

**GRACE**  
**FELLOWSHIP**  
of South Forsyth

**STATEMENT OF FAITH**

January, 2004

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## 1. Scripture, the Word of God Written

1.1 We believe that the Bible, consisting of the sixty-six books of the Old and New Testaments, is the infallible Word of God, verbally inspired by God,<sup>1</sup> and without error<sup>2</sup> in the original manuscripts.

1.2 We believe that God's intentions, revealed in the Bible, are the supreme and final authority in testing all claims about what is true and what is right. In matters not addressed by the Bible, what is true and right is assessed by criteria consistent with the teachings of Scripture.

1.3 We believe God's intentions are revealed through the intentions of inspired human authors, even when the authors' intention was to express divine meaning of which they were not fully aware, as, for example, in the case of some Old Testament prophecies.<sup>3</sup> Thus the meaning of Biblical texts is a fixed historical reality, rooted in the historical, unchangeable intentions of its divine and human authors. However, while meaning does not change, the application of that meaning may change in various situations. Nevertheless it is not legitimate to infer a meaning from a Biblical text that is not demonstrably carried by the words which God inspired.<sup>4</sup>

1.4 Therefore, the process of discovering the intention of God in the Bible (which is its fullest meaning) is a humble and careful effort to find in the language of Scripture what the human authors intended to communicate. One's limited abilities, traditional biases, personal sin, and cultural assumptions often obscure the understanding of Biblical texts. Therefore the work of the Holy Spirit is essential for right understanding of the Bible,<sup>5</sup> and prayer for His assistance belongs to a proper effort to understand and apply God's Word.<sup>6</sup>

## 2. The Trinity, One God as Three Persons

2.1 We believe in one<sup>7</sup> living,<sup>8</sup> sovereign<sup>9</sup>, and all-glorious<sup>10</sup> God, eternally existing in three<sup>11</sup> infinitely excellent and admirable Persons: God the Father,<sup>12</sup> fountain of all being;<sup>13</sup> God the Son,<sup>14</sup> eternally begotten,<sup>15</sup> not made, without beginning,<sup>16</sup> being of one essence<sup>17</sup> with the Father; and God the Holy Spirit, proceeding in the full, divine essence,<sup>18</sup> as a Person,<sup>19</sup> eternally from the Father and the Son. Thus each Person in the Godhead is fully and completely God.

2.2 We believe that God is supremely joyful<sup>20</sup> in the fellowship of the Trinity, each Person beholding and expressing His eternal and unsurpassed delight in the all-satisfying perfections of the triune God.

### 3. God's Eternal Purpose and Election

3.1 We believe that God, from all eternity,<sup>21</sup> in order to display the full extent of His glory<sup>22</sup> for the eternal and ever-increasing enjoyment<sup>23</sup> of all who love Him,<sup>24</sup> did, by the most wise and holy counsel of His will,<sup>25</sup> freely and unchangeably<sup>26</sup> ordain<sup>27</sup> and foreknow<sup>28</sup> whatever comes to pass.

3.2 We believe that God upholds and governs all things – from galaxies<sup>29</sup> to subatomic particles,<sup>30</sup> from the forces of nature<sup>31</sup> to the movements of nations,<sup>32</sup> and from the public plans of politicians<sup>33</sup> to the secret acts of solitary persons<sup>34</sup> – all in accord with His eternal, all-wise<sup>35</sup> purposes to glorify Himself, yet in such a way that He never sins,<sup>36</sup> nor ever condemns a person unjustly;<sup>37</sup> but that His ordaining and governing all things is compatible with the moral accountability<sup>38</sup> of all persons created in His image.

3.3 We believe that God's election is an unconditional<sup>39</sup> act of free grace<sup>40</sup> which was given through His Son Christ Jesus before the world began<sup>41</sup> By this act God chose, before the foundation of the world, those who would be delivered from bondage to sin<sup>42</sup> and brought to repentance<sup>43</sup> and saving faith<sup>44</sup> in His Son Christ Jesus.

3.4 We believe that sovereign election does not contradict or negate the responsibility a person has to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18, 19, 36; 5:40; Rom. 9:22-23; II Thess. 2:10-12; Rev. 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive (Jn. 6:37-40, 44; Acts 13:48; Jas. 4:8). Election does not exclude the "free will" of a person. When a person acts they do so in accord with their essential disposition. While dead in sins and held captive in their depravity, a person is an utter slave to sin never able to produce any righteous thought or behavior in the eyes of God.

However, regeneration, by the Holy Spirit, places within a person a desire for righteousness and that person will repent and trust Christ. Therefore, the elect will act freely in accord with the spiritual sight sovereignly given by God's Spirit in direct response to the electing purpose of God. Election must always be understood to not only assure us the end of our salvation, heaven, but also the means of our salvation, God's undiluted grace and mercy by His own will (Eph. 2:1-8; Rom. 6:12, 18, 20; I Thess. 1:4, 5; Eph. 1:14).

#### 4. God's Creation of the Universe and Man

4.1 We believe that God created the universe,<sup>45</sup> and everything in it,<sup>46</sup> out of nothing,<sup>47</sup> by the Word of His power. Having no deficiency in Himself, nor moved by any incompleteness in His joyful self-sufficiency,<sup>48</sup> God was pleased in creation to display His glory<sup>49</sup> for the everlasting joy<sup>50</sup> of the redeemed, from every tribe and tongue and people and nation.<sup>51</sup>

4.2 We believe that God directly created Adam from the dust of the ground and Eve from his side. We believe that Adam and Eve were the historical parents of the entire human race.<sup>52</sup> We believe that Adam and Eve were created male and female equally in the image of God,<sup>53</sup> without sin;<sup>54</sup> that they were created to glorify<sup>55</sup> their Maker, Ruler, Provider, and Friend by trusting His all-sufficient goodness, admiring His infinite beauty, enjoying His personal fellowship, and obeying His all-wise counsel; and that, in God's love and wisdom, they were appointed differing and complementary roles in marriage as a type of Christ and the church.<sup>56</sup>

#### 5. Man's Sin and Fall from Fellowship with God

5.1 We believe that, although God created Adam and Eve morally upright, they were led astray from God's Word and wisdom by the subtlety of Satan's deceit,<sup>57</sup> and chose to take what was forbidden,<sup>58</sup> and thus declare their independence from, distrust for, and disobedience toward their all-good and gracious Creator. Thus, our first parents, by this sin, fell from their original innocence and communion with God.<sup>59</sup>

5.2 We believe that, as the head of the human race, Adam's fall became the fall of all his posterity (Jesus Christ being the only exception), in such a way that corruption, guilt, death, and condemnation belong properly to every person.<sup>60</sup> All persons are thus corrupt by nature,<sup>61</sup> by choice and by divine declaration enslaved to sin,<sup>62</sup> and morally unable<sup>63</sup> to delight in God and overcome their own proud preference for the fleeting pleasures of self-rule.

5.3 We believe God has subjected the creation to futility,<sup>64</sup> and the entire human family is made justly liable to untold miseries of sickness,<sup>65</sup> decay,<sup>66</sup> calamity,<sup>67</sup> and loss.<sup>68</sup> Thus all the adversity and suffering in the world is an echo and a witness of the exceedingly great evil of moral depravity in the heart of mankind; and every new day of life is a God-given, merciful reprieve from imminent judgment, pointing to repentance.<sup>69</sup>

## 6. Jesus Christ, the Incarnate Son of God

6.1 We believe that in the fullness of time<sup>70</sup> God sent forth His eternal Son as Jesus the Messiah,<sup>71</sup> conceived by the Holy Spirit,<sup>72</sup> born of the virgin Mary.<sup>73</sup> We believe that, when the eternal Son became flesh,<sup>74</sup> He took on a fully human nature,<sup>75</sup> so that two whole, perfect, and distinct natures were inseparably joined together in one Person, without confusion or mixture. Thus the Person, Jesus Christ, was and is truly God<sup>76</sup> and truly man,<sup>77</sup> yet one Christ and the only Mediator between God and man.<sup>78</sup>

6.2 We believe that Jesus Christ lived without sin, though He endured the common infirmities and temptations of human life.<sup>79</sup> He preached and taught with truth and authority unparalleled in human history.<sup>80</sup> He worked miracles, demonstrating His divine right and power over all creation: dispatching demons,<sup>81</sup> healing the sick,<sup>82</sup> raising the dead,<sup>83</sup> stilling the storm,<sup>84</sup> walking on water,<sup>85</sup> multiplying loaves,<sup>86</sup> and foreknowing what would befall Him and His disciples,<sup>87</sup> including the betrayal of Judas<sup>88</sup> and the denial, restoration, and eventual martyrdom of Peter.<sup>89</sup>

6.3 We believe that His life was governed by His Father's providence with a view to fulfilling all Old Testament prophecies concerning the One who was to come,<sup>90</sup> such as the Seed of the woman,<sup>91</sup> the Prophet like Moses,<sup>92</sup> the Priest after the order of Melchizedek,<sup>93</sup> the Son of David,<sup>94</sup> and the Suffering Servant.<sup>95</sup>

6.4 We believe that Jesus Christ suffered voluntarily<sup>96</sup> in fulfillment of God's redemptive plan,<sup>97</sup> that He was crucified under Pontius Pilate,<sup>98</sup> that He died,<sup>99</sup> was buried<sup>100</sup> and on the third day rose from the dead<sup>101</sup> to vindicate the saving work of His life and death<sup>102</sup> and to take His place as the invincible, everlasting Lord of glory.<sup>103</sup> During forty days after His resurrection, He gave many compelling evidences of His bodily resurrection<sup>104</sup> and then ascended bodily into heaven,<sup>105</sup> where He is seated at the right hand of the Father,<sup>106</sup> interceding for His people<sup>107</sup> on the basis of His all-sufficient sacrifice for sin, and reigning until He puts all His enemies under His feet.<sup>108</sup>

## 7. The Saving Work of Christ

7.1 We believe that by His perfect obedience to God<sup>109</sup> and by His suffering and death<sup>110</sup> as the immaculate Lamb of God,<sup>111</sup> Jesus Christ obtained forgiveness of sins<sup>112</sup> and the gift of perfect righteousness<sup>113</sup> for all who trusted in God prior to the cross<sup>114</sup> and all who would trust in Christ thereafter<sup>115</sup>. Through living a perfect life and dying in our place, the just for the unjust, Christ absorbed our punishment,<sup>116</sup> appeased the wrath of God against us,<sup>117</sup> vindicated the righteousness of God in our justification,<sup>118</sup> and removed the condemnation of the law against us.<sup>119</sup>

7.2 We believe that the atonement of Christ for sin warrants and impels a universal offering of the gospel to all persons, so that to every person it may be

truly said, "God gave His only begotten Son so that whoever believes in Him might not perish but have eternal life."<sup>120</sup> Whosoever will may come<sup>121</sup> for cleansing at this fountain, and whoever does come, Jesus will not cast out.<sup>122</sup>

7.3 We believe, moreover, that the death of Christ did obtain more than the bona fide offer of the gospel for all; it also obtained the omnipotent New Covenant<sup>123</sup> mercy of repentance<sup>124</sup> and faith<sup>125</sup> for God's elect. Christ died for all, but not for all in the same way. In His death, Christ expressed a special covenant love to His friends,<sup>126</sup> His sheep,<sup>127</sup> His bride.<sup>128</sup> For them He obtained the infallible and effectual working of the Spirit to triumph over their resistance and bring them to saving faith.<sup>129</sup>

## 8. The Saving Work of the Holy Spirit

8.1 We believe that the Holy Spirit has always been at work in the world, sharing in the work of creation,<sup>130</sup> awakening faith in the remnant of God's people,<sup>131</sup> performing signs and wonders,<sup>132</sup> giving triumphs in battle,<sup>133</sup> empowering the preaching of prophets<sup>134</sup> and inspiring the writing of Scripture.<sup>135</sup> Yet, when Christ had made atonement for sin, and ascended to the right hand of the Father, He inaugurated a new era of the Spirit by pouring out the promise of the Father on His Church.<sup>136</sup>

8.2 We believe that the newness of this era is marked by the unprecedented mission of the Spirit to glorify the crucified and risen Christ.<sup>137</sup> This He does by giving the disciples of Jesus greater power to preach the gospel of the glory of Christ,<sup>138</sup> by opening the hearts of hearers that they might see Christ and believe,<sup>139</sup> by revealing the beauty of Christ in His Word and transforming His people from glory to glory,<sup>140</sup> by manifesting Himself in spiritual gifts (being sovereignly free to dispense, as He wills, all the gifts of 1 Corinthians 12:8-10) for the upbuilding of the body of Christ<sup>141</sup> and the confirmation of His Word,<sup>142</sup> by calling all the nations into the influence of the gospel of Christ,<sup>143</sup> and, in all this, thus fulfilling the New Covenant promise to create and preserve a purified people<sup>144</sup> for the everlasting habitation of God.<sup>145</sup>

8.3 With the New Testament revelation now complete, Scripture has become the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message, but can and do occur (1Cor. 13:8-12; 14:39).

8.4 We believe that, apart from the effectual work of the Spirit, no one would come to faith,<sup>146</sup> because all are dead in trespasses and sins;<sup>147</sup> that they are hostile to God, and morally unable to submit to God or please Him,<sup>148</sup> because the pleasures of sin appear greater than the pleasures of God.<sup>149</sup> Thus, for God's elect, the Spirit triumphs over all resistance,<sup>150</sup> awakens the dead,<sup>151</sup> removes blindness,<sup>152</sup> and manifests Christ in such a compellingly beautiful way through the Gospel that He becomes irresistibly attractive to the regenerate heart.

8.5 We believe the Holy Spirit does this saving work in connection with the presentation of the Gospel of the glory of Christ.<sup>153</sup> Thus neither the work of the Father in election, nor the work of the Son in atonement, nor the work of the Spirit in regeneration is a hindrance or discouragement to the proclamation of the gospel to all peoples and persons everywhere. On the contrary, this divine saving work of the Trinity is the warrant and the ground of our hope that our evangelization is not in vain in the Lord. The Spirit binds His saving work to the gospel of Christ, because His aim is to glorify the Christ of the Gospel.<sup>154</sup> Therefore we do not believe that there is salvation through any other means than through receiving the gospel by the power of the Holy Spirit,<sup>155</sup> except that infants and severely retarded persons with minds physically incapable of comprehending the gospel, although stained by original sin, may be saved.<sup>156</sup>

## 9. The Justifying Act of God

9.1 We believe that in a free act of righteous grace God justifies the ungodly by faith alone apart from works,<sup>157</sup> pardoning their sins,<sup>158</sup> and reckoning them as righteous and acceptable in His presence.<sup>159</sup> Faith is thus the sole instrument<sup>160</sup> by which we, as sinners, are united to Christ, whose perfect righteousness and satisfaction for sins is alone the ground of our acceptance with God.<sup>161</sup> This acceptance happens fully and permanently at the first instant of justification.<sup>162</sup> Thus the righteousness by which we come into right standing with God is not anything worked in us by God, neither imparted to us at baptism nor over time, but rather is accomplished for us, outside ourselves, and is imputed to us.

9.2 We believe, nevertheless, that the faith, which alone receives the gift of justification, does not remain alone in the person so justified, but produces, by the Holy Spirit,<sup>163</sup> the fruit of love<sup>164</sup> and leads necessarily to sanctification.<sup>165</sup> This necessary relation between justifying faith and the fruit of good works gives rise to some Biblical expressions which seem to make works the ground or means of justification,<sup>166</sup> but in fact simply express the crucial truth that faith that does not yield the fruit of good works is dead, being no true faith.<sup>167</sup>

## 10. God's Work in Faith and Sanctification

10.1 We believe that justification and sanctification are both brought about by God through faith,<sup>168</sup> but not in the same way. Justification is an act of God's imputing and reckoning;<sup>169</sup> sanctification is an act of God's imparting and transforming.<sup>170</sup> Thus the function of faith in regard to each is different. In regard to justification, faith is not the channel through which power or transformation flows to the soul of the believer, but rather faith is the occasion of God's forgiving, acquitting, and reckoning as righteous.<sup>171</sup> But in regard to sanctification, faith is indeed the channel through which divine power and transformation flow to the soul;<sup>172</sup> and the sanctifying work of God through faith does indeed touch the soul and change it into the likeness of Christ.

10.2 We believe that the reason justifying faith necessarily sanctifies in this way is fourfold:

First, justifying faith is a persevering, that is, continuing, kind of faith.<sup>173</sup> Even though we are justified at the first instant of saving faith,<sup>174</sup> yet this faith justifies only because it is the kind of faith that will surely persevere. The extension of this faith into the future is, as it were, contained in the first seed of faith, as the oak in the acorn. Thus the moral effects<sup>175</sup> of persevering faith may be rightly described as the effects of justifying faith.

Second, we believe that justifying faith trusts in Christ not only for the gift of imputed righteousness and the forgiveness of sins,<sup>176</sup> but also for the fulfillment of all His promises to us based on that reconciliation.<sup>177</sup> Justifying faith magnifies the finished work of Christ's atonement, by resting securely in all the promises of God obtained and guaranteed by that all-sufficient work.<sup>178</sup>

Third, we believe that justifying faith embraces Christ in all His roles, including:<sup>179</sup> Creator,<sup>180</sup> Sustainer,<sup>181</sup> Savior,<sup>182</sup> Teacher,<sup>183</sup> Guide,<sup>184</sup> Comforter,<sup>185</sup> Helper,<sup>186</sup> Friend,<sup>187</sup> Advocate,<sup>188</sup> Protector,<sup>189</sup> and Lord.<sup>190</sup> Justifying faith does not divide Christ, accepting part of Him and rejecting the rest. All of Christ is embraced by justifying faith, even before we are fully aware of, or fully understand, all that He will be for us. As more of Christ is truly revealed to us in His Word, genuine faith recognizes Christ and embraces Him more fully.<sup>191</sup>

Fourth, we believe that this embracing of all of Christ is not a mere intellectual assent, or a mere decision of the will, but is also a heartfelt, Spirit-given (yet imperfect) satisfaction in all that God is for us in Jesus.<sup>192</sup> Therefore, the change of mind and heart that turns from the moral ugliness and danger of sin, and is sometimes called "repentance,"<sup>193</sup> is included in the very nature of saving faith.

10.3 We believe that this persevering, future-oriented, Christ-embracing, heart-satisfying faith is life-transforming,<sup>194</sup> and therefore renders intelligible the teaching of the Scripture that final salvation in the age to come depends on the transformation of life,<sup>195</sup> and yet does not contradict justification by faith alone. The faith which alone justifies, cannot remain alone, but works through love.<sup>196</sup>

10.4 We believe that this simple, powerful reality of justifying faith is God's gift<sup>197</sup> which He gives unconditionally in accord with God's electing love,<sup>198</sup> so that no one can boast in himself,<sup>199</sup> but only give all glory to God for every part of salvation.<sup>200</sup> We believe that the Holy Spirit is the decisive agent in this life-transformation, but that He is supplied to us and works holiness in us through our daily faith in the Son of God<sup>201</sup> whose trustworthiness He loves to glorify.<sup>202</sup>

10.5 We believe that the sanctification, which comes by the Spirit through faith,<sup>203</sup> is imperfect and incomplete in this life.<sup>204</sup> Although slavery to sin is broken,<sup>205</sup>

and sinful desires are progressively<sup>206</sup> weakened by the power of a superior satisfaction in the glory of Christ, yet there remain remnants of corruption in every heart that give rise to irreconcilable war,<sup>207</sup> and call for vigilance in the lifelong fight of faith.<sup>208</sup>

10.6 We believe that all who are justified will win this fight. They will persevere in faith and never surrender to the enemy of their souls.<sup>209</sup> This perseverance is the promise of the New Covenant,<sup>210</sup> obtained by the blood of Christ,<sup>211</sup> and worked in us by God Himself,<sup>212</sup> yet not so as to diminish, but only to empower and encourage, our vigilance;<sup>213</sup> so that we may say in the end, I have fought the good fight,<sup>214</sup> but it was not I, but the grace of God which was with me.<sup>215</sup>

## 11. Living God's Word by Meditation and Prayer

11.1 We believe that faith is awakened and sustained by God's Spirit<sup>216</sup> through His Word<sup>217</sup> and prayer.<sup>218</sup> The good fight of faith is fought mainly by meditating on the Scriptures<sup>219</sup> and praying that God would apply them to our souls.<sup>220</sup>

11.2 We believe that the promises of God recorded in the Scriptures are suited to save us from the deception of sin by displaying for us, and holding out to us, superior pleasures in the protection, provision, and presence of God.<sup>221</sup> Therefore, reading,<sup>222</sup> understanding,<sup>223</sup> pondering,<sup>224</sup> memorizing,<sup>225</sup> and savoring<sup>226</sup> the promises of all that God will be for us in Jesus are primary means of the Holy Spirit to break the power of sin's deceitful promises in our lives. Therefore it is needful that we give ourselves to such meditation day and night.<sup>227</sup>

11.3 We believe that God has ordained to bless<sup>228</sup> and use<sup>229</sup> His people for His glory through the means of prayer, offered in Jesus<sup>230</sup> name by faith.<sup>231</sup> All prayer should seek ultimately that God's name be hallowed, and that His kingdom come, and that His will be done on earth as it is done in heaven.<sup>232</sup> God's sovereignty over all things is not a hindrance to prayer, but a reason for hope that our prayers will succeed.<sup>233</sup>

11.4 We believe that prayer is the indispensable handmaid of meditation, as we cry out to God for the inclination to turn from the world to the Word,<sup>234</sup> and for the spiritual ability to see the glory of God in His testimonies,<sup>235</sup> and for a soul-satisfying sight of the love of God,<sup>236</sup> and for strength in the inner man to do the will of God.<sup>237</sup> By prayer God sanctifies His people,<sup>238</sup> sends gospel laborers into the world,<sup>239</sup> and causes the Word of God to spread and triumph over Satan and unbelief.<sup>240</sup>

## 12. Christ's Church and Her Ordinances

12.1 We believe in the one universal Church, composed of all those, in every time and place, who are chosen in Christ and united to Him through faith by the Spirit in one Body, with Christ Himself as the all-supplying, all-sustaining, all-

supreme, and all-authoritative Head.<sup>241</sup> We believe that the ultimate purpose of the Church is to glorify God<sup>242</sup> in the everlasting and ever-increasing gladness of worship.<sup>243</sup>

12.2 We believe it is God's will that the universal Church find expression in local churches<sup>244</sup> in which believers agree together to hear the Word of God proclaimed,<sup>245</sup> to engage in corporate worship,<sup>246</sup> to practice the ordinances of baptism<sup>247</sup> and the Lord's Supper,<sup>248</sup> to build each other's faith through the manifold ministries of love,<sup>249</sup> to hold each other accountable in the obedience of faith through Biblical discipline,<sup>250</sup> and to engage in local and world evangelization.<sup>251</sup> The Church is a body in which each member should find a suitable ministry for His gifts;<sup>252</sup> it is the household of God in which the Spirit dwells;<sup>253</sup> it is the pillar and bulwark of God's truth in a truth-denying world;<sup>254</sup> and it is a city set on a hill so that men may see the light of its good deeds<sup>255</sup> and give glory to the Father in heaven.<sup>256</sup>

12.3 We believe that baptism is an ordinance of the Lord by which those who have repented and come to faith<sup>257</sup> express their union with Christ<sup>258</sup> in His death and resurrection,<sup>259</sup> by the preferred method of being immersed in water<sup>260</sup> in the name of the Father and the Son and the Holy Spirit.<sup>261</sup> It is a sign of belonging to the new people of God, the true Israel,<sup>262</sup> and an emblem of burial<sup>263</sup> and cleansing,<sup>264</sup> signifying death to the old life of unbelief, and purification from the pollution of sin.

12.4 We believe that the Lord's Supper is an ordinance of the Lord<sup>265</sup> in which those who test the attitude of their own hearts and actions and are aware of the significance of the supper, gather to<sup>266</sup> eat bread, signifying Christ's body given for His people, and drink the cup of the Lord, signifying the New Covenant in Christ's blood.<sup>267</sup> We do this in remembrance of the Lord, and thus proclaim His death until He comes. Those who eat and drink in a worthy manner partake of Christ's body and blood, not physically, but spiritually, in that, by faith, they are nourished with the benefits He obtained through His death, and thus grow in grace.<sup>268</sup>

12.5 We believe that each local church should recognize and affirm the divine calling of spiritually qualified men to give leadership to the church through the role of pastor-elder in the ministry of the Word and prayer. Women are not to fill the role of pastor-elder in the local church, but are encouraged to use their gifts in appropriate roles that edify the body of Christ and spread the gospel.<sup>269</sup>

### 13. Christ's Commission to Make Disciples of All Nations

We believe that the commission given by the Lord Jesus to make disciples of all nations is binding on His Church to the end of the age.<sup>270</sup> This task is to proclaim the Gospel to every tribe and tongue and people and nation,<sup>271</sup> baptizing them, teaching them the words and ways of the Lord,<sup>272</sup> and gathering them into

churches<sup>273</sup> able to fulfill their Christian calling among their own people. The ultimate aim of world missions is that God would create, by His Word, worshippers who glorify His name through glad-hearted faith and obedience.<sup>274</sup> Missions exists because worship doesn't. When the time of ingathering is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel and the goal of missions.

#### 14. Death, Resurrection, and the Coming of the Lord

14.1 We believe that when Christians die they are made perfect in holiness,<sup>275</sup> are received into paradise,<sup>276</sup> and are taken consciously into the presence of Christ, which is more glorious and more satisfying than any experience on earth.<sup>277</sup>

14.2 We believe that the Kingdom of God includes both His general sovereignty over the universe<sup>278</sup> and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth<sup>279</sup>. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

14.3 We believe that God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

#### 15. The Spirit of This Affirmation and the Unity of the Church

15.1 We do not believe that all things in this affirmation of faith are of equal weight, some being more essential, some less. We do not believe that every part of this affirmation must be believed in order for one to be saved.

15.2 Our aim is not to discover how little can be believed, but rather to embrace and teach "the whole counsel of God."<sup>280</sup> Our aim is to encourage a hearty adherence to the Bible, the fullness of its truth,<sup>281</sup> and the glory of its Author. We believe Biblical doctrine stabilizes saints in the winds of confusion<sup>282</sup> and strengthens the church in her mission to meet the great systems of false religion and secularism. We believe that the supreme virtue of love is nourished by the strong meat of God-centered doctrine.<sup>283</sup> And we believe that a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ is sustained in an atmosphere of deep and joyful knowledge of God and His wonderful works.<sup>284</sup>

15.3 We believe that the cause of unity in the church<sup>285</sup> is best served, not by finding the lowest common denominator of doctrine, around which all can gather, but by elevating the value of truth, stating the doctrinal parameters of church or school or mission or ministry, seeking the unity that comes from the truth, and then demonstrating to the world how Christians can love each other<sup>286</sup> across boundaries rather than by removing boundaries. In this way, the importance of truth is served by the existence of doctrinal borders, and unity is served by the way we love others across those borders.

15.4 We do not claim infallibility for this affirmation and are open to refinement and correction from Scripture.<sup>287</sup> Yet we do hold firmly to these truths as we see them and call on others to search the Scriptures to see if these things are so.<sup>288</sup> As conversation and debate take place, it may be that we will learn from each other, and the boundaries will be adjusted, even possibly folding formerly disagreeing groups into closer fellowship.

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NOTE: The many Biblical descriptions of God's work in salvation are diverse. Therefore, similar or identical terms may be used differently in different contexts. Our aim in this affirmation of faith is not to limit how Biblical writers can use the terms we use here, or to say that the terms of this affirmation may not be used differently by the Biblical writers in various contexts, but rather our aim is to claim that the reality described here is in fact Biblical reality.

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<sup>1</sup> All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness (2 Timothy 3:16). No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God (2 Peter 1:21). There are some things in [Paul's epistles] hard to understand, which the ignorant and unstable twist to their own destruction, as

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they do the other Scriptures (2 Peter 3:16). If any one thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord (1 Corinthians 14:37). We also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words (1 Corinthians 2:13). He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, 'The Lord said to my Lord, Sit at my right hand, until I put Your enemies beneath your feet?'" (Matthew 22:43-44). But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you (John 14:26). When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you (John 16:13-14).

<sup>2</sup> Every word of God proves true; he is a shield to those who take refuge in him (Proverbs 30:5). God is not man, that he should lie, or a son of man, that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not fulfil it? (Numbers 23:19). The words of the LORD are pure words; as silver tried in a furnace on the earth, refined seven times (Psalm 12:6). . . . so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us (Hebrews 6:18). Heaven and earth will pass away, but my words will not pass away (Matthew 24:35). . . . in hope of eternal life which God, who never lies, promised ages ago . . . (Titus 1:2). Sanctify them in the truth; Your word is truth (John 17:17). But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God" (Matthew 22:29).

<sup>3</sup> The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory (1 Peter 1:10-11). He did not say this of his own accord, but being high priest that year he prophesied that Jesus should die for the nation (John 11:51).

<sup>4</sup> There are some things in [Paul's epistles] hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures (2 Peter 3:16). [Satan said to Jesus] "If you are the Son of God, throw yourself down; for it is written, 'He will give his angels charge of you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'" Jesus said to him, "Again it is written, 'You shall not tempt the Lord your God'" (Matthew 4:6-7).

<sup>5</sup> Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one. For "who has known the mind of the LORD, that he may instruct Him? But we have the mind of Christ (1 Corinthians 2:12-16).

<sup>6</sup> Open my eyes, that I may behold Wonderful things from Your law (Psalm 119:18). Blessed are You, O LORD; Teach me Your statutes (Psalm 119:12). I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might (Ephesians 1:18).

<sup>7</sup> Hear, O Israel: The LORD our God is one LORD (Deuteronomy 6:4).

<sup>8</sup> Simon Peter replied, "You are the Christ, the Son of the living God" (Matthew 16:16; see also 2 Corinthians 6:16; 1 Timothy 4:10; Hebrews 3:12; Revelation 7:2).

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<sup>9</sup> I know that You can do all things, and that no purpose of Yours can be thwarted (Job 42:2). Our God is in the heavens; he does whatever he pleases (Psalm 115:3). The Most High rules the kingdom of men, and gives it to whom he will (Daniel 4:25). His dominion is an everlasting dominion, And His kingdom endures from generation to generation. All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, "What have You done?" (Daniel 4:34-35). In him, according to the purpose of him who accomplishes all things according to the counsel of his will . . . (Ephesians 1:11). Instead you ought to say, "If the Lord wills, we shall live and we shall do this or that" (James 4:15). See notes 29, 31-36, 45, 46.

<sup>10</sup> They shall sing of the ways of the LORD, for great is the glory of the LORD (Psalm 138:5).

<sup>11</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19). The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all (2 Corinthians 13:14).

<sup>12</sup> No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known (John 1:18). This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God (John 5:18). Not that any one has seen the Father except him who is from God; he has seen the Father (John 6:46). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God" (John 20:17). Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear (Acts 2:33). To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ (Romans 1:7). Together you may with one voice glorify the God and Father of our Lord Jesus Christ (Romans 15:6). Blessed be the God and Father of our Lord Jesus Christ (1 Peter 1:3). Grace to you and peace from God our Father and the Lord Jesus Christ (Philemon 1:3).

<sup>13</sup> There is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist (1 Corinthians 8:6).

<sup>14</sup> These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name (John 20:31). In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made (John 1:1-3). This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God (John 5:18). Not that any one has seen the Father except him who is from God; he has seen the Father (John 6:46). Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us) (Matthew 1:23). All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him (Matthew 11:27). I and the Father are one (John 10:30). Believe the works, that you may know and understand that the Father is in me and I am in the Father (John 10:38). And he who sees me sees him who sent me (John 12:45). If you had known me, you would have known my Father also; henceforth you know him and have seen him (John 14:7). [To Israel belong] the fathers, and from [them] is the Christ according to the flesh, who is over all, God blessed forever. Amen (Romans 9:5). For in Him all the fullness of Deity dwells in bodily form (Colossians 2:9). [We are] looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus (Titus 2:13). And He is the radiance of His [God's] glory and the exact representation of His [God's] nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high (Hebrews 1:3). But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous

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scepter is the scepter of thy kingdom” (Hebrews 1:8 ). Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ . . . (2 Peter 1:1). I am the Alpha and the Omega, the first and the last, the beginning and the end (Revelation 22:13).

<sup>15</sup> He is the image of the invisible God, the firstborn of [= over] all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities -- all things have been created through Him and for Him (Colossians 1:15-16). For to which of the angels did He ever say, “You are my Son, today I have begotten you”? And again, “I will be a Father to Him and He shall be a Son to me”? And when He again brings the firstborn into the world, He says, “And let all the angels of God worship Him” (Hebrews 1:5-6). And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. . . . No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him (John 1:14, 18).

<sup>16</sup> In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

<sup>17</sup> For in Him all the fullness of Deity dwells in bodily form (Colossians 2:9).

<sup>18</sup> But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit . . . You have not lied to men but to God” (Acts 5:3-4). Do you not know that you are a temple of God and that the Spirit of God dwells in you (1 Corinthians 3:16). For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God (1 Corinthians 2:10-11). He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God (Romans 8:27).

<sup>19</sup> But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you (John 14:26). When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me (John 15:26). But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you (John 16:13-14). But one and the same Spirit works all these things, distributing to each one individually just as He wills (1 Corinthians 12:11). And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption (Ephesians 4:30).

<sup>20</sup> [Sound teaching accords] with the glorious gospel of the blessed [= happy] God with which I have been entrusted (1 Timothy 1:11). His master said to him, “Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master” (Matthew 25:23). These things I have spoken to you, that my joy may be in you, and that your joy may be full (John 15:11). I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them (John 17:26). Behold, my servant whom I have chosen, my beloved with whom my soul is well-pleased [delights]. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles (Matthew 12:18). When he established the heavens, I [Wisdom, the Word, the Son] was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master workman; and I was daily his delight, rejoicing before him always (Proverbs 8:27-30).

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<sup>21</sup> [He] has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity (2 Timothy 1:9). This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord (Ephesians 3:11). He chose us in Him before the foundation of the world (Ephesians 1:4). He [Christ] was foreknown before the foundation of the world, but has appeared in these last times for the sake of you (1 Peter 1:20). All who dwell on the earth will worship [the beast], everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain (Revelation 13:8).

<sup>22</sup> For from Him and through Him and to Him are all things. To Him be the glory forever. Amen (Romans 11:36; see also Ephesians 1:6, 12, 14). Then all your people will be righteous; they will possess the land forever, the branch of My planting, the work of My hands, that I may be glorified (Isaiah 60:21; see also 43:7). "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour. Father, glorify thy name." Then a voice came from heaven, "I have glorified it, and I will glorify it again" (John 12:27-28). Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You" (John 17:1). I glorified You on the earth, having accomplished the work which You have given Me to do (John 17:4). [God highly exalted Christ] that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:11).

<sup>23</sup> Delight yourself in the LORD (Psalm 37:4). Rejoice in the Lord always; again I will say, rejoice! (Philippians 4:4). His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master" (Matthew 25:23). He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away (Revelation 21:4).

<sup>24</sup> But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him" (1 Corinthians 2:9). And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose (Romans 8:28).

<sup>25</sup> We have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will (Ephesians 1:11).

<sup>26</sup> God is not a man, that He should lie, Nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good? (Numbers 23:19). Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind (1 Samuel 15:29).

<sup>27</sup> Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning, and from ancient times things which have not been done, saying, "My purpose will be established, and I will accomplish all My good pleasure" (Isaiah 46:9-10). The lot is cast into the lap, but its every decision is from the LORD (Proverbs 16:33). Many plans are in a man's heart, But the counsel of the LORD will stand (Proverbs 19:21).

<sup>28</sup> "Present your case," the LORD says. "Bring forward your strong arguments," the King of Jacob says. Let them bring forth and declare to us what is going to take place; as for the former events, declare what they were, that we may consider them and know their outcome. Or announce to us what is coming; declare the things that are going to come afterward, that we may know that you are gods; indeed, do good or evil, that we may anxiously look about us and fear together (Isaiah 41:21-23). I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images. Behold, the former things have come to pass, now I declare new things; before they spring forth I proclaim them to you (Isaiah 42:8-9; see also Genesis 15:13; 40:13,19; Exodus

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3:19; Deuteronomy 31:16; Psalm 34:20; Isaiah 44:6-8; 44:24-28; 45:11; 45:20-21; 46:8-11; 48:1-6; Zechariah 12:10; John 6:64; 19:36-37).

<sup>29</sup> [God] commands the sun not to shine, and sets a seal upon the stars (Job 9:7). Lift up your eyes on high and see who has created these stars, the One who leads forth their host by number, He calls them all by name; because of the greatness of His might and the strength of His power, not one of them is missing. (Isaiah 40:26).

<sup>30</sup> Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. But the very hairs of your head are all numbered (Matthew 10:29-30). For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. He is before all things, and in Him all things hold together (Colossians 1:16-17).

<sup>31</sup> For to the snow He says, "Fall on the earth," and to the downpour and the rain, "Be strong." He seals the hand of every man, that all men may know His work. Then the beast goes into its lair and remains in its den. Out of the south comes the storm, And out of the north the cold. From the breath of God ice is made, and the expanse of the waters is frozen. Also with moisture He loads the thick cloud; He disperses the cloud of His lightning. It changes direction, turning around by His guidance, That it may do whatever He commands it on the face of the inhabited earth. Whether for correction, or for His world, or for lovingkindness, He causes it to happen (Job 37:6-13). He sends forth His command to the earth; His word runs very swiftly. He gives snow like wool; He scatters the frost like ashes. He casts forth His ice as fragments; who can stand before His cold? He sends forth His word and melts them; He causes His wind to blow and the waters to flow (Psalm 147:15-18). And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. And He said to them, "Why are you afraid? How is it that you have no faith?" They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?" (Mark 4:39-41).

<sup>32</sup> The LORD nullifies the counsel of the nations; He frustrates the plans of the peoples. The counsel of the LORD stands forever, The plans of His heart from generation to generation (Psalm 33:10-11). If a trumpet is blown in a city will not the people tremble? If a calamity occurs in a city has not the LORD done it? (Amos 3:6). Who is there who speaks and it comes to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that both good and ill go forth? (Lamentations 3:37-38). As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive (Genesis 50:20).

<sup>33</sup> And the ten horns [= kings] which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire. For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God will be fulfilled (Revelation 17:16-17). The king's heart is like channels of water in the hand of the LORD; He turns it wherever He wishes (Proverbs 21:1). The lot is cast into the lap, but its every decision is from the LORD (Proverbs 16:33).

<sup>34</sup> Man's steps are ordained by the LORD, how then can man understand his way? (Proverbs 20:24). The mind of man plans his way, but the LORD directs his steps (Proverbs 16:9).

<sup>35</sup> O LORD, how many are Your works! In wisdom You have made them all (Psalm 104:24). To the only wise God be glory for evermore through Jesus Christ! Amen (Romans 16:27). For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe (1 Corinthians 1:21).

<sup>36</sup> The Rock, his work is perfect; for all his ways are justice. A God of faithfulness and without iniquity, just and right is he (Deuteronomy 32:4). This is the message we have heard from Him

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and announce to you, that God is Light, and in Him there is no darkness at all (1 John 1:5). God cannot be tempted by evil, and He Himself does not tempt anyone (James 1:13). Let God be true though every man be false (Romans 3:4).

<sup>37</sup> For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse (Romans 1:20). For there is no partiality with God. For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law (Romans 2:11-12). All his works are right and his ways are just; and those who walk in pride he is able to abase (Daniel 4:37).

<sup>38</sup> Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God (Romans 3:19).

<sup>39</sup> Though [Jacob and Esau] were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his call, she was told, "The elder will serve the younger." As it is written, "Jacob I loved, but Esau I hated." What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So it depends not upon man's will or exertion, but upon God's mercy. For the Scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth." So then he has mercy upon whomever he wills, and he hardens the heart of whomever he wills (Romans 9:11-18). Consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, "Let him who boasts, boast in the Lord" (1 Corinthians 1:26-31). Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. But you do not believe because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand" (John 10:25-29). I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word (John 17:6). All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day (John 6:37-39). And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified (Romans 8:28-30).

<sup>40</sup> At the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. What then? Israel failed to obtain what it sought. The elect obtained it, but the rest were hardened, as it is written, "God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day" (Romans 11:5-8).

<sup>41</sup> [God] has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity (2 Timothy

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1:9). He chose us in Him before the foundation of the world, that we would be holy and blameless before Him (Ephesians 1:4).

<sup>42</sup> But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed (Romans 6:17). The law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death (Romans 8:2).

<sup>43</sup> The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth (2 Timothy 2:24-25). When they heard this they were silenced. And they glorified God, saying, "Then to the Gentiles also God has granted repentance unto life" (Acts 11:18).

<sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day (John 6:44). For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father (John 6:65). For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake (Philippians 1:29). For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast (Ephesians 2:8-9). All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him (Matthew 11:27). And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven" (Matthew 16:17). A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul (Acts 16:14).

<sup>45</sup> In the beginning God created the heavens and the earth (Genesis 1:1).

<sup>46</sup> The earth is the LORD's and the fullness thereof, the world and those who dwell therein; for he has founded it upon the seas, and established it upon the rivers (Psalm 24:1-2).

<sup>47</sup> By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible (Hebrews 11:3). In these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world (Hebrews 1:2). In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made (John 1:1-3).

<sup>48</sup> See note 22. Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'" (Exodus 3:13-14). I will accept no bull from your house, nor he-goat from your folds. For every beast of the forest is mine, the cattle on a thousand hills. I know all the birds of the air, and all that moves in the field is mine. If I were hungry, I would not tell you; for the world and all that is in it is mine. Do I eat the flesh of bulls, or drink the blood of goats? Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High; and call upon me in the day of trouble; I will deliver you, and you shall glorify me (Psalm 50:9-15). [God is not] served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything (Acts 17:25).

<sup>49</sup> . . . everyone who is called by My name, and whom I have created for My glory, whom I have formed, even whom I have made (Isaiah 43:7).

<sup>50</sup> And the ransomed of the LORD shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee

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away (Isaiah 35:10). His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master" (Matthew 25:23).

<sup>51</sup> And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation" (Revelation 5:9). After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb" (Revelation 7:9-10).

<sup>52</sup> Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being (Genesis 2:7). God created man in His own image, in the image of God He created him; male and female He created them (Genesis 1:27). So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man (Genesis 2:21-22). For as in Adam all die, so also in Christ all will be made alive (1 Corinthians 15:22). Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit (1 Corinthians 15:45). Death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come (Romans 5:14).

<sup>53</sup> God created man in His own image, in the image of God He created him; male and female He created them (Genesis 1:27). Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man (Genesis 9:6). With [the tongue] we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God (James 3:9).

<sup>54</sup> God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day (Genesis 1:31).

<sup>55</sup> See note 51.

<sup>56</sup> Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This mystery is a profound one, and I am saying that it refers to Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband (Ephesians 5:22-33) Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him" (Genesis 2:18).

<sup>57</sup> Behold, I have found only this, that God made men upright, but they have sought out many devices (Ecclesiastes 7:29). Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" (Genesis 3:1). Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate" (Genesis 3:13). But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ (2 Corinthians 11:3).

<sup>58</sup> From the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die (Genesis 2:17). When the woman saw that the tree was good for food,

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and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate (Genesis 3:6).

<sup>59</sup> Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden (Genesis 3:7-8). Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned (Romans 5:12). For since by a man came death, by a man also came the resurrection of the dead (1 Corinthians 15:21).

<sup>60</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all 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 until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous (Romans 5:12-19).

<sup>61</sup> In [sin] you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind (Ephesians 2:2-3).

<sup>62</sup> Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? . . . For when you were slaves of sin, you were free in regard to righteousness (Romans 6:16, 20).

<sup>63</sup> A natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised (1 Corinthians 2:14). The mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God (Romans 8:7-8). Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear (Deuteronomy 29:4).

<sup>64</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope (Romans 8:20).

<sup>65</sup> And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body (Romans 8:23).

<sup>66</sup> Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day (2 Corinthians 4:16).

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<sup>67</sup> Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, "For your sake we are being put to death all day long, we were considered as sheep to be slaughtered" (Romans 8:35-36).

<sup>68</sup> But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope (1 Thessalonians 4:13).

<sup>69</sup> Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? (Romans 2:4).

<sup>70</sup> But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law (Galatians 4:4).

<sup>71</sup> For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him (John 3:16-17). Simon Peter answered, "You are the Christ, the Son of the living God" (Matthew 16:16).

<sup>72</sup> Mary said to the angel, "How can this be, since I am a virgin?" The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God" (Luke 1:34-35).

<sup>73</sup> Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us) (Matthew 1:23; see also Luke 1:34-35).

<sup>74</sup> And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth (John 1:14).

<sup>75</sup> Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil (Hebrews 2:14). Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people (Hebrews 2:17).

<sup>76</sup> See note 16.

<sup>77</sup> Although He existed in the form of God, [He] did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross (Philippians 2:6-8; see notes 74 and 75).

<sup>78</sup> There is one God, and there is one mediator between God and men, the man Christ Jesus (1 Timothy 2:5).

<sup>79</sup> For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin (Hebrews 4:15).

<sup>80</sup> The officers answered, "No man ever spoke like this man!" (John 7:46). And they were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him" (Mark 1:27). And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men" (Matthew 22:16).

<sup>81</sup> With authority he commands even the unclean spirits, and they obey him" (Mark 1:27).

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<sup>82</sup> Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people (Matthew 4:23).

<sup>83</sup> And Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me" (Matthew 11:4-6).

<sup>84</sup> And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm (Mark 4:39).

<sup>85</sup> And in the fourth watch of the night He came to them, walking on the sea (Matthew 14:25).

<sup>86</sup> Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed the food, and breaking the loaves He gave them to the disciples, and the disciples gave them to the crowds, and they all ate and were satisfied. They picked up what was left over of the broken pieces, twelve full baskets (Matthew 14:19-20).

<sup>87</sup> From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He (John 13:19).

<sup>88</sup> "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him (John 6:64). Truly, truly, I say to you, that one of you will betray Me (John 13:21). "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas (John 13:26). You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion (Matthew 26:2) [When he had given the morsel to Judas] Jesus said to him, "What you do, do quickly" (John 13:27).

<sup>89</sup> "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." But he said to Him, "Lord, with You I am ready to go both to prison and to death!" And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me" (Luke 22:31-34). "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!" (John 21:18-19).

<sup>90</sup> And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?" (Luke 24:25-26).

<sup>91</sup> And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel (Genesis 3:15). The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you (Romans 16:20).

<sup>92</sup> I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him (Deuteronomy 18:18). [He has sent] the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old. Moses said, "The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to

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him in whatever he tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed from the people” (Acts 3:20-23).

<sup>93</sup> The LORD has sworn and will not change His mind, “You are a priest forever according to the order of Melchizedek” (Psalm 110:4). So also Christ did not glorify Himself so as to become a high priest, but [God] said to Him, “You are My Son, today I have begotten You,” just as He says also in another passage, “You are a priest forever according to the order of Melchizedek” (Hebrews 5:5-6).

<sup>94</sup> There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of hosts will accomplish this (Isaiah 9:7). The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham (Matthew 1:1). “What do you think of the Christ? Whose son is he?” They said to him, “The son of David” (Matthew 22:42).

<sup>95</sup> Behold, My servant will prosper, He will be high and lifted up and greatly exalted. . . He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, 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 has laid on him the iniquity of us all (Isaiah 52:13, 53:3-6). For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many (Mark 10:45).

<sup>96</sup> No one takes [my life] from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father” (John 10:18).

<sup>97</sup> This Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death (Acts 2:23).

<sup>98</sup> For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur (Acts 4:27-28).

<sup>99</sup> Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit (John 19:30). For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures (1 Corinthians 15:3).

<sup>100</sup> So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid (John 19:40-41). He was buried (1 Corinthians 15:4).

<sup>101</sup> He was raised on the third day according to the scriptures (1 Corinthians 15:4). He is not here, for He has risen, just as He said. Come, see the place where He was lying (Matthew 28:6).

<sup>102</sup> He who was delivered over because of our transgressions, and was raised because of our justification . . . (Romans 4:25).

<sup>103</sup> Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9-11). [God] has fixed a day in which He will judge the world in righteousness

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through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead (Acts 17:31).

<sup>104</sup> To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God (Acts 1:3).

<sup>105</sup> And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (Acts 1:9-11).

<sup>106</sup> But from now on the Son of man shall be seated at the right hand of the power of God (Luke 22:69). Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear (Acts 2:33). He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins (Acts 5:31). Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God (Colossians 3:1).

<sup>107</sup> Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us (Romans 8:34). Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession (Hebrews 4:14). My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous (1 John 2:1).

<sup>108</sup> For He must reign until He has put all His enemies under His feet (1 Corinthians 15:25). But to which of the angels has He ever said, "Sit at My right hand, until I make Your enemies a footstool for Your feet"? (Hebrews 1:13).

<sup>109</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous (Romans 5:18-19).

<sup>110</sup> For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures (1 Corinthians 15:3). And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed (1 Peter 2:24). For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit (1 Peter 3:18). They are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins (Romans 3:24-25). For the love of Christ controls us, having concluded this, that one died for all, therefore all died (2 Corinthians 5:14). For while we were still helpless, at the right time Christ died for the ungodly (Romans 5:6). Who is the one who condemns? Christ Jesus is He who died (Romans 8:34). For to this end Christ died and lived again, that He might be Lord both of the dead and of the living (Romans 14:9). I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly (Galatians 2:21).

<sup>111</sup> The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29).

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<sup>112</sup> In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace (Ephesians 1:7). In [him] we have redemption, the forgiveness of sins (Colossians 1:14). Let it be known to you therefore, brethren, that through this man forgiveness of sins is proclaimed to you (Acts 13:38).

<sup>113</sup> He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him (2 Corinthians 5:21). [May I] be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith (Philippians 3:9). But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction (Romans 3:21-22).

<sup>114</sup> For what does the Scripture say? “Abraham believed God, and it was reckoned to him as righteousness” (Romans 4:3). . . .whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus (Romans 3:25-26).

<sup>115</sup> He justifies him who has faith in Jesus (Romans 3:26). For we maintain that a man is justified by faith apart from works of the Law (Romans 3:28). [We] know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified (Galatians 2:16).

<sup>116</sup> Therefore there is now no condemnation for those who are in Christ Jesus. . . . For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh (Romans 8:1, 3). Christ redeemed us from the curse of the law, having become a curse for us – for it is written, “Cursed be every one who hangs on a tree” (Galatians 3:13).

<sup>117</sup> Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus (Ephesians 2:3-6). [We] wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come (1 Thessalonians 1:10). Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him (Romans 5:9). For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ (1 Thessalonians 5:9).

<sup>118</sup> . . .whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus (Romans 3:25-26).

<sup>119</sup> When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross (Colossians 2:13-14). Christ redeemed us from the curse of the law, having become a curse for us – for it is written, “Cursed be every one who hangs on a tree” (Galatians 3:13).

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<sup>120</sup> For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life (John 3:16). Go therefore and make disciples of all the nations (Matthew 28:19). [Christ will present you blameless to God if] you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister (Colossians 1:23). You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8).

<sup>121</sup> And whosoever will, let him take the water of life freely (Revelation 22:17, KJV). Whoever drinks of the water that I shall give him will never thirst (John 4:14).

<sup>122</sup> Him who comes to me I will not cast out (John 6:37).

<sup>123</sup> [He took] the cup after supper, saying, “This cup which is poured out for you is the new covenant in my blood” (Luke 22:20). In the same way [he took] also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me” (1 Corinthians 11:25). But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises (Hebrews 8:6). For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance (Hebrews 9:15; see also 12:24). Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen (Hebrews 13:20-21).

<sup>124</sup> See note 43.

<sup>125</sup> See note 44.

<sup>126</sup> Greater love has no man than this, that a man lay down his life for his friends (John 15:13).

<sup>127</sup> I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep (John 10:14-15).

<sup>128</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her (Ephesians 5:25).

<sup>129</sup> And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation” (Revelation 5:9). [Jesus prays] “I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me . . . I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours . . . For their sakes I sanctify Myself, that they themselves also may be sanctified in truth” (John 17:6, 9, 19). [Caiaphas] being high priest that year prophesied that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God who are scattered abroad (John 11:51-52). He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? (Romans 8:32).

<sup>130</sup> You send forth Your Spirit, they are created; and You renew the face of the ground (Psalm 104:30). The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters (Gen. 1:2).

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<sup>131</sup> For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God. But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him (Romans 8:7-9).

<sup>132</sup> The Spirit of the LORD came mightily upon him, and he tore the lion asunder as one tears a kid; and he had nothing in his hand (Judges 14:6).

<sup>133</sup> The Spirit of the LORD came upon him, and he judged Israel; he went out to war, and the LORD gave Cushanrishathaim king of Mesopotamia into his hand; and his hand prevailed over Cushanrishathaim (Judges 3:10).

<sup>134</sup> Then the spirit of the LORD will come mightily upon you, and you shall prophesy with them and be turned into another man (1 Samuel 10:6).

<sup>135</sup> No prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God (2 Peter 1:21). He said to them, "How is it then that David, by the Spirit, calls him Lord . . . ?" (Matthew 22:43, referring to Psalm 110:1). See note 1.

<sup>136</sup> And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high. (Luke 24:49). Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear (Acts 2:33).

<sup>137</sup> But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you (John 16:13-14). But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified (John 7:39).

<sup>138</sup> You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth (Acts 1:8).

<sup>139</sup> For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ (Romans 15:18-19). A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul (Acts 16:14). The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit (John 3:8).

<sup>140</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit (2 Corinthians 3:17-18).

<sup>141</sup> But to each one is given the manifestation of the Spirit for the common good To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. (1 Corinthians 12:7-10). God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will (Hebrews 2:4).

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<sup>142</sup> After [our great salvation] was at the first spoken through the Lord, it was confirmed to us by those who heard, God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will (Hebrews 2:3-4).

<sup>143</sup> You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth (Acts 1:8). Finally, brethren, pray for us that the word of the Lord will run and be glorified, just as it did also with you (2 Thessalonians 3:1). For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ (Romans 15:18-19). While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:2). And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness (Acts 4:31).

<sup>144</sup> "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more" (Jeremiah 31:33-34). "I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me" (Jeremiah 32:40).

<sup>145</sup> What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people" (2 Corinthians 6:16). [In Christ] the whole building, being fitted together, is growing into a holy temple in the Lord (Ephesians 2:21).

<sup>146</sup> See notes 43 and 44.

<sup>147</sup> But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus (Ephesians 2:4-6).

<sup>148</sup> The mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God (Romans 8:7-8).

<sup>149</sup> The cares of the world, and the delight in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful (Mark 4:19).

<sup>150</sup> But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed (Romans 6:17). For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God. But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him (Romans 8:7-9).

<sup>151</sup> See note 147.

<sup>152</sup> The god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. For God, who

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said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ (2 Corinthians 4:4-6).

<sup>153</sup> A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul (Acts 16:14). But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. . . . The god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. . . . God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ (2 Corinthians 3:18; 4:4, 6)

<sup>154</sup> [The Holy Spirit] will glorify me, for he will take what is mine and declare it to you (John 16:14).

<sup>155</sup> And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved (Acts 4:12). There is one God, and there is one mediator between God and men, the man Christ Jesus (1 Timothy 2:5). Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction (Romans 3:19-22). The Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel (Ephesians 3:6). Through [Christ] we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His [= Christ's] name's sake (Romans 1:5). Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead (Acts 17:30-31). "Every one who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" (Romans 10:13-15).

<sup>156</sup> That which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse (Romans 1:19-20).

<sup>157</sup> He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life (Titus 3:5-7). We maintain that a man is justified by faith apart from works of the law (Romans 3:28). All have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus (Romans 3:23-24). Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness (Romans 4:4-5). Knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified (Galatians 2:16). Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1). Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith (Galatians 3:24). You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace (Galatians 5:4). [I count all things] rubbish so that I may gain Christ, and may be found in Him, not having a

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righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith (Philippians 3:8-9).

<sup>158</sup> So also David pronounces a blessing upon the man to whom God reckons righteousness apart from works: "Blessed are those whose iniquities are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not reckon his sin" (Romans 4:6-8).

<sup>159</sup> See note 113.

<sup>160</sup> For we maintain that a man is justified by faith apart from works of the Law (Romans 3:28). Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness (Romans 4:4-5). See note 157.

<sup>161</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous (Romans 5:18-19). He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him (2 Corinthians 5:21). . . . and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith (Philippians 3:9). "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, 'The LORD our righteousness'" (Jeremiah 23:5-6).

<sup>162</sup> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

<sup>163</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law (Galatians 5:22-23).

<sup>164</sup> For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love (Galatians 5:6). The aim of our charge is love that issues from a pure heart and a good conscience and sincere faith (1 Timothy 1:5). We have heard of your faith in Christ Jesus and of the love which you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel (Colossians 1:4-5). We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death (1 John 3:14). He who does not love does not know God; for God is love. . . . If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen (1 John 4:8, 20). We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him (1 John 4:16).

<sup>165</sup> But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth (2 Thessalonians 2:13). [I send you] to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me (Acts 26:18). To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power (2 Thessalonians 1:11; see also 1 Thessalonians 1:3). So faith by itself, if it has no works, is dead (James 2:17). For just as the body without the spirit is dead, so also faith without works is dead (James 2:26). He made no distinction between us and them, but cleansed their hearts by faith (Acts 15:9). By this we know that we have come to know Him, if we keep His commandments. The one who says, "I have come to know Him," and does

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not keep His commandments, is a liar, and the truth is not in him (1 John 2:3-4). Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him (1 John 5:1).

<sup>166</sup> Pursue peace with all men, and the sanctification without which no one will see the Lord (Hebrews 12:14). For if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. For all who are being led by the Spirit of God, these are sons of God (Romans 8:13-14). Envy, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God (Galatians 5:21). For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart (Galatians 6:8-9). Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment (John 5:28-29). Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God (1 Corinthians 6:9-10). And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart (Matthew 18:34-35). Was not Abraham our father justified by works when he offered up Isaac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God. You see that a man is justified by works and not by faith alone. In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? (James 2:21-25).

<sup>167</sup> Even so faith, if it has no works, is dead, being by itself. But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works." You believe that God is one. You do well; the demons also believe, and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless? . . . For just as the body without the spirit is dead, so also faith without works is dead (James 2:17-20, 26).

<sup>168</sup> [I send you] to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me (Acts 26:18). He made no distinction between us and them, cleansing their hearts by faith (Acts 15:9). See note 167.

<sup>169</sup> For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS" (Romans 4:3). But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness (Romans 4:5). When all the people and the tax collectors heard this, they acknowledged God's justice [=justified God], having been baptized with the baptism of John (Luke 7:29). Wisdom is vindicated [=justified] by all her children (Luke 7:35). And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God" (Luke 16:15).

<sup>170</sup> [To the] chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you (1 Peter 1:2). Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ (1 Thessalonians 5:23). For God has not called us for the purpose of impurity, but in sanctification (1 Thessalonians 4:7). I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further

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lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. . . . But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life (Romans 6:19, 22).

<sup>171</sup> So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? (Galatians 3:5). See notes 159 and 162.

<sup>172</sup> See notes 164, 165, 167, 168.

<sup>173</sup> They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us (1 John 2:19). For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus (Philippians 1:6). So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure (Philippians 2:12-13). [Note that these next three texts represent three successive settings in Abraham's life in which his (persevering) faith is said to be reckoned as righteousness.] For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness" (Romans 4:3 = Genesis 15:6). He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was "reckoned to him as righteousness" (Romans 4:19-22 = Genesis 17:17). Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by works, and the scripture was fulfilled which says, "Abraham believed God, and it was reckoned to him as righteousness"; and he was called the friend of God (James 2:21-23 = Genesis 22:10).

<sup>174</sup> See note 162.

<sup>175</sup> See notes 166 and 167.

<sup>176</sup> [I count all as rubbish that I] may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith (Philippians 3:9). But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe (Romans 3:21-22). To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name (Acts 10:43).

<sup>177</sup> No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was "reckoned to him as righteousness" (Romans 4:20-22). [He will present you blameless] if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister (Colossians 1:23). Now faith is the assurance of things hoped for, the conviction of things not seen (Hebrews 11:1). Christ was faithful over God's house as a son. And we are his house if we hold fast our confidence and pride in our hope (Hebrews 3:6). But if we have died with Christ, we believe that we shall also live with him (Romans 6:8). I received mercy for this reason, that in me, as the foremost [sinner], Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life (1 Timothy 1:16).

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<sup>178</sup> For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us (2 Corinthians 1:20).

<sup>179</sup> If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved (Romans 10:9). And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us (1 John 3:23). [They were] testifying both to Jews and to Greeks of repentance to God and of faith in our Lord Jesus Christ (Acts 20:21). [We] know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified (Galatians 2:16). We have heard of your faith in Christ Jesus and of the love which you have for all the saints (Colossians 1:4). For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ (Colossians 2:5). From childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus (2 Timothy 3:15). These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name (John 20:31). For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake (Philippians 1:29).

<sup>180</sup> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made (John 1:1-3).

<sup>181</sup> He is before all things, and in Him all things hold together (Colossians 1:17). And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power (Hebrews 1:3).

<sup>182</sup> To you is born this day in the city of David a Savior, who is Christ the Lord (Luke 2:11).

<sup>183</sup> You call me Teacher and Lord; and you are right, for so I am (John 13:13).

<sup>184</sup> And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them (Acts 16:7).

<sup>185</sup> I will not leave you desolate; I will come to you (John 14:18). Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid (John 14:27). For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too (2 Corinthians 1:5).

<sup>186</sup> Yes, and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance (Philippians 1:19).

<sup>187</sup> Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you (John 15:13-15).

<sup>188</sup> My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous (1 John 2:1).

<sup>189</sup> But the Lord is faithful, and He will strengthen and protect you from the evil one (2 Thessalonians 3:3).

<sup>190</sup> If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (Romans 10:9).

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<sup>191</sup> Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you (Philippians 3:15).

<sup>192</sup> Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst" (John 6:35). Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome. For whatever is born of God overcomes the world; and this is the victory that has overcome the world – our faith (1 John 5:1-4). This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God (John 3:19-21). Now faith is the assurance of things hoped for, the conviction of things not seen (Hebrews 11:1). By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward (Hebrews 11:24-26).

<sup>193</sup> Bear fruit that befits repentance (Matthew 3:8). Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God (Hebrews 6:1).

<sup>194</sup> ] See notes 167 and 168.

<sup>195</sup> See note 166.

<sup>196</sup> For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love (Galatians 5:6). See note 166.

<sup>197</sup> See notes 43 and 44.

<sup>198</sup> But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth (2 Thessalonians 2:13). For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified (Romans 8:29-30).

<sup>199</sup> For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast (Ephesians 2:8-9). For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God (1 Corinthians 1:26-29).

<sup>200</sup> For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed (Romans 15:18). He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, "Let him who boasts, boast of the Lord" (1 Corinthians 1:30-31). But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me (1 Corinthians 15:10). For who sees anything different in you? What have you that you did not receive? If then you

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received it, why do you boast as if it were not a gift? (1 Corinthians 4:7) [May He] equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen (Hebrews 13:21). For from him and through him and to him are all things. To him be glory forever. Amen (Romans 11:36).

<sup>201</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith? (Galatians 3:5).

<sup>202</sup> When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you ( John 16:13-14).

<sup>203</sup> But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth (2 Thessalonians 2:13).

<sup>204</sup> Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus (Philippians 3:12). If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous 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 (1 John 1:8-10). My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous (1 John 2:1). Give us this day our daily bread; And forgive us our debts, As we also have forgiven our debtors (Matthew 6:11-12). Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God (Romans 6:11-13). But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law (Galatians 5:16-18).

<sup>205</sup> For sin will have no dominion over you, since you are not under law but under grace (Romans 6:14). But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed (Romans 6:17).

<sup>206</sup> And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit (2 Corinthians 3:18). For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God (1 Corinthians 1:18). For by one offering He has perfected for all time those who are being sanctified (Hebrews 10:14). But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen (2 Peter 3:18).

<sup>207</sup> But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law (Galatians 5:16-18). Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul (1 Peter 2:11).

<sup>208</sup> Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin (Hebrews 3:12-13). Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good

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confession in the presence of many witnesses (1 Timothy 6:12). I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing (2 Timothy 4:7-8).

<sup>209</sup> False Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect (Mark 13:22). Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers (Luke 22:31-32). My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one (John 10:27-30). These whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified (Romans 8:30). For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end (Hebrews 3:14). They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us (1 John 2:19). [He] will also confirm you to the end, blameless in the day of our Lord Jesus Christ. God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord (1 Corinthians 1:8-9). For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus (Philippians 1:6). Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. Faithful is He who calls you, and He also will bring it to pass (1 Thessalonians 5:23-24). I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am sure that he is able to guard until that Day what has been entrusted to me (2 Timothy 1:12). [You] by God's power are guarded through faith for a salvation ready to be revealed in the last time (1 Peter 1:5).

<sup>210</sup> I will make with them an everlasting covenant, that I will not turn away from doing good to them; and I will put the fear of me in their hearts, that they may not turn from me (Jeremiah 32:40).

<sup>211</sup> In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me" (1 Corinthians 11:25).

<sup>212</sup> Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Hebrews 13:20-21).

<sup>213</sup> Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure (Philippians 2:12-13).

<sup>214</sup> I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing (2 Timothy 4:7-8).

<sup>215</sup> But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me (1 Corinthians 15:10).

<sup>216</sup> See notes 43 and 44.

<sup>217</sup> So faith comes from hearing, and hearing by the word of Christ (Romans 10:17).

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<sup>218</sup> Immediately the boy's father cried out and said, "I do believe; help my unbelief" (Mark 9:24). Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers (Luke 22:31-32). I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might (Ephesians 1:18-19). Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as it did also with you (2 Thessalonians 3:1). To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power (2 Thessalonians 1:11).

<sup>219</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints (Ephesians 6:17-18). For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart (Hebrews 4:12). Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers (Psalm 1:1-3).

<sup>220</sup> Incline my heart to Your testimonies, and not to dishonest gain! (Psalm 119:36). Open my eyes, that I may behold wonderful things from Your law (Psalm 119:18). Teach me Your way, O LORD; I will walk in Your truth; unite my heart to fear Your name (Psalm 86:11). Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things (Phil. 4:6-8).

<sup>221</sup> His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature (2 Peter 1:3-4). For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one (Hebrews 10:34). By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward (Hebrews 11:24-26). Therefore let us go forth to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we seek the city which is to come (Hebrews 13:13-14).

<sup>222</sup> By referring to this, when you read you can understand my insight into the mystery of Christ (Ephesians 3:4).

<sup>223</sup> So then do not be foolish, but understand what the will of the Lord is (Ephesians 5:17). See notes 223 and 225.

<sup>224</sup> Think over what I say, for the Lord will grant you understanding in everything (2 Timothy 2:7).

<sup>225</sup> Your word I have treasured in my heart, that I may not sin against You (Psalm 119:11).

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<sup>226</sup> Delight yourself in the LORD; and He will give you the desires of your heart (Psalm 37:4). O taste and see that the LORD is good; How blessed is the man who takes refuge in Him! (Psalm 34:8).

<sup>227</sup> But his delight is in the law of the LORD, and in His law he meditates day and night (Psalm 1:2).

<sup>228</sup> Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus (Philippians 4:6-7). Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, when his son asks for a loaf, will give him a stone? Or if he asks for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him! (Matthew 7:7-11).

<sup>229</sup> I appeal to you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints (Romans 15:30-31). Pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel (Ephesians 6:19). Pray therefore the Lord of the harvest to send out laborers into his harvest (Matthew 9:38).

<sup>230</sup> "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son (John 14:13; see also 15:16; 16:23-24, 26).

<sup>231</sup> But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways (James 1:5-8).

<sup>232</sup> Pray then like this: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, On earth as it is in heaven (Matthew 6:9-10).

<sup>233</sup> Thus says the Lord GOD: This also I will let the house of Israel ask me to do for them [literally: this too I will be sought for by the house of Israel]: to increase their men like a flock. Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of men. Then they will know that I am the LORD (Ezekiel 36:37-38).

<sup>234</sup> Incline my heart to Your testimonies, and not to dishonest gain! (Psalm 119:36).

<sup>235</sup> Open my eyes, that I may behold wonderful things from Your law (Psalm 119:18). I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints (Ephesians 1:18).

<sup>236</sup> O satisfy us in the morning with Your lovingkindness, that we may sing for joy and be glad all our days (Psalm 90:14).

<sup>237</sup> For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man (Ephesians 3:14-16). And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to him,

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bearing fruit in every good work and increasing in the knowledge of God. May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy (Colossians 1:9-11).

<sup>238</sup> And may the Lord make you increase and abound in love to one another and to all men, as we do to you, so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints (1 Thessalonians 3:12-13).

<sup>239</sup> Pray therefore the Lord of the harvest to send out laborers into his harvest (Matthew 9:38).

<sup>240</sup> Finally, brethren, pray for us that the word of the Lord will run and be glorified, just as it did also with you (2 Thessalonians 3:1).

<sup>241</sup> He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent (Colossians 1:18). And He put all things in subjection under His feet, and gave Him as head over all things to the church (Ephesians 1:22). The Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel (Ephesians 3:6). Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love (Ephesians 4:15-16). For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body (Ephesians 5:23).

<sup>242</sup> Through the church the manifold wisdom of God [is to] be made known to the principalities and powers in the heavenly places (Ephesians 3:10). You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven (Matthew 5:14-16).

<sup>243</sup> And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth." Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing" (Revelation 5:9-12).

<sup>244</sup> And on that day a great persecution began against the church in Jerusalem (Acts 8:1). Aquila and Prisca greet you heartily in the Lord, with the church that is in their house (1 Corinthians 16:19).

<sup>245</sup> And He gave . . . pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ (Ephesians 4:11-12). I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching (2 Timothy 4:1-2).

<sup>246</sup> And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father (Ephesians 5:18-20). Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God (Colossians 3:15-16).

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<sup>247</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit (Matthew 28:19).

<sup>248</sup> For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes (1 Corinthians 11:23-26).

<sup>249</sup> Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good (1 Corinthians 12:4-7). What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification (1 Corinthians 14:26). Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness (Romans 12:6-8).

<sup>250</sup> Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted (Galatians 6:1). My brethren, if any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins (James 5:19-20). Cleanse out the old leaven that you may be a new lump, as you really are unleavened. . . . But rather I wrote to you not to associate with any one who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber – not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. "Drive out the wicked person from among you" (1 Corinthians 5:7, 11-13). If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother (2 Thessalonians 3:14-15).

<sup>251</sup> Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person (Colossians 4:5-6). Whenever I go to Spain – for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while (Romans 15:24). For they went out for the sake of the Name, accepting nothing from the Gentiles. Therefore we ought to support such men, so that we may be fellow workers with the truth (3 John 7-8). And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age (Matthew 28:18-20).

<sup>252</sup> For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit. For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the organs in the body, each one of them, as he chose (1 Corinthians 12:13-18).

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<sup>253</sup> [We have] been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit (Ephesians 2:20-22).

<sup>254</sup> In case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth (1 Timothy 3:15).

<sup>255</sup> They only asked us to remember the poor – the very thing I also was eager to do (Galatians 2:10). For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem (Romans 15:26). But when you give a reception, invite the poor, the crippled, the lame, the blind, and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous (Luke 14:13-14)

<sup>256</sup> You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven (Matthew 5:14-16).

<sup>257</sup> [You have] been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead (Colossians 2:12). Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ (1 Peter 3:21). For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ (Galatians 3:26-27). Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit” (Acts 2:38). Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized (Acts 18:8). They were baptized by him in the river Jordan, confessing their sins (Matthew 3:6).

<sup>258</sup> For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit (1 Corinthians 12:13).

<sup>259</sup> Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life (Romans 6:3-4).

<sup>260</sup> As they went along the road they came to some water; and the eunuch said, “Look! Water! What prevents me from being baptized?” . . . And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing (Acts 8:36-39). John also was baptizing in Aenon near Salim, because there was much water there (John 3:23). We have been buried with Him through baptism into death (Romans 6:4).

<sup>261</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit (Matthew 28:19).

<sup>262</sup> For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God (Romans 2:28-29). For this

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reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all (Romans 4:16). Therefore, be sure that it is those who are of faith who are sons of Abraham (Galatians 3:7). John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins (Mark 1:4-5).

<sup>263</sup> See note 259.

<sup>264</sup> Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water (Hebrews 10:22).

<sup>265</sup> See note 248.

<sup>266</sup> But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. . . . Therefore when you meet together, it is not to eat the Lord's Supper . . . Or do you despise the church of God? (1 Corinthians 11:17-20, 22).

<sup>267</sup> See note 248.

<sup>268</sup> Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread (1 Corinthians 10:16-17). Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. . . . It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life (John 6:53-57, 63).

<sup>269</sup> And He gave . . . pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ (Ephesians 4:11-12). The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching (1 Timothy 5:17). When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed (Acts 14:23). For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you (Titus 1:5). But we will devote ourselves to prayer and to the ministry of the word (Acts 6:4). But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve (1 Timothy 2:12).

<sup>270</sup> And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18-20).

<sup>271</sup> And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation (Revelation 5:9).

<sup>272</sup> See note 270.

<sup>273</sup> When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed (Acts 14:23).

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<sup>274</sup> We have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake (Romans 1:5). But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers (John 4:23). For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise thee among the Gentiles, and sing to thy name"; and again it is said, "Rejoice, O Gentiles, with his people"; and again, "Praise the Lord, all Gentiles, and let all the peoples praise him" (Romans 15:8-11).

<sup>275</sup> But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect (Hebrews 12:22-23).

<sup>276</sup> And He said to him, "Truly I say to you, today you shall be with Me in Paradise" (Luke 23:43).

<sup>277</sup> For to me to live is Christ, and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. (Philippians 1:21-23) ( cf. 2 Corinthians 5:1-9; Revelation 6:9-11. On the issue of whether Paul conceives of the body and soul as separable, see 2 Corinthians 12:2-3).

<sup>278</sup> In the beginning God created the heaven and the earth (Genesis 1:1) For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the LORD of hosts will do this. (Isaiah 9:6-7)"Behold, the days are coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.' (Jeremiah 23:5-6) <sup>8</sup> Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; <sup>9</sup> and he said to him, "All these I will give you, if you will fall down and worship me."<sup>10</sup> Then Jesus said to him, "Begone, Satan! for it is written, 'You shall worship the Lord your God and him only shall you serve.'"(Matthew 4:8-10,23)

<sup>279</sup> Thy kingdom come. Thy will be done, On earth as it is in heaven. <sup>11</sup> Give us this day our daily bread (Matthew 6:10)

<sup>280</sup> For I did not shrink from declaring to you the whole purpose of God (Acts 20:27).

<sup>281</sup> Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness (Titus 1:1); If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, 4 he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, 5 and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain (1 Timothy 6:3-5); Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, (1 Timothy 4:1).

<sup>282</sup> [We minister for the upbuilding of the church] until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the

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fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles (Ephesians 4:13-14).

<sup>283</sup> The aim of our charge is love that issues from a pure heart and a good conscience and sincere faith (1 Timothy 1:5).

<sup>284</sup> And those who know Your name will put their trust in You (Psalm 9:10).

<sup>285</sup> There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all (Ephesians 4:4-6).

<sup>286</sup> A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another (John 13:34-35).

<sup>287</sup> For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood (1 Corinthians 13:12). But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen (2 Peter 3:18).

<sup>288</sup> Now these Jews were more noble than those in Thessalonica, for they received the word with all eagerness, examining the scriptures daily to see if these things were so (Acts 17:11).