ye shall all likewise perish. I tell you, Nay: but, except ye repent, ye shall all likewise perish.*
 - e. *[Acts 2:40]- And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*
 - f. *[Hebrews 11:26]- Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.*
- G. Neither are the aforementioned uses of the law contrary to the grace of the Gospel,
 1. But do sweetly comply with it,
 - a. *[Galatians 3:21]- Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*
 2. The Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.
 - a. *[Ezekiel 36:27]- And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*
 - b. *[Jeremiah 31:33]- but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

- c. *[Romans 8:4]- that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*
- d. *[Titus 2:14]- who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

H. Chapter outline

1. The original dispensation of the law of God. Paragraph 1
 - a. Its substance.
 - 1.) A universal law.
 - 2.) A specific precept.
 - b. Its obligation.
 - c. Its enforcement.
 - 1.) Life for obedience.
 - 2.) Death for disobedience.
 - d. Its accompaniment.
2. The Mosaic codification of the law of God.
 - a. The repetition of the moral law. Paragraph 2
 - 1.) The fact of its reiteration.
 - 2.) The circumstances of its reiteration.
 - b. The addition of the ceremonial law. Paragraph 3
 - 1.) The purpose of the ceremonial law.
 - 2.) The abrogation of the ceremonial law.
 - c. The addition of the judicial law. Paragraph 4
 - 1.) Its ancient expiration.
 - 2.) Its modern application.
3. The inherent obligation of the law of God. Paragraph 5
 - a. Its permanent duration.
 - b. Its universal scope.
 - c. Its heightened strength.
4. The special functions of the law of God for Christians.
 - a. The assumed qualification of these functions.
 - b. The specific enumeration of these functions. Paragraph 6(a)
 - c. The harmonious operation of these functions. Paragraph 6(b)
 - 1.) The fact of this harmony. Paragraph 7
 - 2.) The explanation of this harmony.

XX. Of the Gospel and the Extent of Grace thereof

- A. The covenant of works being broken by sin, and made unprofitable unto life,
 1. God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;
 - a. *[Genesis 3:15]- And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*
 - b. *[Ephesians 2:12]- That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
 - c. *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*

- d. *[Luke 2:25,38]- And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*
- e. *[Luke 23:51]- (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.*
- f.
- 2. In this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.
 - a. *[Revelation 13:8]- And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*
 - b. *[Hebrews 11:13]- These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*
 - c. *[Romans 4:13-16]- For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
 - d. *[Galatians 3:21-22]- Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*
- 3.
- B. This promise of Christ, and salvation by Him,
 - 1. Is revealed only by the Word of God;
 - a. *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - b. *[Acts 4:12]- Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
 - c. *[Romans 10:13-15]- For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*
 - 2. Neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;
 - a. *[Romans 10:14-15,17]- How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! So then faith cometh by hearing, and hearing by the word of God.*
 - b. *[Psalm 19:1-4]- The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*
 - c. *[Romans 1:18-23]- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which*

may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

3. Much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.
 - a. *[Proverbs 29:18]- Where there is no vision, the people perish: but he that keepeth the law, happy is he.*
 - b. *[Isaiah 25:7]- And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.*
 - c. *[Isaiah 60:2-3]- For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*
 - d. *[Romans 2:12]- For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;*
 - e. *[Matthew 28:18-20]- And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
 - f. *[Luke 24:46-47]- And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*
 - g. *[Acts 17:29-30]- Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent:*
- C. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted,
 1. Is merely of the sovereign will and good pleasure of God;
 - a. *[Psalm 147:20]- He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.*
 - b. *[Acts 16:7]- After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.*
 - c. *[Matthew 11:20]- Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:*
 2. Not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so; and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.
 - a. *[Romans 1:18-32]- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God,*

neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

- b. *[Romans 3:10-12]- As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*
- c. *[Romans 8:7-8]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.*

D. Although the gospel be the only outward means of revealing Christ and saving grace,

- 1. And is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;(8)
 - a. *[Psalm 110:3]- Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
 - b. *[1 Corinthians 2:14]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
 - c. *[Ephesians 1:19-20]- And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*
 - d. *[Romans 1:16-17]- For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - e. *[1 Corinthians 1:22-24]- For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*
- 2. Without which no other means will effect their conversion unto God.(9)
 - a. *[John 6:44]- No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
 - b. *[2 Corinthians 4:4,6]- In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness,*

hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

3.

E. Chapter outline

1. The inauguration of this revelation. Paragraph 1
 - a. The framework in which it was inaugurated.
 - b. The form in which it was inaugurated.
 - c. The function for which it was inaugurated.
 - d. The fulness with which it was inaugurated.
2. The necessity of this revelation. Paragraph 2
 - a. The affirmation of its necessity.
 - b. The implications of its necessity.
3. The sovereignty of this revelation. Paragraph 3
 - a. The assertion of this sovereignty.
 - b. The implication of this sovereignty.
 - c. The result of this sovereignty.
4. The sufficiency of this revelation. Paragraph 4
 - a. The assertion of its sufficiency.
 - b. The qualification of its sufficiency.

XXI. Of Christian Liberty and Liberty of Conscience

A. The liberty which Christ has purchased for believers under the gospel,

1. Consists in their freedom from the guilt of sin, the condemning wrath of God, the severity and curse of the law,
 - a. *[Galatians 3:13]- Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
 - b. *[John 3:36]- He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
 - c. *[Romans 8:33]- Who shall lay any thing to the charge of God's elect? It is God that justifieth.*
2. And in their being delivered from this present evil world,
 - a. *[Galatians 1:4]- Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
 - b. *[Ephesians 2:1-3]- And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
 - c. *[Colossians 1:13]- Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*
3. Bondage to Satan,
 - a. *[Acts 26:18]- To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
4. And dominion of sin,

- a. *[Romans 8:3]- For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
 - b. *[Romans 6:14-18]- For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.*
5. From the evil of afflictions,
 - a. *[Romans 8:28]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
6. The fear and sting of death, the victory of the grave,
 - a. *[1 Corinthians 15:54-57]- So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*
 - b. *[Hebrews 2:14-15]- Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.*
7. And everlasting damnation
 - a. *[1 Thessalonians 1:10]- And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*
8. As also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,
 - a. *[Romans 8:15]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*
 - b. *[Ephesians 2:18]- For through him we both have access by one Spirit unto the Father.*
 - c. *[Ephesians 3:12]- In whom we have boldness and access with confidence by the faith of him.*
9. But a child-like love and willing mind.
 - a. *[Luke 1:73-75]- The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.*
 - b. *[1 John 4:18]- There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*
10. All which were common also to believers under the law for the substance of them;
 - a. *[Galatians 3:9,14]- So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*
 - b. *[John 8:32]- And ye shall know the truth, and the truth shall make you free.*
 - c. *[Psalm 19:7-9]- The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of*

the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

- d. *[Psalm 119:14,24,45,47,48,72,97]- I have rejoiced in the way of thy testimonies, as much as in all riches. Thy testimonies also are my delight and my counselors. And I will walk at liberty: for I seek thy precepts. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. The law of thy mouth is better unto me than thousands of gold and silver. O how love I thy law! it is my meditation all the day.*
 - e. *[Romans 4:5-11]- But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:*
 - f. *[Hebrews 11:27, 33-34]- By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.*
11. But under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.
- a. *[John 7:38-39]- He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*
 - b. *[Hebrews 10:19-21]- Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God;*
 - c. *[John 1:17]- For the law was given by Moses, but grace and truth came by Jesus Christ.*
 - d. *[Hebrews 1:1-2]- God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
 - e. *[Hebrews 7:19,22]- For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. By so much was Jesus made a surety of a better testament.*
 - f. *[Hebrews 8:6]- But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*
 - g. *[Hebrews 9:23]- It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*
 - h. *[Hebrews 11:40]- God having provided some better thing for us, that they without us should not be made perfect.*
 - i. *[Galatians 2:11]- But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.*
 - j. *[Galatians 4:1-3]- Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;*

- k. *[Colossians 2:16-17]- Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.*

B. God alone

1. Is Lord of the conscience,
 - a. *[James 4:12]- There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?*
 - b. *[Romans 14:4]- Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*
 - c. *[Galatians 5:1]- Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*
2. And has left it free from the doctrines and commandments of men which are in any thing contrary to his word, or not contained in it.¹³
 - a. *[Acts 4:19,29]- But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,*
 - b. *[1 Corinthians 7:23]- Ye are bought with a price; be not ye the servants of men.*
 - c. *[Matthew 15:9]- But in vain they do worship me, teaching for doctrines the commandments of men.*
 - d. *[Acts 5:29]- Then Peter and the other apostles answered and said, We ought to obey God rather than men.*
3. So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;
 - a. *[Colossians 2:20,22,23]- Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.*
 - b. *[Galatians 1:10]- For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*
 - c. *[Galatians 2:3-5]- But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.*
 - d. *[Galatians 5:1]- Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*
4. And the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.
 - a. *[1 Corinthians 3:5]- Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?*
 - b. *[2 Corinthians 1:24]- Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*
 - c. *[Romans 10:17]- So then faith cometh by hearing, and hearing by the word of God.*
 - d. *[Romans 14:23]- And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*
 - e. *[Acts 17:11]- These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

- f. *[John 4:22]- Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*
- C. They who upon pretence of Christian liberty
 1. Do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,
 - a. *[Romans 6:1-2]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*
 - D. So they wholly destroy the end of Christian liberty,
 1. Which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.
 - a. *[Galatians 5:13]- For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*
 - b. *[2 Peter 2:18,21]- For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*
 - E. Chapter outline
 1. The composition of Christian liberty. Paragraph 1
 - a. Under the gospel.
 - 1.) Described negatively.
 - a.) Freedom from guilt of sin
 - b.) Freedom from the power of sin.
 - c.) Freedom from the punishment of sin.
 - 2.) Described positively.
 - a.) Free access to God.
 - b.) Child-like obedience to God.
 - b. Under the law.
 - 1.) Its common substance.
 - 2.) Its subsequent enlargement.
 - a.) Ceremonial freedom from the law.
 - b.) Greater boldness in prayer.
 - c.) Fuller supplies of the Spirit.
 2. The corollary of Christian liberty: liberty of conscience. Paragraph 2
 - a. Its foundational principle.
 - b. Its basic implications.
 - c. Its necessary requirements.
 - 1.) Of followers.
 - 2.) Of leaders.
 3. The corruption of Christian liberty. Paragraph 3
 - a. Its essence.
 - b. Its fruits.
 - 1.) Its impact on gospel grace.
 - 2.) Its impact on Christian liberty.

- A. The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all;
1. And is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.
 - a. *[Jeremiah 10:7]- Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.*
 - b. *[Mark 12:33]- And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*
 2. But the acceptable way of worshipping the true God, is instituted by Himself,
 - a. *[Deuteronomy 12:32]- What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*
 - b. *[Genesis 4:1-5]- And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*
 - c. *[2 Kings 16:10-18]- And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by. Thus did Urijah the priest, according to all that king Ahaz commanded. And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon the pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.*
 - d. *[Leviticus 10:1-3]- And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.*
 - e. *[Deuteronomy 17:3]- And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;*
 - f. *[Deuteronomy 4:2]- Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.*

- g. *[Deuteronomy 12:29-32]- When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*
 - h. *[Joshua 1:7]- Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.*
 - i. *[Joshua 23:6-8]- Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: But cleave unto the LORD your God, as ye have done unto this day.*
3. And so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.
- a. *[Exodus 20:4-6]- Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.*
 - b. *[Matthew 15:3, 8-9,13]- But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.*
 - c. *[Colossians 2:20-23]- Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.*
 - d. *[2 Timothy 3:15-17]- And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*
- B. Religious worship is to be given to God the Father, Son, and Holy Spirit,
- 1. And to Him alone;
 - a. *[Matthew 4:9-10]- And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*
 - b. *[John 5:23]- That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*
 - c. *[Matthew 28:19]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

- d. *[2 Corinthians 13:14]- The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*
2. Not to angels, saints, or any other creatures;
 - a. *[Romans 1:25]- Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*
 - b. *[Colossians 2:18]- Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*
 - c. *[Revelation 19:10]- And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*
 3. And since the fall, not without a mediator,
 - a. *[John 14:6]- Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*
 4. Nor in the mediation of any other but Christ alone.
 - a. *[1 Timothy 2:5]- For there is one God, and one mediator between God and men, the man Christ Jesus;*
 - b. *[Ephesians 2:18]- For through him we both have access by one Spirit unto the Father.*
 - c. *[Colossians 3:17]- And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*
- C. Prayer, with thanksgiving, being one part of natural worship,
1. Is by God required of all men.
 - a. *[Psalm 95:1-7]- O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the LORD is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the LORD our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,*
 - b. *[Psalm 65:2]- O thou that hearest prayer, unto thee shall all flesh come.*
 - c. *[Psalm 100:1-5]- Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.*
 2. But that it may be accepted, it is to be made in the name of the Son,
 - a. *[John 14:13-14]- And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.*
 3. By the help of the Spirit,
 - a. *[Romans 8:26]- Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
 4. According to His will;
 - a. *[1 John 5:14]- And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*

5. With understanding, reverence, humility, fervency, faith, love, and perseverance;
 - a. *[Psalm 47:7]- For God is the King of all the earth: sing ye praises with understanding.*
 - b. *[Ecclesiastes 5:1-2]- Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.*
 - c. *[Hebrews 12:28]- Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:*
 - d. *[Genesis 18:27]- And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes:*
 - e. *[James 5:16]- Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*
 - f. *[James 1:6-7]- But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.*
 - g. *[Mark 11:24]- Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*
 - h. *[Matthew 6:12,14-15]- And forgive us our debts, as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*
 - i. *[Colossians 4:2]- Continue in prayer, and watch in the same with thanksgiving;*
 - j. *[Ephesians 6:18]- Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
6. And when with others, in a known tongue.
 - a. *[1 Corinthians 14:13-19, 27-28]- Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.*

D. Prayer is to be made

1. For things lawful, and for all sorts of men living, or that shall live hereafter;
 - a. *[1 Timothy 2:1-2]- I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*
 - b. *[2 Samuel 7:29]- Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.*
 - c. *[John 5:14]- Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*
 - d. *[John 17:20]- Neither pray I for these alone, but for them also which shall believe on me through their word;*
2. But not for the dead,

- a. *[2 Samuel 12:21-23]- Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.*
 - b. *[Luke 16:25-26]- But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*
 - c. *[Revelation 14:13]- And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*
3. Not for those of whom it may be known that they have sinned the sin unto death.
 - a. *[1 John 5:16]- If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.*

E. The reading

1. Of the Scriptures,
 - a. *[1 Timothy 4:13]- Till I come, give attendance to reading, to exhortation, to doctrine.*
 - b. *[Acts 15:21]- For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.*
 - c. *[Revelation 1:3]- Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*
2. Preaching, and hearing the Word of God,
 - a. *[2 Timothy 4:2]- Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.*
 - b. *[Luke 8:18]- Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.*
3. Teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;
 - a. *[Colossians 3:16]- Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*
 - b. *[Ephesians 5:19]- Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*
4. As also the administration of baptism,
 - a. *[Matthew 28:19-20]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
5. And the Lord's supper,
 - a. *[1 Corinthians 11:26]- For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

6. Are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation with fastings
 - a. *[Esther 4:16]- Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*
 - b. *[Joel 2:12]- Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:*
 - c. *[Matthew 9:15]- And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.*
 - d. *[Acts 13:2-3]- As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.*
 - e. *[1 Corinthians 7:5]- Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.*
 7. And thanksgivings, upon special occasions, ought to be used in an holy and religious manner.
 - a. *[Ex 15:1]- Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.*
 - b. *[Psalm 107:1-2]- O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;*
- F. Neither prayer nor any other part of religious worship,
1. Is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed;
 - a. *[John 4:21]- Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*
 2. But God is to be worshipped everywhere in spirit and in truth;
 - a. *[Malachi 1:11]- For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.*
 - b. *[1 Timothy 2:8]- I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*
 - c. *[John 4:23-24]- But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.*
 3. As in private families
 - a. *[Acts 10:2]- A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*
 - b. *[Deuteronomy 6:6-7]- And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*
 - c. *[Job 1:5]- And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*

- d. *[1 Peter 3:7]- Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*
4. Daily,
 - a. *[Matthew 6:11]- Give us this day our daily bread.*
 - b. *[Psalm 55:17]- Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.*
5. And in secret each one by himself;
 - a. *[Matthew 6:6]- But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*
6. So more solemnly in the public assemblies,
 - a. *[Psalm 84:1-2,10]- How amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.*
 - b. *[Matthew 18:20]- For where two or three are gathered together in my name, there am I in the midst of them.*
 - c. *[1 Corinthians 3:16]- Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*
 - d. *[1 Corinthians 14:25]- And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.*
 - e. *[Ephesians 2:21-22]- In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.*
7. Which are not carelessly nor willfully to be neglected or forsaken, when God by His word or providence calleth thereto.
 - a. *[Hebrews 10:25]- Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*
 - b. *[Acts 2:42]- And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
- G. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages,
 1. He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,(28)
 - a. *[Exodus 20:8-11]- Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:*
 - b. *[Genesis 2:3]- And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*
 - c. *[Mark 2:27-28]- And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.*
 - d. *[Revelation 1:10]- I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*

2. Which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:
 - a. *[1 Corinthians 6:1-2]- Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?*
 - b. *[Acts 20:7]- And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*
 - c. *[Revelation 1:10]- I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*
 3. And is to be continued to the end of the world as a Christian Sabbath, the observation of the last day of the week being abolished.
 - a. *[John 20:1]- The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*
 - b. *[Acts 2:1]- And when the day of Pentecost was fully come, they were all with one accord in one place.*
 - c. *[Colossians 2:16-17]- Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.*
- H. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand,
1. Do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,
 - a. *[Isaiah 58:13-14]- If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.*
 - b. *[Nehemiah 13:15-22]- In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*
 - c. *[Exodus 20:8-11]- Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in*

it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

- d. *[Revelation 1:10]- I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*
2. But are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.
 - a. *[Matthew 12:1-13]- At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.*
 - b. *[Mark 2:27]- And he said unto them, The sabbath was made for man, and not man for the sabbath:*

I. Chapter outline

1. Its regulative principle. Paragraph 1
 - a. The general duty of worship revealed by nature.
 - b. The specific regulation of worship revealed by Scripture.
2. Its restrictive presentation. Paragraph 2
 - a. In regard to its object.
 - b. In regard to its mediation.
3. Its constituent elements.
 - a. Its ordinary elements.
 - 1.) The element of prayer. Paragraph 3-4
 - 2.) Other elements. Paragraph 5(a)
 - b. Its occasional elements. Paragraph 5(b)
 - 1.) Solemn humiliation with fasting.
 - 2.) Special occasions of thanksgiving.
4. Its appropriate locale. Paragraph 6
 - a. Described negatively.
 - b. Described positively.
5. Its appointed day.
 - a. Its appointed day.

- b. Its sanctification.

XXIII. Of Lawful Oaths and Vows

A. A lawful oath is a part of religious worship,

1. Wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth,
 - a. *[Exodus 20:7]- Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*
 - b. *[Deuteronomy 10:20]- Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.*
 - c. *[Jeremiah 4:2]- And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.*
 - d. *[Leviticus 19:12]- And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.*
2. And to judge him according to the truth or falseness thereof
 - a. *[2 Chronicles 6:22-23]- If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.*
 - b. *[2 Corinthians 1:23]- Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.*

B. The name of God only is that by which men ought to swear;

1. And therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;
 - a. *[Matthew 5:34,37]- But I say unto you, Swear not at all; neither by heaven; for it is God's throne: But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*
 - b. *[James 5:12]- But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*
 - c. *[Deuteronomy 6:13]- Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.*
 - d. *[Exodus 20:7]- Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*
 - e. *[Jeremiah 5:7]- How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.*
2. Yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;
 - a. *[Hebrews 6:13-16]- For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.*
 - b. *[2 Corinthians 1:23]- Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.*
 - c. *[Genesis 24:3]- And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:*

- d. *[Genesis 47:30-31]- But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.*
 - e. *[Genesis 50:25]- And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*
 - f. *[1 Kings 17:1]- And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*
3. So a lawful oath being imposed by lawful authority in such matters, ought to be taken.
- a. *[Nehemiah 13:25]- And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.*
 - b. *[Nehemiah 5:12]- Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.*
 - c. *[Ezra 10:5]- Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.*
 - d. *[Numbers 5:19,21]- And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;*
 - e. *[1 Kings 8:31]- If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:*
 - f. *[Exodus 22:11]- Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.*
 - g. *[Isaiah 45:23]- I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.*
 - h. *[Isaiah 65:16]- That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.*
 - i. *[Matthew 26:62-64]- And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*
 - j. *[Romans 1:9]- For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*
 - k. *[2 Corinthians 1:23]- Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.*
 - l. *[Acts 18:18]- And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.*

C. Whosoever taketh an oath warranted by the Word of God,

- 1. Ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.

- a. *[Leviticus 19:12]- And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.*
- b. *[Jeremiah 23:10]- For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.*
- c. *[Exodus 20:7]- Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*
- d. *[Numbers 30:2]- If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.*
- e. *[Jeremiah 4:2]- And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.*

D. An oath is to be taken

- 1. In the plain and common sense of the words, without equivocation or mental reservation.(7)
 - a. *[Psalm 24:4]- He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.*
 - b. *[Jeremiah 4:2]- And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.*

E. A vow,

- 1. Which is not to be made to any creature, but to God alone,
 - a. *[Psalm 76:11]- Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.*
 - b. *[Numbers 30:2-3]- If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;*
 - c. *[Jeremiah 44:25-26]- Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.*
- 2. Is to be made and performed with all religious care and faithfulness;(8)
 - a. *[Genesis 28:20-22]- And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*
 - b. *[Numbers 30:2]- If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.*
 - c. *[Psalm 61:8]- So will I sing praise unto thy name for ever, that I may daily perform my vows.*
 - d. *[Psalm 66:13-14]- I will go into thy house with burnt offerings: I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble.*
 - e. *[Ecclesiastes 5:4-6]- When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to*

sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

- f. *[Isaiah 19:21]- And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.*
- 3. But popish monastical vows of perpetual single life,
 - a. *[1 Corinthians 7:2,9]- Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn.*
 - b. *[1 Corinthians 6:18]- Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*
 - c. *[1 Timothy 4:3]- Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*
 - d. *[1 Corinthians 7:23]- Ye are bought with a price; be not ye the servants of men.*
- 4. Professed poverty,
 - a. *[Ephesians 4:28]- Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*
- 5. And regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.(11)
 - a. *[Matthew 19:11]- But he said unto them, All men cannot receive this saying, save they to whom it is given.*

F. Chapter outline

- 1. Lawful oaths.
 - a. Their definition. Paragraph 1
 - b. Their sanctity. Paragraph 2(a)
 - c. Their propriety. Paragraph 2(b)
 - d. Their solemnity. Paragraph 3
 - e. Their sincerity. Paragraph 4
- 2. Lawful vows. Paragraph 5
 - a. Their exclusive recipient.
 - b. Their careful performance.
 - c. Their popish perversion.

XXIV. Of the Civil Magistrate

- A. God, the supreme Lord and King of all the world,
 - 1. Hath ordained civil magistrates to be under Him, over the people,
 - a. *[Psalm 82:1]- God standeth in the congregation of the mighty; he judgeth among the gods.*
 - b. *[Luke 12:48]- But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*
 - c. *[1 Peter 2:13-14]- Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*
 - 2. For His own glory and the public good;
 - a. *[Genesis 6:11-13]- The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had*

corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

- b. *[Genesis 9:5-6]- And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*
 - c. *[Psalm 58:1-2]- Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.*
 - d. *[Psalm 72:14]- He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.*
 - e. *[Psalm 82:1-4]- God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.*
 - f. *[Proverbs 21:15]- It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.*
 - g. *[Proverbs 24:11-12]- If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*
 - h. *[Proverbs 29:14,26]- The king that faithfully judgeth the poor, his throne shall be established for ever. Many seek the ruler's favour; but every man's judgment cometh from the LORD.*
 - i. *[Ezekiel 7:23]- Make a chain: for the land is full of bloody crimes, and the city is full of violence.*
 - j. *[Ezekiel 45:9]- Make a chain: for the land is full of bloody crimes, and the city is full of violence.*
 - k. *[Daniel 4:27]- Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.*
 - l. *[Matthew 22:21]- They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*
 - m. *[Romans 13:3-4]- For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*
 - n. *[1 Timothy 2:2]- For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*
 - o. *[1 Peter 2:14]- Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*
3. And to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.
- a. *[Romans 13:1-4]- Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be*

afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

B. It is lawful for Christians

1. To accept and execute the office of a magistrate when called thereunto;
 - a. *[Exodus 22:8-9,28-29]- If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. Thou shalt not revile the gods, nor curse the ruler of thy people. Thou shalt not revile the gods, nor curse the ruler of thy people.*
 - b. *[Daniel 2:48]- Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.*
 - c. *[Nehemiah 2:50-8]- And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.*
 - d. *[Proverbs 14:35]- The king's favour is toward a wise servant: but his wrath is against him that causeth shame.*
 - e. *[Proverbs 16:10,12]- A divine sentence is in the lips of the king: his mouth transgresseth not in judgment. It is an abomination to kings to commit wickedness: for the throne is established by righteousness.*
2. In the management whereof, as they ought especially to maintain justice and peace,(2)
 - a. *[2 Samuel 23:3]- The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.*
 - b. *[Psalm 82:3-4]- Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.*
 - c. *[Proverbs 20:26,28]- A wise king scattereth the wicked, and bringeth the wheel over them. Mercy and truth preserve the king: and his throne is upholden by mercy.*
 - d. *[Proverbs 25:2]- It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*
 - e. *[Proverbs 28:15-16]- As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.*
 - f. *[Proverbs 29:4,14]- The king by judgment establisheth the land: but he that receiveth gifts overthroweth it. The king that faithfully judgeth the poor, his throne shall be established for ever.*
 - g. *[Proverbs 31:4-5]- It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.*
 - h. *[Romans 13:2,4,6]- Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that*

doeth evil. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

3. According to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.(3)
 - a. *[Luke 3:14]- And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.*
 - b. *[Romans 13:4]- For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*

C. Civil magistrates being set up by God

1. For the ends aforesaid; subjection,
 - a. *[Proverbs 16:14-15]- The wrath of a king is as messengers of death: but a wise man will pacify it. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.*
 - b. *[Proverbs 19:12]- The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.*
 - c. *[Proverbs 20:2]- The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.*
 - d. *[Proverbs 24:21-22]- My son, fear thou the LORD and the king: and meddle not with them that are given to change: For their calamity shall rise suddenly; and who knoweth the ruin of them both?*
 - e. *[Proverbs 25:15]- By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.*
 - f. *[Proverbs 28:2]- For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.*
 - g. *[Romans 13:1-7]- Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*
 - h. *[Titus 3:1]- Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,*
 - i. *[1 Peter 2:13-14]- Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*
2. In all lawful things
 - a. *[Daniel 1:8]- But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.*
 - b. *[Daniel 3:4-6,16-18]- Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and*

worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

- c. *[Daniel 6:5-10,22]- Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.*
 - d. *[Matthew 22:21]- They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*
 - e. *[Acts 4:19-20]- But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.*
 - f. *[Acts 5:29]- Then Peter and the other apostles answered and said, We ought to obey God rather than men.*
3. Commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;
 - a. *[Romans 13:5-7]- Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*
 - b. *[1 Peter 2:17]- Honour all men. Love the brotherhood. Fear God. Honour the king.*
 4. And we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.(5)
 - a. *[1 Timothy 2:1-4]- I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.*
 - b. *[Jeremiah 29:7]- And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.*

D. Chapter outline

1. The divine ordination of the office of civil magistrate. Paragraph 1
 - a. His ordained position.
 - b. His ordained purpose.

- c. His ordained power.
- 2. The Christian's involvement in the office of civil magistrate. Paragraph 2
 - a. Its ethical propriety.
 - b. Its special concern.
 - c. The peculiar prerogative.
- 3. The believer's subjection to the office of civil magistrate. Paragraph 3
 - a. The duty of obedience to civil magistrates.
 - 1.) The ground of this obedience.
 - 2.) The extent of this obedience.
 - 3.) The nature of this obedience.
 - 4.) The motives for this obedience.
 - b. The duty of prayer for civil magistrates.

XXV. Of Marriage

A. Marriage is to be between one man and one woman;

- 1. Neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.
 - a. *[Genesis 2:24]- Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*
 - b. *[Matthew 19:5-6]- And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*
 - c. *[Malachi 2:15]- And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.*
 - d. *[1 Timothy 3:2]- A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;*
 - e. *[Titus 1:6]- If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*

B. Marriage was ordained

- 1. For the mutual help of husband and wife,
 - a. *[Genesis 2:18]- And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.*
 - b. *[Proverbs 2:17]- Which forsaketh the guide of her youth, and forgetteth the covenant of her God.*
 - c. *[Malachi 2:14]- Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.*
- 2. For the increase of mankind with a legitimate issue,
 - a. *[Genesis 1:28]- And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*
 - b. *[Psalm 127:3-5]- Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.*
 - c. *[Psalm 128:3-4]- Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the LORD.*

3. And for preventing uncleanness.
 - a. *[1 Corinthians 7:2,9]- Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn.*
- C. It is lawful for all sorts of people to marry,
1. Who are able with judgment to give their consent;
 - a. *[Hebrews 13:4]- Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*
 - b. *[1 Timothy 4:3]- Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*
 - c. *[1 Corinthians 7:39]- The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*
 2. Yet it is the duty of Christians to marry in the Lord;
 - a. *[1 Corinthians 7:39]- The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*
 3. And therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.
 - a. *[Nehemiah 13:25-27]- And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?*
 - b. *[1 Corinthians 7:39]- The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*
 - c. *[2 Corinthians 6:14]- Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*
- D. Marriage ought not to be within the degrees of consanguinity or affinity,
1. Forbidden in the Word;
 - a. *[Leviticus 18:6]- None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.*
 2. Nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.
 - a. *[Mark 6:18]- For John had said unto Herod, It is not lawful for thee to have thy brother's wife.*
 - b. *[1 Corinthians 5:1]- It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*
 - c. *[Amos 2:7]- That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name:*

E. Chapter outline

1. The monogamous rule of the marriage. Paragraph 1
2. The major purposes for marriage. Paragraph 2
 - a. The mutual help of husband and wife.
 - b. The increase of mankind with a legitimate issue.
 - c. The preventing of uncleanness.
3. The lawful parties to marriage.
 - a. The general rule: liberty. Paragraph 3
 - b. The specific restrictions. Paragraph 4
 - 1.) The Christian restriction.
 - 2.) The natural restriction

XXVI. Of the Church

A. The catholic

1. Or universal church,
 - a. *[Matthew 16:18]- And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*
 - b. *[1 Corinthians 12:28]- And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*
 - c. *[Ephesians 1:10,22-23]- That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.*
 - d. *[Ephesians 4:11-15]- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*
 - e. *[Ephesians 5:23-25,27,29,32]- For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: This is a great mystery: but I speak concerning Christ and the church.*
 - f. *[Colossians 1:18,24]- And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*
 - g. *[Hebrews 12:23]- To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*
2. Which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.
 - a. *[Revelation 21:9-14]- And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and*

high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

B. All persons throughout the world,

1. Professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any error everting the foundation, or unholiness of conversation, are and may be called visible saints;
 - a. *[1 Corinthians 1:2]- Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:*
 - b. *[Acts 11:26]- And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*
 - c. *[Romans 1:7-8]- To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*
 - d. *[Matthew 16:18]- And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*
 - e. *[Matthew 28:15-20]- So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
 - f. *[1 Corinthians 5:1-9]- It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators:*
2. And of such ought all particular congregations to be constituted.
 - a. *[Romans 1:7]- To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
 - b. *[Ephesians 1:20-22]- Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world,*

but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church,

- c. *[Matthew 18:15-20]- Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.*
- d. *[Acts 2:37-42]- Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
- e. *[Acts 4:4]- Howbeit many of them which heard the word believed; and the number of the men was about five thousand.*

C. The purest churches under heaven

- 1. Are subject to mixture and error;
 - a. *[1 Corinthians 5:1-13]- It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*
 - b. *[Revelation 2:4,14,20]- Nevertheless I have somewhat against thee, because thou hast left thy first love. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

- c. *[Revelation 3:14-17]- And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*
 - d. *[1 Corinthians 1:11]- For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.*
 - e. *[1 Corinthians 6:6]- But brother goeth to law with brother, and that before the unbelievers.*
 - f. *[1 Corinthians 11:17-19]- Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you.*
 - g. *[3 John 9-10]- I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.*
2. And some have so degenerated as to become no churches of Christ, but synagogues of Satan;
- a. *[Leviticus 18:2]- Speak unto the children of Israel, and say unto them, I am the LORD your God.*
 - b. *[2 Thessalonians 2:11-12]- And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*
 - c. *[Revelation 2:5]- Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*
 - d. *[Revelation 1:20]- The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*
 - e. *[1 Timothy 3:14-15]- These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*
 - f. *[Revelation 18:2]- And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*
3. Nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.
- a. *[Matthew 16:18]- And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*
 - b. *[Psalm 72:16-18]- There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things.*
 - c. *[Psalm 102:28]- The children of thy servants shall continue, and their seed shall be established before thee.*

- d. *[Revelation 12:17]- And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*
- e. *[Matthew 24:14]- And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*
- f. *[Matthew 28:20]- Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
- g. *[Mark 4:30-32]- And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.*
- h. *[Isaiah 9:6-7]- For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*
- i. *[Revelation 20:1-7-9]- And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

D. The Lord Jesus Christ is the Head of the church,

- 1. In whom, by the appointment of the Father all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner;
 - a. *[Colossians 1:18]- And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*
 - b. *[Matthew 28:18-20]- And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
 - c. *[Ephesians 4:11-16]- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men,*

and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

- d. *[Ephesians 1:20-23]- Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.*
 - e. *[Ephesians 5:23-32]- For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.*
 - f. *[1 Corinthians 12:27-28]- Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*
 - g. *[John 17:1-3]- These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*
 - h. *[Matthew 28:18-20]- And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
 - i. *[Acts 5:31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
 - j. *[John 10:14-16]- I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*
2. Neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of His coming.
 - a. *[2 Thessalonians 2:2-9]- That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth*

that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

- E. In the execution of this power wherewith He is so intrusted,
1. The Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by His Father,
 - a. *[John 10:16,23]- And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And Jesus walked in the temple in Solomon's porch.*
 - b. *[John 12:32]- And I, if I be lifted up from the earth, will draw all men unto me.*
 - c. *[John 17:2]- As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*
 - d. *[Acts 5:31-32]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*
 2. That they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.
 - a. *[Matthew 28:20]- Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
 3. Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.(11)
 - a. *[Matthew 18:15-20]- Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.*
 - b. *[Acts 14:21-23]- And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*
 - c. *[Titus 1:5]- For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:*
 - d. *[1 Timothy 1:3]- As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,*
 - e. *[1 Timothy 3:14-16]- These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

- f. *[1 Timothy 5:17-22]- Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

F. The members of these churches are saints by calling,

1. Visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ;
 - a. *[Romans 1:7]- To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.*
 - b. *[1 Corinthians 1:2, 13-17]- Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*
 - c. *[Matthew 28:18-20]- And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*
 - d. *[Acts 14:22-23]- confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*
 - e. *[1 Thessalonians 1:1-10]- Paul, and Silvanus, and Timothy, Unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*
 - f. *[Acts 2:37-42]- Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received*

his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

- g. *[Acts 4:4]- Howbeit many of them which heard the word believed; and the number of the men was about five thousand.*
 - h. *[Acts 5:13-14]- And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women;)*
2. And do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.
- a. *[Acts 2:41-42]- Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
 - b. *[Acts 5:13-14]- And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women;)*
 - c. *[2 Corinthians 9:13]- while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;*
- G. To each of these churches thus gathered, according to His mind declared in His Word,
- 1. He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.
 - a. *[Matthew 18:17-18]- And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven.*
 - b. *[1 Corinthians 5:4-5,13]- in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*
 - c. *[2 Corinthians 2:6-8]- Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him.*
- H. A particular church, gathered and completely organized according to the mind of Christ,
- 1. Consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which He entrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.
 - a. *[Acts 20:17,28]- And from Miletus he sent to Ephesus, and called the elders of the church. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
 - b. *[Philippians 1:1]- Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*
 - c. *[1 Timothy 3:1-13]- This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no*

striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

- d. *[Titus 1:5-7]- For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;*
- e. *[1 Peter 5:2]- Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

I. The way appointed by Christ for the calling of any person,

- 1. Fitted and gifted by the Holy Spirit,
 - a. *[Ephesians 4:11]- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*
- 2. Unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;
 - a. *[Acts 14:23]- And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*
 - b. *[Acts 6:1-7]- And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*
 - c. *[Matthew 18:17-20]- And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.*
 - d. *[1 Corinthians 5:5-13]- to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is*

sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

3. And solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;
 - a. *[1 Timothy 4:14]- Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*
 - b. *[1 Timothy 5:22]- Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*
 4. And of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.
 - a. *[Acts 6:1-7]- And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*
- J. The work of pastors being constantly to attend the service of Christ,
1. In His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;
 - a. *[Acts 6:4]- But we will give ourselves continually to prayer, and to the ministry of the word.*
 - b. *[Hebrews 13:17]- Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
 - c. *[1 Timothy 3:2]- A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;*
 - d. *[1 Timothy 5:17]- Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.*
 2. It is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according to their ability,
 - a. *[1 Timothy 5:17-18]- Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.*

- b. *[Galatians 6:6-7]- Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*
 - c. *[1 Corinthians 9:14]- Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*
 - 3. So as they may have a comfortable supply, without being themselves entangled in secular affairs;
 - a. *[2 Timothy 2:4]- No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.*
 - 4. And may also be capable of exercising hospitality towards others;
 - a. *[1 Timothy 3:2]- A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;*
 - 5. And this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.
 - a. *[1 Corinthians 9:6-14]- Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*
 - b. *[1 Timothy 5:18]- For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.*
- K. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office,
 - 1. Yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.
 - a. *[Acts 11:19-21]- Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.*
 - b. *[1 Peter 4:10-11]- If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth ; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.*
 - c. *[Acts 8:5]- Then Philip went down to the city of Samaria, and preached Christ unto them.*
- L. As all believers are bound to join themselves to particular churches,

1. When and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.
 - a. *[1 Thessalonians 5:14]- I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.*
 - b. *[2 Thessalonians 3:6,14-15]- Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.*
 - c. *[1 Corinthians 5:9-13]- I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*
 - d. *[Hebrews 13:17]- Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
- M. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at,
1. Ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceedings of the church.
 - a. *[Matthew 18:15-17]- Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.*
 - b. *[Ephesians 4:2-3]- with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.*
 - c. *[Colossians 3:12-15]- Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*
 - d. *[1 John 2:7-11,18-19]- Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.*
 - e. *[Matthew 28:15-17,20]- So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.*

N. As each church, and all the members of it,

1. Are bound to pray continually for the good and prosperity of all the churches of Christ,
 - a. *[Ephesians 6:18]- Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
 - b. *[Psalm 122:6]- Pray for the peace of Jerusalem: they shall prosper that love thee.*

2. In all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces,
 - a. *[John 13:34-35]- A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.*
 - b. *[John 17:11,21-23]- And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*
 - c. *[Ephesians 4:11]- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*
 - d. *[Romans 16:1-3]- I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus:*
 - e. *[3 John 8-10]- We therefore ought to receive such, that we might be fellowhelpers to the truth. I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.*
 - f. *[2 John 5-11]- And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.*
 - g. *[Romans 15:26]- For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.*
 - h. *[2 Corinthians 8:1-4,16-24]- Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; And not that only, but who was also chosen of the churches to travel with us with this*

grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, he is my partner and fellow helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

- i. *[2 Corinthians 9:12-15]- For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.*
 - j. *[Colossians 2:1]- For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;*
 - k. *[Colossians 1:3,4,7]- We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;*
 - l. *[Colossians 4:7,12]- All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.*
3. So the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it,
 - a. *[Galatians 1:2,22]- And all the brethren which are with me, unto the churches of Galatia: And was unknown by face unto the churches of Judaea which were in Christ:*
 - b. *[Colossians 4:16]- And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.*
 - c. *[Revelation 1:4]- John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;*
 4. Ought to hold communion among themselves, for their peace, increase of love, and mutual edification.
 - a. *[Romans 16:1-3]- I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus:*
 - b. *[3 John 8-10]- We therefore ought to receive such, that we might be fellowhelpers to the truth. I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.*
 - c. *[1 John 4:1-3]- Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of*

God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

- d. *[2 Corinthians 9:12-15]- For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.*
 - e. *[Joshua 22:29-34]- God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle. And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them. And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD. And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.*
- O. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order:
- 1. It is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;
 - a. *[Acts 15:2,4,6,22-23,25]- When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. And the apostles and elders came together for to consider of this matter. Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,*
 - b. *[Galatians 2:2]- And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.*
 - c. *[Proverbs 3:5-7]- Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil.*
 - d. *[Proverbs 12:15]- The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.*
 - e. *[Proverbs 13:10]- Only by pride cometh contention: but with the well advised is wisdom.*

2. Howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.
 - a. *[2 Corinthians 1:24]- Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*
 - b. *[1 John 4:1]- Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*
 - c. *[1 Corinthians 7:25,36,40]- Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.*

P. Chapter outline

1. The Universal Church.
 - a. Its identity.
 - 1.) As invisible. Paragraph 1
 - 2.) As visible. Paragraph 2
 - b. Its perpetuity. Paragraph 3
 - 1.) Its seeming improbability.
 - 2.) Its actual certainty.
 - c. Its authority. Paragraph 4
 - 1.) The true head of the church, the Christ.
 - 2.) The false head of the church, the Antichrist.
2. The Local Church.
 - a. Its originating mandate. Paragraph 5
 - 1.) The foundation of the mandate.
 - 2.) The substance of the mandate.
 - b. Its defining membership. Paragraph 6
 - 1.) Evangelical
 - 2.) Volitional.
 - 3.) Covenantal.
 - c. Its authoritative power. Paragraph 7
 - 1.) Its defined recipients.
 - 2.) Its complete sufficiency.
 - 3.) Its reiterated origin.
 - 4.) Its specified purpose.
 - 5.) Its regulated executed.
 - d. Its appointed government.
 - 1.) The identity of the government. Paragraph 8
 - 2.) The appointment of its government. Paragraph 9
 - 3.) The cornerstone of its government: the ministry of the Word.
 - a.) The official ministry of the Word by pastors. Paragraph 10
 - 1.) Its heavy responsibilities.
 - 2.) Its proper honoring.

b.) The auxiliary ministry of the Word by others. Paragraph 11

4.) The extent of its government.

a.) It extends to all its members. Paragraph 12

b.) It extends to all its problems. Paragraph 13

1.) The situation envisaged.

2.) The prohibition issued.

e. Its fraternal relations: the communion of local churches.

1.) Its divine warrant. Paragraph 14(a)

2.) Its providential limitations. Paragraph 14(b)

3.) Its spiritual benefits. Paragraph 14(c)

4.) Its special advantage: advisory meetings Paragraph 15

XXVII. Of the Communion of Saints

A. All saints

1. That are united to Jesus Christ,

a. *[Ephesians 1:4]- According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

b. *[John 17:2,6]- As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

c. *[2 Corinthians 5:21]- For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

d. *[Romans 6:8]- Now if we be dead with Christ, we believe that we shall also live with him:*

e. *[Romans 8:2,17]- For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

f. *[1 Corinthians 6:17]- But he that is joined unto the Lord is one spirit.*

g. *[2 Peter 1:14]- Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.*

2. Their head, by His Spirit, and faith,

a. *[Ephesians 3:16-17]- That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*

b. *[Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

c. *[2 Corinthians 3:17-18]- Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

3. Although they are not made thereby one person with Him,

a. *[1 Corinthians 8:6]- But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

b. *[Colossians 1:18-19]- And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell;*

c. *[1 Timothy 6:15-16]- Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

- d. *[Isaiah 42:8]- I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*
 - e. *[Psalm 45:7]- Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*
 - f. *[Hebrews 1:8-9]- But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*
4. Have fellowship in His graces, sufferings, death, resurrection, and glory;
- a. *[1 John 1:3]- That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*
 - b. *[John 1:16]- And of his fulness have all we received, and grace for grace.*
 - c. *[Philippians 3:10]- That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*
 - d. *[Romans 6:1-6]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*
 - e. *[John 15:1-6]- I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*
 - f. *[Ephesians 2:4-6]- But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*
 - g. *[Romans 4:25]- Who was delivered for our offences, and was raised again for our justification.*
 - h. *[Colossians 3:3-4]- For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*
5. And, being united to one another in love, they have communion in each others gifts and graces,
- a. *[Ephesians 4:15-16]- But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*
 - b. *[1 Corinthians 12:7,25-27]- But the manifestation of the Spirit is given to every man to profit withal. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.*

- c. *[1 Corinthians 3:21-23]- Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's.*
 - d. *[John 13:34-35]- A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.*
 - e. *[John 14:15]- If ye love me, keep my commandments.*
 - f. *[1 Peter 4:10]- As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*
 - g. *[Romans 14:7-8]- For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*
6. And are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.
- a. *[1 Thessalonians 5:11,14]- Wherefore comfort yourselves together, and edify one another, even as also ye do. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.*
 - b. *[Romans 1:12]- That is, that I may be comforted together with you by the mutual faith both of you and me.*
 - c. *[1 John 3:17-18]- But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.*
 - d. *[Galatians 6:10]- As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*
 - e. *[Romans 12:10-13]- Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality.*
 - f. *[1 Peter 3:8]- Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*
 - g. *[1 John 3:17-18]- But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.*
- B. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God,
- 1. And in performing such other spiritual services as tend to their mutual edification;
 - a. *[Hebrews 10:24-25]- And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*
 - b. *[Hebrews 3:12-13]- Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*
 - 2. As also in relieving each other in outward things according to their several abilities, and necessities;
 - a. *[Acts 11:29-30]- Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.*
 - b. *[Romans 15:1]- We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*

3. Which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,
 - a. *[Ephesians 6:4]- And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*
 - b. *[1 Timothy 5:8]- But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.*
4. Or churches,
 - a. *[1 Corinthians 12:14-27]- For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.*
5. Yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus;
 - a. *[Acts 11:29-30]- Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.*
6. Nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.
 - a. *[Acts 5:4]- Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.*
 - b. *[Ephesians 4:28]- Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*
 - c. *[Exodus 20:15]- Thou shalt not steal.*

C. Chapter outline

1. Its redemptive foundation: union with Christ. Paragraph 1(a)
 - a. Its realization.
 - 1.) By His Spirit.
 - 2.) By faith.
 - b. Its qualification.
 - c. Its scope.
2. Its general definition. Paragraph 1(b)
 - a. Its bond.
 - b. Its benefits.

- c. Its obligations.
- 3. Its specific expressions. Paragraph 2(a)
 - a. Their identity.
 - 1.) Spiritual services.
 - 2.) Physical services.
 - b. Their recipients.
- 4. Its necessary limitations. Paragraph 2(b)

XXVIII. Of Baptism and the Lord's Supper

A. Baptism and the Lord's Supper

- 1. Are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver,
 - a. *[Matthew 28:19-20]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
 - b. *[1 Corinthians 11:24-25]- And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*
- 2. To be continued in His church to the end of the world.
 - a. *[Matthew 28:19-20]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
 - b. *[1 Corinthians 11:26]- For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
 - c. *[Romans 6:3-4]- Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
 - d. *[1 Corinthians 1:13-17]- Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*
 - e. *[Galatians 3:27]- For as many of you as have been baptized into Christ have put on Christ.*
 - f. *[Ephesians 4:5]- One Lord, one faith, one baptism,*
 - g. *[Colossians 2:12]- Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*
 - h. *[1 Peter 3:21]- The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
 - i. *[1 Corinthians 11:26]- For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
 - j. *[Luke 22:14-20]- And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in*

the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

B. These holy appointments

1. Are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.
 - a. *[Matthew 28:19]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*
 - b. *[1 Corinthians 4:1]- Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.*
 - c. *[Matthew 24:45-51]- Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*
 - d. *[Luke 12:41-51]- Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:*
 - e. *[Titus 1:5-7]- For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;*

C. Chapter outline

1. The institution or specific character of the ordinances. Paragraph 1(a)
2. The authorization or exclusive author of the ordinances. Paragraph 1(b)
3. The continuation or qualified perpetuity of the ordinances. Paragraph 1(c)
4. The administration or proper administrators of the ordinances. Paragraph 2

XXIX. Of Baptism

A. Baptism is an ordinance of the New Testament,

1. Ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;
 - a. *[Romans 6:3-5]- Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*
 - b. *[Colossians 2:12]- Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*
 - c. *[Galatians 3:27]- For as many of you as have been baptized into Christ have put on Christ.*
 2. Of remission of sins;
 - a. *[Mark 1:4]- John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*
 - b. *[Acts 22:16]- And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*
 3. And of giving up into God, through Jesus Christ, to live and walk in newness of life,
 - a. *[Romans 6:4]- Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
- B. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ,
1. Are the only proper subjects of this ordinance.
 - a. *[Mark 16:15-16]- And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*
 - b. *[Acts 2:37-41]- Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*
 - c. *[Acts 8:12-13,36-38]- But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.*
 - d. *[Acts 18:8]- And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.*
 - e. *[Matthew 3:1-12]- In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts*

and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

- f. *[Mark 1:4-6]- John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;*
- g. *[Luke 3:3-6]- And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God.*
- h. *[Matthew 28:19-20]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
- i. *[John 4:1-2]- When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)*
- j. *[1 Corinthians 1:13-17]- Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*
- k. *[Acts 9:18]- And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.*
- l. *[Acts 10:47-48]- Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*
- m. *[Acts 11:16]- Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.*
- n. *[Acts 15:9]- And put no difference between us and them, purifying their hearts by faith.*
- o. *[Acts 16:14-15,31-34]- And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And*

when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

- p. *[Acts 19:3-5]- And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.*
- q. *[Acts 22:16]- And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*
- r. *[Romans 6:3-4]- Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
- s. *[Galatians 3:27]- For as many of you as have been baptized into Christ have put on Christ.*
- t. *[Colossians 2:12]- Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*
- u. *[1 Peter 3:21]- The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
- v. *[Jeremiah 31:31-34]- Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*
- w. *[Philippians 3:3]- For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*
- x. *[John 1:12-13]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
- y. *[Matthew 21:43]- Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

C. The outward element to be used in this ordinance is water,

- 1. Wherein the party is to be baptized,
 - a. *[Matthew 3:11]- I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*
 - b. *[Acts 8:36,38]- And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.*
 - c. *[Acts 22:16]- And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*
- 2. In the name of the Father, and of the Son, and of the Holy Spirit.
 - a. *[Matthew 28:19-20]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all*

things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

D. Immersion, or dipping of the person in water,

1. Is necessary to the due administration of this ordinance,
 - a. *[Matthew 3:11,16]- I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*
 - b. *[John 3:23]- And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.*
 - c. *[2 Kings 5:14]- Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.*
 - d. *[Psalm 69:2]- I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.*
 - e. *[Isaiah 21:4]- My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.*
 - f. *[Mark 1:5,8-9]- And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.*
 - g. *[Acts 8:38]- And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.*
 - h. *[Romans 6:4]- Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
 - i. *[Colossians 2:12]- Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*
 - j. *[Mark 7:3-4]- For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.*
 - k. *[Mark 10:38-39]- But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:*
 - l. *[Luke 12:50]- But I have a baptism to be baptized with; and how am I straitened till it be accomplished!*
 - m. *[1 Corinthians 10:1-2]- Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;*
 - n. *[Acts 1:5,8]- For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*
 - o. *[Acts 2:1-4,17]- And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And it shall come to pass in the last days, saith God, I will pour out of my*

Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

- E. Chapter outline
 - 1. Its spiritual significance. Paragraph 1
 - 2. Its proper subjects. Paragraph 2
 - 3. Its outward elements.
 - a. With the use of water. Paragraph 3(a)
 - b. In the Name of the Trinity. Paragraph 3(b)
 - c. By the immersion of the person. Paragraph 4

XXX. Of the Lord's Supper

- A. The supper of the Lord Jesus was instituted by Him
 - 1. The same night wherein He was betrayed,
 - a. *[1 Corinthians 11:23]- For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:*
 - b. *[Matthew 26:20-26]- Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*
 - c. *[Mark 14:17-22]- And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.*
 - d. *[Luke 22:19-23]- And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing.*
 - 2. To be observed in His churches,
 - a. *[Acts 2:41-42]- Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
 - b. *[Acts 20:7]- And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*
 - c. *[1 Corinthians 11:17-22, 33-34]- Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one*

is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

3. Unto the end of the world,
 - a. *[Mark 14:24-25]- And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*
 - b. *[Luke 22:17-22]- And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!*
 - c. *[1 Corinthians 11:24-26]- And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
4. For the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,
 - a. *[1 Corinthians 11:23-26]- For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
 - b. *[Matthew 26:27-28]- And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.*
 - c. *[Luke 22:19-20]- And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*
5. Confirmation of the faith of believers in all the benefits thereof,
 - a. *[Romans 4:11]- And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:*
6. Their spiritual nourishment, and growth in Him,
 - a. *[John 6:29,35,47-58]- Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us*

his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

7. Their further engagement in, and to all duties which they owe to Him;
 - a. *[1 Corinthians 11:25]- After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*
 8. And to be a bond and pledge of their communion with Him, and with each other.
 - a. *[1 Corinthians 10:16-17,21]- The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*
- B. In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead,
1. But only a memorial of that one offering up of Himself by Himself upon the cross, once for all;
 - a. *[Hebrews 9:25-26,28]- Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
 - b. *[John 9:30]- The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.*
 - c. *[Hebrews 10:10-14]- By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.*
 - d. *[Luke 22:19]- And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*
 - e. *[1 Corinthians 11:24-25]- And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*
 2. And a spiritual oblation of all possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.
 - a. *[1 Corinthians 11:24]- And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*
 - b. *[Matthew 26:26-27,30]- And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; And when they had sung an hymn, they went out into the mount of Olives.*

- c. *[Hebrews 13:10-16]- We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.*

C. The Lord Jesus hath,

1. In this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.(5)
 - a. *[1 Corinthians 11:23-26]- For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
 - b. *[Matthew 26:26-28]- And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.*
 - c. *[Mark 14:22-25]- And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*
 - d. *[Luke 22:19-22]- And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!*

D. The denial of the cup

1. To the people,
 - a. *[Matthew 26:26-28]- And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.*
 - b. *[Mark 14:23]- And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.*
 - c. *[1 Corinthians 11:25-28]- After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.*
2. Worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use,

- a. *[Exodus 20:4-5]- Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*
 3. Are all contrary to the nature of this ordinance, and to the institution of Christ.
 - a. *[Matthew 15:9]- But in vain they do worship me, teaching for doctrines the commandments of men.*
- E. The outward elements in this ordinance,
 1. Duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,
 - a. *[1 Corinthians 11:27]- Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*
 - b. *[Matthew 26:26-28]- And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.*
 2. Albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.
 - a. *[1 Corinthians 11:26-28]- For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.*
 - b. *[Matthew 26:29]- But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*
- F. That doctrine which maintains a change of the substance of bread and wine,
 1. Into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,
 - a. *[Acts 3:21]- Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*
 - b. *[Luke 24:6,36-43,50-51]- He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.*
 - c. *[Matthew 26:26-29]- And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

- d. *[John 1:14]- And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
 - e. *[John 20:26-29]- And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*
 - f. *[Acts 1:9-11]- And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*
 - g. *[1 Corinthians 11:24-26]- And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
 - h. *[Luke 12:1]- In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.*
 - i. *[Revelation 1:20]- The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*
 - j. *[Genesis 17:10-11]- This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.*
 - k. *[Ezekiel 37:11]- Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.*
 - l. *[Genesis 41:26-27]- The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.*
2. But even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.
 - a. *[1 Corinthians 11:24-25]- And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

G. Worthy receivers,

1. Outwardly partaking of the visible elements in this ordinance,
 - a. *[1 Corinthians 11:28]- But let a man examine himself, and so let him eat of that bread, and drink of that cup.*
2. Do them also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of His death;
 - a. *[John 6:29,35,47-58]- Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. And Jesus said unto them, I am the bread of life:*

he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

3. The body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.
 - a. *[1 Corinthians 10:16]- The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*
 - b. *[1 Corinthians 11:23-26]- For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

H. All ignorant and ungodly persons,

1. As they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;
 - a. *[2 Corinthians 6:14-15]- Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?*
 - b. *[Matthew 7:6]- Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*
 - c. *[Ephesians 4:17-24]- This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.*
 - d. *[Ephesians 5:3-9]- But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain*

words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;)

- e. *[Exodus 20:7,16]- 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. Thou shalt not bear false witness against thy neighbour.*
 - f. *[1 Corinthians 5:9-13]- I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*
 - g. *[2 John 10]- If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:*
 - h. *[Acts 2:41-42]- Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
 - i. *[Acts 20:7]- And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*
 - j. *[1 Corinthians 11:17-22,33-34]- Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*
2. Yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.
 - a. *[1 Corinthians 11:20-22,27-34]- When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*
 - b. *[Matthew 7:6]- Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

I. Chapter outline

1. Its institution. Paragraph 1

- a. The original circumstances of its institution.
- b. The prescribed observation of its institution.
 - 1.) Its location.
 - 2.) Its duration.
- c. The multiple purposes of its institution.
 - 1.) The primary design: 'for the perpetual remembrance and showing forth the sacrifice of Himself in death.'
 - 2.) The subsidiary intentions.
 - a.) The confirmation of our faith.
 - b.) The nourishment of our spirituality.
 - c.) The increase of our commitment.
 - d.) The strengthening of our communion.

2. Its nature. Paragraph 2

- a. Described.
 - 1.) Negatively.
 - 2.) Positively.

b. Applied.

3. Its celebration.

- a. Its proper celebration. Paragraph 3
- b. Its perverse celebration. Paragraph 4

4. Its elements.

- a. The true doctrine defined. Paragraph 5
- b. The false doctrine refuted. Paragraph 6

5. Its reception.

- a. The benefits of worthy reception. Paragraph 7
 - 1.) Its means.
 - 2.) Its nature.
 - 3.) Its basis.
- b. The liabilities of unworthy reception. Paragraph 8
 - 1.) By the openly unconverted.
 - 2.) By the apparently converted.

XXXI. Of the State of Man after Death, and of the Resurrection of the Dead

A. The bodies of men after death

1. Return to dust, and see corruption

- a. *[Genesis 3:19]- In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*
- b. *[Acts 13:36]- For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:*
- c. *[Genesis 2:17]- But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
- d. *[Romans 5:12-21]- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of*

Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

- e. *[1 Corinthians 15:22]- For as in Adam all die, even so in Christ shall all be made alive.*
2. But their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.
 - a. *[Ecclesiastes 12:7]- Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.*
 - b. *[Genesis 2:7]- And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*
 - c. *[James 2:26]- For as the body without the spirit is dead, so faith without works is dead also.*
 - d. *[Matthew 10:28]- And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
 3. The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;
 - a. *[Luke 23:43]- And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.*
 - b. *[2 Corinthians 5:1,6-8]- For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*
 - c. *[Philippians 1:21-23]- For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*
 - d. *[Hebrews 12:23]- To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*
 - e. *[Psalm 23:6]- Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.*
 - f. *[Isaiah 63:15]- Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?*
 - g. *[Isaiah 66:1]- Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?*
 - h. *[Acts 1:9-11]- And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken*

up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

- i. *[Acts 3:21]- Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*
 - j. *[1 Corinthians 12:2-4]- Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit.*
 - k. *[Ephesians 4:10]- He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*
 - l. *[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*
 - m. *[Hebrews 4:14-15]- Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
 - n. *[Hebrews 6:20]- Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*
 - o. *[Hebrews 8:1]- Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*
 - p. *[Hebrews 9:24]- For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*
 - q. *[Revelation 6:9-11]- And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.*
 - r. *[Revelation 14:13]- And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*
 - s. *[Revelation 21:4-6]- And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*
4. And the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.
- a. *[Jude 6-7]- And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*
 - b. *[1 Peter 3:19]- By which also he went and preached unto the spirits in prison;*
 - c. *[Luke 16:22-26]- And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he*

may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

- d. *[Acts 1:25]- That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.*
- e. *[2 Peter 2:9]- The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*

B. At the last day,

- 1. Such of the saints as are found alive, shall not sleep, but be changed;
 - a. *[1 Corinthians 15:50-53]- Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.*
 - b. *[1 Thessalonians 4:17]- Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*
 - c. *[2 Corinthians 5:1-4]- For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*
- 2. And all the dead shall be raised up
 - a. *[Daniel 12:2]- And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
 - b. *[John 5:28-29]- Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*
 - c. *[Acts 24:15]- And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
- 3. With the selfsame bodies, and none other;
 - a. *[Job 19:26-27]- And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.*
 - b. *[John 5:28-29]- Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*
 - c. *[1 Corinthians 15:35-38,42-44]- But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

4. Although with different qualities,
 - a. *[1 Corinthians 15:42-44,52-54]- So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*
 5. Which shall be united again to their souls for ever.
 - a. *[Daniel 12:2]- And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
 - b. *[Matthew 25:46]- And these shall go away into everlasting punishment: but the righteous into life eternal.*
- C. The bodies of the unjust shall, by the power of Christ,
1. Be raised to dishonour;
 - a. *[Daniel 12:2]- And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
 - b. *[John 5:28-29]- Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*
 2. The bodies of the just, by His Spirit,
 - a. *[Romans 8:1,11]- There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*
 - b. *[1 Corinthians 15:45]- And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*
 - c. *[Galatians 6:8]- For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*
 3. Unto honour,
 - a. *[1 Corinthians 15:42-49]- So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*
 4. And be made conformable to His own glorious body.
 - a. *[Acts 24:15]- And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
 - b. *[John 5:28-29]- Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

- c. *[Philippians 3:21]- Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
- d. *[Romans 8:17,29-30]- And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
- e. *[1 Corinthians 15:20-23,48-49]- But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*
- f. *[Colossians 1:18]- And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*
- g. *[Colossians 3:4]- When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*
- h. *[1 John 3:2]- Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
- i. *[Revelation 1:5]- And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

D. Chapter outline

- 1. The intermediate state. Paragraph 1
 - a. The distinction between the body and soul in the intermediate state.
 - 1.) The body.
 - 2.) The soul.
 - b. The distinction between the righteous and the wicked in the intermediate state.
 - 1.) The condition of the righteous.
 - a.) Their immediate entrance upon this condition.
 - b.) Their perfect holiness in this condition.
 - c.) Their delightful circumstances in this condition.
 - d.) Their blessed companion in this condition.
 - e.) Their glorious privilege in this condition.
 - f.) Their incomplete blessedness in this condition.
 - 2.) The condition of the wicked.
 - a.) Its location.
 - b.) Its circumstances
 - c.) Its expectation.
 - 3.) The absence of alternatives.
- 2. The final change.
 - a. The fact of the final charge. Paragraph 2
 - 1.) For those alive at the last day.
 - 2.) For those already dead at the last day.

- b. The character of the final charge. Paragraph 2
- c. The permanence of the final charge. Paragraph 2
- d. The time of the final charge. Paragraph 2
- e. The contrast in the final charge. Paragraph 3
 - 1.) The resurrection of the unjust.
 - 2.) The resurrection of the just.
 - a.) Its pattern.
 - b.) Its agent.
 - c.) Its character.

XXXII. Of the Last Judgment

- A. God hath appointed a day wherein He will judge the world in righteousness,
 - 1. By Jesus Christ;
 - a. *[Acts 17:31]- Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*
 - b. *[John 5:22,27]- For the Father judgeth no man, but hath committed all judgment unto the Son: And hath given him authority to execute judgment also, because he is the Son of man.*
 - 2. To whom all power and judgment is given of the Father;
 - a. *[Acts 17:31]- Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*
 - b. *[John 5:22,27]- For the Father judgeth no man, but hath committed all judgment unto the Son: And hath given him authority to execute judgment also, because he is the Son of man.*
 - 3. In which day, not only the apostate angels shall be judged,
 - a. *[1 Corinthians 6:3]- Know ye not that we shall judge angels? how much more things that pertain to this life?*
 - b. *[Jude 6]- And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*
 - 4. But likewise all persons that have lived upon the earth shall appear before the tribunal of Christ,
 - a. *[Matthew 16:27]- For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*
 - b. *[Matthew 25:31-34,41,46]- When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: And these shall go away into everlasting punishment: but the righteous into life eternal.*
 - c. *[Acts 17:30-31]- And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

- d. *[Romans 2:6-7]- Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*
 - e. *[2 Thessalonians 1:5-10]- Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*
 - f. *[2 Peter 3:1-13]- This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*
 - g. *[Revelation 20:11-15]- And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.*
5. To give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.
- a. *[2 Corinthians 5:10]- For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*
 - b. *[Ecclesiastes 12:14]- For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*
 - c. *[Matthew 12:36]- But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.*

- d. *[Romans 14:10,12]- But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God.*
 - e. *[1 Corinthians 4:5]- Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*
- B. The end of God's appointing this day,
- 1. Is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient:
 - a. *[Romans 9:22-23]- What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*
 - 2. For then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into everlasting torments,
 - a. *[Matthew 25:21,34]- His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*
 - b. *[2 Timothy 4:8]- Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*
 - c. *[Matthew 18:8]- Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.*
 - d. *[Hebrews 6:2]- Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*
 - e. *[Jude 6]- And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*
 - f. *[Luke 3:17]- Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*
 - 3. And punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.
 - a. *[Matthew 25:30,41,46]- And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: And these shall go away into everlasting punishment: but the righteous into life eternal.*
 - b. *[Mark 9:43,48]- And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.*
 - c. *[2 Thessalonians 1:7-10]- And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

- d. *[Revelation 14:10-11]- The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*
 - e. *[Matthew 3:12]- Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*
 - f. *[Matthew 5:26]- Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*
 - g. *[Matthew 13:41-42]- The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*
 - h. *[Matthew 24:51]- And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*
- C. As Christ would have us to be certainly persuaded that there shall be a day of judgment,
- 1. Both to deter all men from sin,
 - a. *[2 Corinthians 5:10-11]- For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*
 - 2. And for the greater consolation of the godly in their adversity,
 - a. *[2 Thessalonians 1:5-7]- Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*
 - 3. So will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,(9)
 - a. *[Mark 13:35-37]- Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.*
 - b. *[Luke 12:35-40]- Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*
 - 4. And may ever be prepared to say, "Come Lord Jesus; come quickly".(10) Amen.
 - a. *[Revelation 22:20]- He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*
- D. Chapter outline
- 1. The concept of the last judgment. Paragraph 1
 - a. Its scriptural summary (derived from Acts 17:31)

- 1.) *[Acts 17:31]- Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*
 - b. Its messianic instrumentality (derived from John 5:21-23)
 - 1.) *[John 5:21-23]- For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*
 - c. Its absolute universality.
 - d. Its dual activity: 'giving and receiving'.
2. The goal of the last judgment. Paragraph 2
 - a. The identity of the goal.
 - 1.) The manifestation of God's mercy in the salvation of the elect.
 - 2.) The manifestation of God's justice in the damnation of the reprobate.
 - b. The realization of the goal.
 - 1.) For the righteous.
 - 2.) For the wicked.
 3. The impact of the last judgment (practically and presently). Paragraph 3
 - a. Of what is known and certain about the judgment.
 - 1.) It is a deterrent from sin for all men.
 - 2.) It is a consolation in adversity for the saints.
 - b. Of what is unknown and uncertain about the judgment.
 - 1.) Watchfulness against sin (*Luke 12:35-40*)
 - 2.) Eagerness for Christ's coming (*Revelation 22:20*)

XXXIII. Ending statement and Signatories

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

Hansard Knollys, Pastor, Broken Wharf, London
 William Kiffin, Pastor, Devonshire-square, London
 John Harris, Pastor, Joiner's Hall, London
 William Collins, Pastor, Petty France, London
 Hurcules Collins, Pastor, Wapping, London
 Robert Steed, Pastor, Broken Wharf, London
 Leonard Harrison, Pastor, Limehouse, London
 George Barret, Pastor, Mile End Green, London
 Isaac Lamb, Pastor, Pennington-street, London
 Richard Adams, Minister, Shad Thames, Southwark
 Benjamin Keach, Pastor, Horse-lie-down, Southwark

Andrew Gifford, Pastor, Bristol, Frvars, Som. & Glouc.
Thomas Vaux, Pastor, Broadmead, Som. & Glouc.
Thomas Winnel, Pastor, Taunton, Som. & Glouc.
James Hitt, Preacher, Dalwood, Dorset
Richard Tidmarsh, Minister, Oxford City, Oxon
William Facey, Pastor, Reading, Berks
Samuel Buttall, Minister, Plymouth, Devon
Christopher Price, Minister, Abergayenny, Monmouth
Daniel Finch, Minister, Kingsworth, Herts
John Ball, Tiverton, Devon
Edmond White, Pastor, Evershall, Bedford
William Prichard, Pastor, Blaenau, Monmouth
Paul Fruin, Minister, Warwick, Warwick
Richard Ring, Pastor, Southampton, Hants
John Tomkins, Minister, Abingdon, Berks
Toby Willes, Pastor, Bridgewater, Somerset
John Carter, Steventon, Bedford
James Webb, Devizes, Wilts
Richard Sutton, Pastor, Tring, Herts
Robert Knight, Pastor, Stukeley, Bucks
Edward Price, Pastor, Hereford City, Hereford
William Phipps, Pastor, Exon, Devon
William Hawkins, Pastor, Dimmock, Gloucester
Samuel Ewer, Pastor, Hemstead, Herts
Edward Man, Pastor, Houndsditch, London
Charles Archer, Pastor, Hock-Norton, Oxon
In the name of and on the behalf of the whole assembly.