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Living Faith

A Study of the Epistle of James

Piketon, OH

Living Faith: A Verse By Verse Study of the Book of James

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Dedicated to my wife Kimberly,
and Noah, our son.

Living Faith

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Introduction

The Epistle of James is a guide to practical Christian living. While the majority of the New Testament Epistles provide the theological foundation of the Gospel, the Epistle of James calls Christians to live out that theology in every day life. This concise yet powerful epistle showcases the essential need for genuine and living faith in the lives of believers. Genuine faith is *always*, as Luther commented, "living faith," producing good works in the life of the believer.

The Epistle of James can be divided into seven distinct practical lessons concerning faith. He writes of faith in times of trial. (James 1:1-21). He admonishes his readers to live out faith (James 1:22-27). He implores Christians to exercise faith within the context of community (James 2:1-13). He sternly warns about lifeless, counterfeit faith (James 2:14-26). Readers are also admonished to allow their faith in Christ to control that most evil of the members, the tongue (James 3:1-18). He reminds Christians of the folly of mingling faith and worldliness (James 4:1-17). And finally, He writes of genuine faith in the prayer life of believers (James 5:1-20). These seven areas provide the focal points for this work.

This brief volume represents the thoughts and insights I have gleaned from the Book of James while preparing Sunday sermons for my congregation. I have sought to write a practical commentary and study guide. The outline format followed throughout the text will allow it to be easily referenced by ministers and Sunday school teachers. Additionally, an index of Scriptures as well as a Statement of Faith is included.

May the Lord use this work as a step toward deepening and strengthening your *living* faith in the Lord Jesus Christ!

ONE

Faith in Times of Trial

James 1:1-21

Faith is the divine enabling through which God graciously imputes Christ's righteousness, saving people from sin and judgment (Eph. 2:8,9). This supernatural ability to believe in the finished work of Jesus Christ is bestowed sovereignly to the lost sheep of Christ's church for the express purpose of gathering in those who would "never be removed from [Christ's] hands" (John 10:38). Faith is the tool by which God removes the blinders from our eyes (I Cor. 2:10), causing us to see clearly the Word and the Light of Life proclaimed therein (John 8:12).

Faith is Spirit-empowered belief based on the supernatural truths of Scripture (Heb. 11:1). Christian faith is essential in order to possess a full understanding of God's universe (I Corinthians 2:5).

Robert J. Morgan, in his book *Beyond Reasonable Doubt*, writes the following concerning faith:

> *Faith, however, is not foolishness. It is not the man who started across a pond of thin ice by saying, "I just believe! I have faith this ice will hold me up." His faith is all wet - or it will be shortly."*

Faith in God is a wonderful gift of sovereign grace (Eph. 2:8, Rom. 9:15,16). But it is more than a simple boarding pass onto the good ship *Glory*. The gift of faith spoken of

throughout the Old and New Testaments is a dynamic faith, a faith that grows and matures throughout life. It is a formative faith that daily conforms believers ever closer to the image of Christ (Rom.8:29) . It is a faith that saves, sanctifies (Acts 26:18), and one day will glorify Christ's church (Rom 8:17,30). It is a living faith (Luther's *fides viva*) that works in the hearts and lives of genuine Christians.

Just as gold is made pure by the testing of the fire, so too is faith made ever stronger by the tests and trials of this life (I Pet. 1:7). Christ promised many things to believers throughout His earthly ministry. And one of those many promises was the promise of tribulation. Consider His words in John 16:33:

> *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

Notice that Christ promises ultimate victory even in the face of terrible tribulation! Christians can be encouraged of heart to know that God is at work even in the times of tribulation and testing, working to purify and fortify faith.

This opening section of the Epistle of James provides the introductory salutation and deals candidly with genuine faith in the times of trial.

James 1:1

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

A. The writer of this epistle is James, the brother of Christ, spoken of in Acts 12:17. Although there are four different James mentioned in the New Testament, most Christian scholars consider the author of this epistle to be, in fact, the half-brother of Christ (Mark 6:3). James would become one of the key leaders of the Jerusalem Church. Eventually James was martyred in 62 A.D.

B. Notice the attitude of James - humility, even in leadership. He submitted to the authority of Christ in every way, calling himself the "bond servant of Jesus Christ." Keep in mind that James had at first rejected Christ as Messiah (John 7:5). However, he was called unto salvation and became one of the "pillars of the church" (Gal. 2:9)

C. "The Twelve Tribes" - A Common NT title for Jews (Matthew 19:28, Acts 26:7; Revelation 7:4).

D. "Which are scattered abroad" - James mentioned the scattering of the Jews, the Diaspora. Because of the scattering brought on by military and economic conditions, Jewish people settled in many parts of the Roman world. Others were previously hauled off into the bonds of slavery by their Roman conquerors in and around 63 B.C.

1. James' main audience are Jews who are

scattered due to persecution.

James 1:2

My brethren, count it all joy when ye fall into divers temptations;

A. "My Brethren" - the scattered Jews. James uses this salutation as a unifying greeting. Those who are united with Christ are united with one another.

B. "Count it all joy" - the Greek word for "count" may also be translated "consider" or "evaluate."

1. Take time to get to know your trials, studying them as gifts from God.

2. Understand that the person you are today is the summation of all of your life experiences, both good and bad. God works, even in the midst of personal trials.

3. While facing trials with a confident spirit can be unnerving, it is important to keep in mind that a sovereign God holds the situation in His unshakable hand. Therefore, trials can be endured with Spirit-empowered confidence.

C. "Trials" - A disruption of the peace, comfort, or joy. Trails can be any of life's experiences that try the soul.

James 1:3

Knowing [this], that the trying of your faith worketh patience.

A. "Knowing"- James stresses a truth that the Christian Jews already knew. Even during the earliest years of Christianity, endurance with the trials of life was a basic theological teaching of the Church.

B. "Testing" - this testing is not to prove one's Christian experience, but rather to cultivate a deeper dependence on the Father.

1. Testing of faith is not about authenticating it. Testing is about (concerned with) solidifying it.

2. Just as gold is refined in the fire, so too faith is made pure in the face of trial and testing.

C. "Patience" - Better translated "endurance" or "perseverance." This is supernatural endurance granted to those who trust God in the face of trial.

1. It is the Lord who allows trials to enter the Christian's life. So then, believers should see life struggles as a tool in the hands of the Master. He is the author and finisher of our faith. What he commences He will accomplish.

2. The endurance of those God-ordained trials

produces patience. God-ordained trials "toughen Christians up."

3. Christians should glory in tribulations, knowing that tribulation produces patience; - Romans 5:3

James 1:4

But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.

A. The gift of patience serves a holy purpose in and of itself - to form God's children by and through the daily trials, failures, and victories of this life.

B. "Perfect Work" - Christians are the masterpiece creation of the Grand Creator. Trials cause believers to draw deep in the well that is the Holy Spirit, deepening communion and strengthening trust in the Father. Truly, this is the perfect (complete) work!

1. To be "perfect:" does imply that the Scripture teaches the doctrine of "sinless perfectionism." The only one sinless and perfect is Christ . We are positionally righteous (perfect) by and through the merits of Christ's perfect and sinless death on the cross of calvary. No one can add to the work of Christ's cross.

2. Even the work of patience mentioned in James 1:4 is a gift from God! We are new creations - all of grace!

C. "Complete, lacking nothing"- If one is exercising godly patience, then he truly lacks nothing because the moment is all that matters. The joy is found in the journey, not in material objects or possessions. Not only is there joy in the journey, but joy and peace in knowing that each and every trial is a tool of the Master's, used to mold and make us. "And you are complete in Him!"

1. Charismatic Movement - A misinterpretation of this verse has lead many to preach a phony gospel built on the promise of godly hand outs. Sadly many are "ever learning, but unable to come to the truth" (II Tim. 3:7).

James 1:5

If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him.

A. Christianity is a faith of intimacy. God desires a close relationship with each of his children (James 4:8).

1. God grants wisdom liberally to those who call on Him for assistance .

B. "Without reproach" - God will not punish the seeker, but reward openly .

C. James' Jewish audience understood that wisdom from God was necessary to live life to God's glory. It was not a wisdom of philosophical speculation, but the wisdom revealed in His Word (cf. 3:13, 17) (John MacArthur).

James 1:6

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

A. "Ask in Faith" - (John MacArthur) confident trust. The command is to pray in the confident trust in a sovereign God.

1. Trust that God will move in God's own way. True faith is not getting everything one prays for. It is, rather, pleasuring and delighting in the will of God.

B. "With no doubting" - It is not profitable to approach the throne of God with a conflicted spirit. "A double minded man is unstable in all his ways (v. 8).

1. Guard against the tendency to be driven to and fro with every opinion of man. Men change methods and ways, but God's Word never changes!

2. Faith is a gift of God's grace, not an emotion or inward power .

C. “like a wave of the sea” - (Isa. 57:20; Eph. 4:14), where the same Greek word occurs for "tossed to and fro," as is here translated, "driven with the wind."

D. “driven with the wind”-from without.

E. tossed-from within, by its own instability. At one time cast on the shore of faith and hope, at another rolled back into the abyss of unbelief; at one time raised to the height of worldly pride, at another tossed in the sands of despair and affliction. (Jamieson, Fausset, and Brown C., D., E.)

James 1:7,8

For let not that man think that he shall receive any thing of the Lord. A double minded man [is] unstable in all his ways.

A. “that he shall receive anything from the Lord”- wisdom, or anything else, he is seeking after; for wanting faith, he has nothing to receive with; faith is the grace, which receives the Lord Jesus Christ himself, and all grace from him; which receives a justifying righteousness, pardon of sin, adoption of children, and even the everlasting inheritance, at least, the right unto it; wherefore those who have not faith, as the wavering man, cannot receive any thing (John Gill).

B. "Double-minded" - denotes hypocrisy. One who is pulled equally to the things of God and those of the world. These people are not true Christians, but are those false disciples who profess Christ for other motives. This is proven by their inability to trust God in times of trial.

C "Unstable in all his ways" - Naturally, one who is pulled socially by the church and morally by the world will be unstable in everything he does.

1. This text is not referring to true Christians, as some would teach. Because Christians are blessed already! They have received from the Father (Eph 2:6)!

James 1:9

Let the brother of low degree rejoice in that he is exalted:

A. "Lowly brother"- those Christians facing the trials of life. All Christians experience the trials of life. In this way, God proves His objectivity for He is no respecter of persons.

B. "Glory in his exaltation"- Christians universally receive the "blessing of earthly trial." We should glory in the honor of being able to identify with Christ.

C. Christians are to "count it all joy" when they are tested under various trials."

1. Only Spirit-empowered people could ever hope to glory in trials.
2. It is a purely Christian state of blessing.

James 1:10

But the rich, in that he is made low: because as the flower of the grass he shall pass away.

A. "But the rich his humiliation" - a warning is issued by James to those who would rely on riches instead of God's supernatural provision: Your wealth is not everlasting! Trust in the Lord God!

B. The text doesn't imply or suggest wealth to be an enemy of the Cross, for certainly it is not.

1. The enemy is the reliance on wealth in place of God.

2. It is clear, however, that people who have great wealth tend to be less likely to follow after Christ.

C. "He will pass away" - earthly life is temporary (Job 14:2). Our trust must be placed in our eternal God.

James 1:11

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

A. James is illustrating the temporary nature of worldly wealth. One day money is plentiful., the next bankruptcy. Consider Adam Clarke's Commentary concerning James 1:11:

For the sun is no sooner risen - We need not pursue this metaphor, as St. James' meaning is sufficiently clear: All human things are transitory; rise and fall, or increase and decay, belong to all the productions of the earth, and to all its inhabitants. This is unavoidable, for in many cases the very cause of their growth becomes the cause of their decay and destruction. The sun by its genial heat nourishes and supports all plants and animals; but when it arises with a burning heat,

the atmosphere not being tempered with a sufficiency of moist vapours, the juices are exhaled from the plants; the earth, for lack of moisture, cannot afford a sufficient supply; vegetation becomes checked; and the plants soon wither and die. Earthly possessions are subject to similar mutations. God gives and resumes them at his pleasure, and for reasons which he seldom explains to man. He shows them to be uncertain, that they may never become an object of confidence to his followers, and that they may put their whole trust in God. If for righteousness' sake any of those who were in affluence suffer loss, or spoiling of their goods, they should consider that, while they have gained that of infinite worth, they have lost what is but of little value, and which in the nature of things they must soon part with, though they should suffer nothing on account of religion.

B. If pursuits are rooted in trusting the world's system (money, fame, friends), one will find disappointment. Trust in the Lord (Prov 3:5).

C. "So the rich man will fade away in his pursuits"- the only sure foundation is the Rock that is Christ Jesus.

1. He provides assurance of victory in the end (Matthew 10:22).

2. (Matthew Henry) Note hence, Worldly wealth is a withering thing. For this reason let him that is rich rejoice, not so much in the providence of God, that makes him rich, as in the grace of God, that makes and keeps him

humble; and in those trials and exercises that teach him to seek his felicity in and from God, and not from these perishing enjoyments.

James 1:12

Blessed [is] the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

A. Believers who successfully endure trials are truly happy - "Blessed." (John MacArthur)

B. "Enduring" - While many use this verse as a proof text for conditional security, the actual context of the term "endure" actually reinforces the biblical teaching of eternal security. Enduring faith is faith the is, by it's very nature, secure faith.

1. We are not rewarded heaven based on our ability to successfully win against temptation; this would transform the Gospel into something alien to itself.

2. Christians will be approved because they stand solely in the grace of the Lord Christ.

3. *Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, [be] glory*

and majesty, dominion and power, both now and ever. Amen. - Jude 1:24,25

C. "Crown of Life"- God grants each and every believer with this gift in fulness at Christ's coming. (John MacArthur)

James 1:13

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

A. God allows and even arranged the trials that befall us (James 1:2,3,9). However when Christians fail to follow God's will in the midst of trial, they have no right to accuse God of tempting them to sin. Adam Clark, in his commentary on James 1:13 states:

Let no man say - Lest the former sentiment should be misapplied, as the word temptation has two grand meanings, solicitation to sin, and trial from providential situation or circumstances, James, taking up the word in the former sense, after having used it in the latter, says: Let no man say, when he is tempted, (solicited to sin), I am tempted of God; for God cannot be tempted with evil, neither tempteth he (thus) any man. Thus the author has explained and guarded his meaning.

B. If Christians choose flesh over God's will, then they are led away of their own lust. They refuse the way of escape (I Corinthians 10:13).

C. "God cannot be tempted" - God is. Therefore it is

foolish to assume that He can be tempted. On the other hand, it is equally fool hearty to declare that God purposefully sets out to ensure the failure of His own children. God cannot be tempted; neither does He tempt anyone (I Corinthians 10:13).

James 1:14,15

But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

A. Two roads present themselves to the faithful during a season of trial.

1. Resist through the enabling power of the Holy Spirit (v. 12) and be blessed.

2. Be drawn away by the sinful nature of the flesh into full-grown sin; which brings death.

B. John Gill comments:
"when he is drawn away of his own lust and enticed"- the metaphor is taken either from fishes, who are enticed by the bait, and drawn out by the hook; or from a lascivious woman, who meeting with a young man, entices him, and draws him away after her to commit iniquity with her: by "lust" is meant the principle of corrupt nature, which has its residence in the heart of man; is natural and hereditary to him, and therefore is called his own; he is conceived and shapen in it; he brings it into the world with him, and it continues in him, and is called his own heart's lust

(Rom.1:24). Now this meeting with some bait, which entices and draws it out, or with some external object, which promises pleasure or profit, a man is allured, and ensnared, and drawn away by it, and so the temptation begins: thus, for instance, covetousness was the predominant lust in Judas; this meeting with an external object, or objects, which promised him profit, he is at once enticed and drawn away to betray his Lord and master for the sake of it: so sin often promises pleasure, though it is but an imaginary, and a short lived one; which takes with a man's own lust, and corruption within him, and so he is allured and drawn aside; and to this, and not to God, should he attribute temptation to sin.

B. "Brings forth death" - sin cannot separate us from our status as Christians (John 17:11), but can lead to godly judgment as well as physical death (I Corinthians 11:30; I John 5:16).

James 1:16,17

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

A. While it is evident from Scripture that God is ruler of all, He is not the author of sin or any other worldy confusion (I Cor 14:33). Evidently there were those in James' day (as in our own) who cast blame on God for the sin they committed.

1. God will and does use the sinful

disobedience of man throughout the Scripture to achieve His ultimate plan. He takes what man purposed for evil and works goodness in spite of his efforts (consider Joseph, Gen. 50:20).

B. "Every good and perfect gift" - On the other hand, God is the author and the sole distributor of all goodness that pours into creation (1 Cor. 12:11). Everything from a simple smile to the largest miracles of divine healing, God moves through His sovereign goodness.

C. "No variation or shadow of turning" - A perfect being has no reason to change (Mal. 3:6). To suggest that God can choose to change his mind (Arminians) is to imply that God makes wrong decisions from time to time! A complete reading of Scripture in context shows that God has no need of such a frail compensative tool. He is the Lord who changes not!

James 1:18

Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

A. The only reason one is saved in the first place is because of God's own sovereign will (Mt. 13:20; Jn 6:39, 15:16,19; Acts 13:48; 2 Thess. 2:13; 2 Tim. 1:19; I Pet. 2:9) It is of His own will that Christians are called out of the masses of the unsaved. Salvation literally "belongs to the Lord"(Psalm 68:20; Jonah 2:9) Salvation is not accomplished

through man's wishing or good works, but through the sovereign will of the Father (Rom 3:20,28, John 6:44).

B. God brings Christians "forth" by the word of truth, the Gospel and finished work of the Lord Jesus Christ (Col 1:20; 2:14).

C. "First fruits" - Literally, the best of the harvest. Often the first fruits would be offered to God as a sacrifice.

1. The life of a Christian should be a "living sacrifice, holy and acceptable to God, which is our reasonable act of worship."

James 1:19,20

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.

A. In light of the knowledge that God is not the cause of sin in the Christian life, it would be most desirable to follow the practical guidelines given by James:

1. Swift to hear - always listen more than you speak.

2. Slow to speak - nothing cuts to the heart like swiftly spoken word forced out in anger. Be careful to speak only words that edify.

3. Slow to wrath - James identifies the most spiritually dangerous human trait : wrath/anger. It seldom ever serves a noble purpose.

B. Unlike the Word of God, wrath does not produce the righteousness of God.

James 1:21

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

A. James calls for personal Christian holiness - Since sin does not advance the kingdom of God and only brings forth destruction, Christians should battle against it every day.

B. God does not call Christians to throw out sin and embrace emptiness. Rather, He calls believers into a deeper relationship through the internalization of His Holy Word, the "implanted word." The Christian's relationship with God through Christ grows deeper each day. As believers draw near to God, He draws near to them.

C. God's Word secures Christians from eternal destruction, while providing the means to cultivate a deep, dynamic, relationship while living in this life! An eternal life purchased by the eternal Son, presented to the church through the eternal Word.

D. Albert Barnes comments concerning "The engrafted word:"

The gospel is here represented under the image of that which is implanted or engrafted from another source; by a figure that would be readily understood, for the art of engrafting is everywhere known. Sometimes the gospel is represented under the image of seed sown (Compare Mar_6:14, following); but here it is under the figure of a shoot implanted or engrafted, that produces fruit of its own, whatever may be the original character of the tree into which it is engrafted. Compare the notes at Rom_11:17. The meaning here is, that we should allow the principles of the gospel to be thus engrafted on our nature; that however crabbed or perverse our nature may be, or however bitter and vile the fruits which it might bring forth of its own accord, it might, through the engrafted word, produce the fruits of righteousness.

TWO

Faith Lived Out

James 1:22-27

God has called His Church out of the world's evil system in order to be godly examples of regenerate, righteous, and holy living. Christians, being called into the light from the darkness of sin, must let this light shine publicly before men (Mt. 5:16; Prov. 4:8; Phil. 2:15; I Thess. 2:13; I Peter 2:9). It is seen throughout the New Testament that faith is not generated by the work of human hands. But faith in Christ must be lived out, demonstrated to the world through righteous works .

Living Faith requires the Child of God to actively apply the truths of Scripture in daily living. The characteristics of *Faith Lived Out* found in James 1:22-27 include: (1) Applying the Word to daily life(James 1:22), (2)Applying self-control , and (3) Applying concern for others

To hear and to apply God's Word are two entirely different things. After all, just because a soldier may hear a command, does not necessarily mean that the command will be followed. And so it is with the Gospel. Many hear the call of the Gospel, the majority not acting upon the call. Genuine faith is accompanied by godly obedience, the application of God's righteous standard into daily living.

Genuine faith also provides believers with the power to control the tongue. The application of self-control in this area can be of great benefit to one's Christian testimony.

Additionally, those who speak words of peace and grace are blessings to those around them. Moreover, it is the command of Scripture that the tongue be kept under control (Col. 4:6; Titus 2:8). Controlling the tongue is yet another authenticator of genuine faith in God. Those who cannot control their tongue have "vain" religion (James 1:26).

The final application that will be dealt with in this section is the practical application of concern for the welfare of others. James calls this concern "pure religion" (James 1:27). Christ's compassion and genuine concern for others was the ultimate example set forth by God for His children to follow (Matt 14:14; 15:32; 20:34; Mk. 1:41; 6:34; Luke 7:13).

The New Testament never gives a believer the option of not caring about others. In fact, the command is to care at all costs (I Peter 3:8; I John 3:17)! The Scripture declares void and useless any expression of faith that is not rooted and grounded in genuine concern and compassion for others.

Throughout this portion of the Epistle, James forcefully contends for a Faith that applies itself to living out God's word, controlling the flesh, and caring for others.

James 1:22-24

> *But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.*

A. A basic intellectual assent to the tenets of the Gospel can not save the soul (I Cor. 1:20). Salvation is bestowed at the sole discretion and will of the Father (Rom. 8:29) .

B. Genuine salvation changes people "unto good works" (Eph 2:10) It is always accompanied by a desire to serve the Lord in love (I John 3:14). James is simply defining faith as something living and active, as opposed to fruitless and powerless to change. He is not presenting a "works-based" Gospel. Rather, He is presenting "works made possible" by the Gospel.

C. Those who are exposed but not saved by the Gospel see their sin in light of God's Word. However, because no spiritual work of God occurred in their lives, they soon forget.

James 1:25

But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

A. "Perfect Law of Liberty" - the Old Testament was incomplete, imperfect to save. Christ's new law or Gospel is perfect in that it deals with sin, eternally forgiving those for whom Christ died. The Gospel is the perfect law of liberty.

B. "Liberty" - liberty from a life of continued sinfulness and separation from God.

C. Christians who cultivate a life deeply rooted in the

perfect law of liberty will be blessed in all they do.

1. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death.

James 1:26

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion [is] vain.

A. Pride is not a godly attribute. Those who think that they are "super-religious" should check themselves.

B. If the heart is not changed, religion is useless. God always changes the heart through the enabling power of the Holy Spirit (Ezek. 11:19;36:26).

C. Christianity is to be expressed through consistent living, not just empty, grandstanding, profession. It is meant to be lived out loud (Rom 6:1,11)!

D. One of the characteristics of pride is self-promotion. The bridled tongue helps Christians to guard against such sin.

E. Christian living should impact communities around the world in many positive ways (Ephesians 4:17,22,25; Proverbs 11:18; Col. 3:9) . This is living faith.

1. The Church can shine as a light of hope in a world of darkness. This is the goal of holy living, to magnify Christ the Lord for all to see!

James 1:27

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.

A. "Pure and undefiled religion" - Faith should be marked by godly motivation. Motives should be guided by compassion and love (I Pet. 3:8).

B. "To visit the fatherless and widows..." - (Charles C. Ryrie) Not all will be given equal opportunities to do this, but without this kind of activity there can be no true spirituality. Giving is the ability to distribute one's own money to others, and it is to be done with simplicity which means with no thought of return or gain for oneself in any way.

C. "Widows and orphans"- those who are most needy and at risk need the most practical assistance from the church. In James' day, there was no social security system in place for orphans and widows. The church had to step up and provide for the needs of those. Today, the command of God regarding compassion has not changed. Christians should actively seek out those who need Christ's compassion poured into their lives through the kindness and generosity of the church.

D. "Unspotted from the world" - By yielding to the power of the Holy Spirit, Christians keep themselves outside of the control of this world's evil system (Phil 2:15).

E *May God by his grace keep both our hearts and*

lives clean from the love of the world, and from the temptations of wicked worldly men.

-Matthew Henry

THREE

Faith and Community

James 2:1-13

The Church is commanded of Christ to go into the world and preach the Gospel, to share it's faith in Christ Jesus (Matt. 28:18-20). But, what is the best approach for sharing such precious Good News to the local community in which we live and work?

James makes a very clear case concerning faith and community throughout James 2:1-13. His case can be outlined with three key concepts: (1) Impartiality (2) Love, and finally, (3) mercy.

James is quite clear concerning partiality within the context of public worship. Favoring the wealthy or those in high political position while ignoring the less affluent is a grievous sin in the eyes of God. Moreover, the Church's community testimony is damaged. Partiality has no place in the life of the Church.

As diligently as churches try to eliminate partiality from their fellowships, they should seek to demonstrate love throughout their communities. James eludes to the "Royal Law" in this section (Love your neighbor as yourself). The natural outgrowth of eliminating partiality is to love everyone equally. It is important to understand that love is not an emotion (although emotions go hand in hand with love) but a command to nurture and protect, as Christ Himself would do.

Since God is love, believers are required to share this love throughout their communities. Truly James call to the church was that of the writer of Hebrews, "Let brotherly love continue." The demonstration of Christ-like love and compassion provides a strong and able witness of the authenticity of a church body's professed faith in Christ.

James also includes a final area of consideration by calling the church's attention to mercy. It is quite easy to allow pride to infiltrate the church, causing every believer to become a "judge" of everyone else. Churches easily get a negative reputation throughout a community because of the tendency to cast the stone of judgment before ever offering the embrace of mercy. In the end, when all is said and done, mercy triumphs over judgment. If Christians follow the path of mercy, they too will experience greater mercy and blessing from the Father.

Impartiality, love, and mercy should be the defining characteristics of Christ's church in it's dealings with each other as well as the community at large. James will make this point abundantly clear throughout the following portion of Scripture.

James 2:1-4

> *My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves,*

and are become judges of evil thoughts?

A. It is quite clear that Christians should treat people without partiality.

1. "Do not hold the faith with partiality..." One might as well claim no faith at all than to parade about with fraudulent, half-hearted, misapplied, faith.

B. This directive from God's Word is a life directive, not simply a form to follow while at a church service.

C. How Christians treat the weakest in society is a true test of professed faith. Christians will not always live what they profess. However, people ALWAYS live what they believe.

James 2:5

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

A. God does not operate according to human expectations. After all, if he did, then the most powerful people on Earth would be those called unto eternal life. And while many wealthy people are Christians, the vast majority of believers are the poor and weak of society. This is by divine design.

B. There is a blessing found in poverty, if believers are patient enough to see it. Cultivating a life that is

completely dependent on the Father (not worldly wealth) is not only humbling, but also a wonderful public testimony to the sustaining hand of the Lord God.

C. There is no sin in having wealth, however. Sin is brought forth when one's funds replace the Lord in matters of importance.

James 2:6,7

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?

A. Guard against the temptation of pride.

1. James warns about treatment differences within the church.

2. Just because a church draws the attention of the rich and famous doesn't automatically mean that the poor (who have always been there) should get treated as second-class citizens.

B. James points out the fact that the wealthy locals are the those who have mistreated Christians. Moreover, the wealthy class made fun of Christ as a way to belittle the poor and their new-found faith.

1. Because of the fallen nature of the world in which we live, poor and rich alike will always

have their places in the class system. The Church of Christ, however, should never play favorites. All are welcomed to come to the house of God and be treated with respect and impartiality.

James 2:8,9

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

A. "The Royal Law"- This sovereign command, echoed by Christ in the Gospels, is essential to healthy Christian family and communities. Without a sincere regard for brothers and sisters in the Lord, the church could never hope to function properly.

B. "You do Well" - God is pleased by the selfless attitudes of His children. This is what He desires for us- a selfless spirit, imitating our Lord Christ.

C. "If you show partiality" - The polar opposite of preferring your brother is to show partiality. It is the highest form of hypocrisy for a born again child of God to show favoritism to one over another.

1. Partiality is sin. Period.

James 2:10,11

For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

A. It is futility to assume that fallen man can elevate his dead state up unto life by his own hand. Only the work of Christ can raise dead sinners anew.

1. James stresses the unity of God's perfect law - one cannot love God unless all of His laws are perfectly kept. To offend in one point is to strike a holy, righteous, God in the face.

2. James reminds the reader that keeping God's moral law is within the reach of the Christian. And while the law does not and can not save the soul, Christians exhibit "fruits meet for repentance" by righteously obeying God's Word through the power of the Holy Spirit.

3. Christ came to provide His Church an escape. He lived and died as the perfect sacrifice, fulfilling the law for those the Father would call unto salvation.

4. The impartation of the righteousness of Christ allows Christians access to the Father, as righteous children purchased by grace.

James 2:12,13

So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

A. Live soberly, treating others with care. Most assuredly, Christians will be judged to a higher standard, the "perfect law of liberty."

B. "Judgement, mercy" - These two terms make up the two criteria that will be employed to one day judge the living and the dead.

1. Judgement - To those who have not the Spirit of God.

2. Mercy - To those elect whom God has called out of sin into righteousness in Christ.

C. "Mercy triumphs over judgement" - Those who have experienced mercy from God will show mercy to others. Genuine faith gives birth to mercy. Mercy is a natural outgrowth of the regenerated life.

FOUR

Counterfeit Faith: A Warning

James 2:14-26

In many Evangelical churches, people are asked for a "public profession of faith" during "altar calls," "prayer lines," and moments of "hand raising." This invitation time has been declared by much of the Evangelical Church to be the ultimate climax and purpose of the entire worship service.

With all of these man-centered strategies in tow, the average preacher takes to the pulpit an arsenal of emotionally, but perhaps not so theologically, appealing weapons. Sadly, however, these purely emotional and psychological appeals lead people down a road of dangerous subjectivism and confusion. Man-centered approaches urging people to "profess" Christ ultimately water down the weighty reality of passing from death unto life solely by the power of the Spirit. Men are convinced that a simple attestation to the Gospel (i.e. one's "decision" for Christ) will save them, no strings attached. And as proper theological exposition gives way to these synergistic gimmicks of man, more and more people will trust in empty professions, having a form of godliness, but denying the power thereof (II Tim 3:5).

While I can never promote the usage of altar calls or any other such man-made device, I do believe that Christians, especially those involved in the ministry of the Word, should unashamedly proclaim the Gospel, urgently calling on all men everywhere not to an emotional decision, but toward godly repentance (Acts 17:30). It is true repentance, a change in life's direction worked out by godly sorrow (II Cor. 7:10), that testifies to the authenticity of faith. This type of repentance is not witnessed during a sinner's confession at a prayer bench. It is brought to fruition by a sovereign God during the days, weeks, and even years following the sinner's encounter with the preached Word.

If we (pastors and teachers) truly believe in the power of the Word of God to sovereignly resurrect dead sinners unto life, we will recognize that God needs no assistance from us! Christians must faithfully preach the Word, the Spirit faithfully draws Christ's church unto salvation, then ministers baptize according to the command of Christ! This "great commission" is still very much in effect. Let us trust God to save his own!

Jim Ehrhard writes the following in, *The Dangers of the Invitation System:*

> *The real question is: How powerful is the Word of God? Can it change men from sinners into saints without an extension of an altar call? Will it convict and convert (as God promises),or will we need to add something that helps men "settle it"? You will never be able to do without the invitation system until you are thoroughly convinced of the power of God's Word.*

God is not looking for an individual's mere outward

profession of faith. He is not interested in the number of steps one takes toward a prayer bench or for the correct filing of a decision card! After all, even the demons believe, and tremble (James 2:19)! The faith that saves is a faith which enables the fulfillment of the righteous commands of a holy God! It is an *operative* faith (Calvin).

Martin Luther, in his *Preface to the Letter of St. Paul to the Romans*, comments:

> *Faith alone makes someone just and fulfills the law; faith it is that brings the Holy Spirit through the merits of Christ. The Spirit, in turn, renders the heart glad and free, as the law demands. Then good works proceed from faith itself.*

This faith causes the believer to submit to the sanctifying power of the Spirit, and thereby draw close to the image of Christ.

Calvin comments on faith and works in His *Institutes of the Christian Religion*:

> *And as Paul contends that men are justified without the aid of works, so James will not allow any to be regarded as justified who are destitute of good works (3:17:12).*

The issue at hand throughout this section of Scripture deals with James' utter contempt for so-called, yet counterfeit, faith. As we shall see, profession is something entirely different than application. After all, a fire fighter can not extinguish a blaze, unless he applies his profession. In much the same way, James urges believers to simply

"practice what is preached."

James 2:14-17

> *What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food,*
> *And one of you say unto them, Depart in peace, be [ye] warmed and filled; ye give them not those things which are needful to the body; what [doth it] profit? Even so faith, if it hath not works, is dead, being alone.*

A. James' point is not that a person is saved by works (he has already strongly and clearly asserted that salvation is a gracious gift from God; 1:17, 18, cf. Ephesians 2:8,9), but that there is a kind of apparent (yet counterfeit) faith that is dead and does not save (vv. 14, 17, 20, 24, 26; cf. Matthew 3:7, 8; 5:16; 7:21; 13:18-23; John 8:30,31; 15:6) (John MacArthur).

B. James' audience was primarily comprised of Jewish Christians who had evidently tossed out every aspect of Law. In their zeal to trust only in Christ, they viewed the moral law of God as unnecessary for salvation, therefore unnecessary at all. This was a terribly distorted view.

C. *Those are wrong who put a mere notional belief of the gospel for the whole of evangelical religion, as many now do. No doubt, true faith alone, whereby men have part in Christ's righteousness,*

atonement, and grace, save their souls; but it produces holy fruits, and is shown to be real by its effect on their works; while mere assent to any form of doctrine, or mere historical belief of any facts, wholly differs from this saving faith.

- Matthew Henry

James 2:18-26

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] For as the body without the spirit is dead, so faith without works is dead also.

A. "You have faith, I have works" - sadly, this kind of sentiment is all too common today. People across the globe are hoping that maybe they will be "good enough" to enter heaven when they pass into eternity. For many, works are seen as a substitute for faith. On the contrary, works are the necessary

outcome of faith (Ephesians 2:10).

B. "I will show you my faith by my works" - James makes it very clear that good works only bring glory to God when they are motivated by sincere faith. Works never produce salvation, salvation produces good works! Just as the sinner is dead in sin, so too are the meager works produced by his prideful hand. Those who assume that good works can save deny the sufficiency of the Cross of Christ. To deny Christ is to trust in one's own pride.

C. "Even the demons believe and tremble!" - James is tackling the wrong-headed notion that mere intellectual assent, mingled with a few good deeds, is the answer. As James makes perfectly clear, even the demons believe in God! This mental assent does not save, but serves only to further condemn, for they know what manner of fallen creature they are in the sight of a holy God.

D. God does not seek after the mental assent of a man. He sovereignly calls a dead man to life through the preached Word, by grace through faith unto eternal life. God demands a spiritual assent to the Gospel that only He can perform!

E. "Faith without works is dead" - On the other hand, faith is made evident by the righteous works it produces in the lives of believers. Living faith lives while dead faith never lived at all (I John 3:18).

F. "Abraham…justified by works" - This section of text becomes confusing to many readers. James is not teaching works-based righteousness. In verse 23

James cites Genesis 15:6, which declares quite plainly that Abraham "believed God." His belief alone (sola fide) was the only criteria for righteousness. James is simply reinforcing the argument that genuine faith works to produce righteous deeds. The faith that saved Abraham was a faith that could keep him even while attempting to follow the command of God to sacrifice his son Isaac! True faith is a force of power in the life of a Christian! It is a force that causes Christians to do the will of the Father.

G. "Not by faith only" - Again, it is quite clear from the context that "faith only" means something different to James than it does to the Apostle Paul. James' intent was to show the folly of trusting in mere intellectual belief. While Paul used the same terminology to express the all-inclusive power of Christ alone to save his church.

H. "Rahab the harlot... justified by works" - again, James is simply pointing to Rahab's faith at work! Consider Joshua 2:1-24. Rahab testified to her faith in the One true God well before she helped the Hebrew spies. Her heart was convicted that, "the Lord your God, He is God in heaven above and on earth beneath (Joshua 2:11). Rahab was made righteous by faith, and her faith produced pleasing works. Rahab's display of faith and God-inspired works, provided testimony to her righteousness.

I. James and Paul share the same soteriology (doctrine of salvation). James focuses on the practical side of "what faith does" in the life of the believer, while Paul focuses on the inability of fallen

man to “do” anything in his own power to please God. The men write to complement and supplement each other. A careful reading of their writings shows no contradiction concerning doctrinal positions.

FIVE

Genuine Faith Controls the Tongue

James 3:1-18

Death and life [are] in the power of the tongue: and they that love it shall eat the fruit thereof.
- Proverbs 18:21

Squeezing Toothpaste

Have you ever squeezed too much toothpaste onto your toothbrush? And then have you ever tried squeezing toothpaste back into the tube? That calls to mind the old proverb, "Three things once released will not return again: an opportunity neglected, and arrow released from its bows, and a word spoken in haste." May we add a fourth-toothpaste squeezed from a tube. We could spend the next six months drawing lessons from this familiar proverb. An opportunity neglected, an arrow released, a word spoken in haste.

Sometimes in our efforts to say exactly the right thing at the right time, we speak words in haste. Usually we immediately wish we could recall those words. Words spoken in haste are all those words we speak without weighing how each could be understood by the hearer(s), all those words we utter in jest, and everything we say without thinking.

Perhaps the preacher was right when he quipped, "God gave us two ears and one mouth-that ought to tell us something." *(excerpted from 2000 Bible Illustrations. Module. E-Sword.)*

Of all of the various members that make up man, the tongue is by far the most destructive. The untamed tongue, however, is no match for the life-changing power of the Holy Sprit. James exhorts believers to soberly examine their daily communication in light of God's righteous standard. He also expresses his concern for those of his readership who found it easy to bless God while all the time cursing others at will. This disconnect between faith and practice cut to the heart of James, who saw this as blatant rebellion to the truths of the Gospel (James 4:11).

Yielding to God in matters of the tongue allows Christians to reap bountiful returns in the form of enriched relationships with others as well as an enriched Christian testimony. The command is clear from this portion of Scripture: Use speech as an edifying force, building up one another in the Lord.

James 3:1-5a

> *My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same [is] a perfect man, [and] able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though [they be] so great, and [are] driven*

of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things.

A. "Let not many of you become teachers"- This is a warning to false teachers that judgment will come to them in the last day. It also serves as a promise that godly teachers will be judged for their righteous doctrine.

Evidently, James knew of teachers who were either not teaching against the evils of the tongue, or perhaps teachers who were themselves unable to control their communication. No matter the case, James makes it clear that God was listening.... always.

B. "Perfect Man" - James is speaking hypothetically in this passage. If a man were capable of perfect communication, he would also be perfect in all other ways. James is not advocating sinless perfectionism. He is reminding the reader that the tongue is an extremely powerful force in the lives of believers. One that can be utilized for edification or for destruction.

C. "Horse bits and rudders" - James illustrates the power wielded by the tongue by comparing it to the horse's bit and the ship's rudder. While both of these implements are tiny in comparison to the whole, they command the direction in which the whole shall move.

In much the same way, communication is the

rudder of the human being. Kind words guide the believer into peace and friendship (I Pet. 3:10). Destructive words, on the other hand, lead followers of Christ into strife and conflict (Prov. 15:4).

D. "The tongue boasts great things" - Always guard against the temptation of talking ahead of your own abilities or intentions. Let your "yes" be "yes" and your "no" be no." Careful, thoughtful communication can be used of God to bless those in and around communities of faith. Let Christian communication edify and encourage others.

James 3:5a-12

Behold, how great a matter a little fire kindleth! And the tongue [is] a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; [it is] an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet [water] and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so [can] no fountain both yield salt water and fresh.

A. "Set on fire by Hell" - The tongue is most

destructive when left unchecked by faithful prayer and devotion to the Father. Strive daily to fellowship with God through the Scriptures and through prayer.

B. "No man can tame the tongue" - While it is true that no man can tame the tongue, the Holy Spirit can supernaturally give one a "new song in their mouth, even praise to God."

Christians trust in the power of the Holy Spirit to tame the unruly evil of the tongue.

C. "We bless God and curse Men" - This cutting statement of James blasts at the hypocrisy that existed in much of the church of his day (as in ours). God forbid that the church be characterized by grand abilities to bless God and curse people at the same time!

James 3:13-18

Who [is] a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but [is] earthly, sensual, devilish. For where envying and strife [is], there [is] confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of

righteousness is sown in peace of them that make peace.

A. "Let him show wisdom" - it is wise to conduct one's life with dignity and good conduct. God will bless such a life.
It takes heavenly wisdom to consistently exhibit righteous conduct.

B. "Earthly, demonic wisdom" - Those who love themselves above others exercise the prevailing wisdom of the fallen world. James makes it clear that self-love is a form of demonic force, only suited for bringing destruction.

C. "Wisdom from Above" - Godly wisdom is characterized by several outgrowths. Such wisdom is pure, peaceable, yielding, merciful, and truthful.

D. "Fruits of righteousness" - only those who exercise peaceable wisdom (a gift from God) can count on reaping the fruit of blessing from the Father.

SIX

Genuine Faith Conquers Worldliness

James 4:1-17

It is an all too common sight to see churches advertising their "inclusiveness" (i.e. toleration for sinfulness) on Television and in the print media. In one such television advertisement a church denomination boasts about it's inclusion of practicing homosexuals!

Sadly, due to the fear of being deemed, "irrelevant and hateful" by the world, many churches are sacrificing biblical standards. They see popularity and convenience as higher and more noble values than the "exclusive" values of biblical orthodoxy and holy living.

Far too many churches follow a dead ritual, begrudgingly reading the readings and singing the songs. Then the pastor takes to the pulpit to swiftly explain away and dilute the very Scriptures they just read! This type of weak-knee, watered-down, felt-needs approach to faith is a grand tool of the enemy to undermine the effectiveness of Christ's church!

James knew that holiness of heart and mind had to be on the forefront for any church to be healthy and well-balanced. It is true that living faith conquers worldliness through the sanctifying power of the Holy Spirit. However, the only way that a church fellowship can experience such sanctification is if the church actually teaches the Scripture

for application!

I am quite sure that the Epistle of James is not a very popular "read" in many so-called Christian circles today. The fact that James actually demands something from his readers (the evidences of genuine faith) puts him at odds with the "easy to believe" culture growing within modern Evangelicalism.

Resisting sin and drawing closer to God are ancient Christian teachings, put into place and practice by the Father through the writers of the New Testament. It would do the church world a great deal of good to corporately find it's way back to God's standard of living: sanctification and belief in the Truth!

Throughout this section, James pleas with the reader to reconsider sinful ways of thinking, turning back to God instead of sinful self. Interestingly enough, while James preaches a hardline sanctification and holiness message, He assures the reader that God is the God of grace and peace, able to show mercy to the humble, and give strength to the weak.

James 4:1-6

> *From whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts. Ye*

adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

A. "Where do wars come from among you?" - James is dealing with the infighting and discord in the church. He asks the reader to ponder the question, "Where does the motivation for such behavior originate?"

B. All sin is brought to fruition by unchecked thirst for carnal pleasures (greed, lust, envy). Believers who willfully obey the sinful desires of their own fallen nature are led as sheep to the slaughter, and give rise to all sorts of evil and unrighteous behavior. Behavior that will have a negative impact on their testimony, and possibly lead to their own earthly destruction.

C. "Adulterers and Adulteresses!" - Those Christians who mistakenly compromise or partner with the world's system. Christians can not expect to have prayers answered if they are playing both sides against the middle! God has saved His church to be a shining light for the world to see, a separate and holy people, consecrated unto holiness by the shed blood of Christ. Christian testimony and the very holiness of God is gravely offended when Believers take it upon themselves to mingle Christ with the world's system of greed and carnality.

D. "He gives more grace" - Nevertheless, the God who calls His people out of worldliness does not expect Christians to do the work of separation by mortal strength. God supplies the necessary power for Christians to successfully fulfill His commands. This concept is echoed beautifully in Augustine's later prayer, " O God, command what you will, but give what you command." Christians can rest in the knowledge that God will provide the means to follow faithfully His commands.

E. Humility is a cherished attitude in the kingdom of God. The Father resists the proud and haughty, but gives precious grace to the lowly and humble.

James 4:7-10

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

A. "Resist the devil" - The key to living the sanctified life is to resist the fallen nature as well as the accuser of the righteous, Satan. Satan is a real person, not simply a metaphor of our inward struggle against sin. He is actively engaged in making the Church as ineffective as He possibly can. He was and is a defeated foe because of the precious sacrifice of the Lord Jesus.

B. Today, as in James' day, our goal is to resist the devil and our sin nature. If we resist, the Lord will make a way of escape. If temptation assails you, bend the knee to the Master. If a sinful inclination befalls your mind, rebuke such a thought and turn to the Lord for your way of escape. He is faithful, as the Scripture says, to hold us in His right hand!

C. "Humble yourselves, He will lift you up" - The Scripture is filled with evidence that shows that God favors the humble and despises those who think themselves to be self-sufficient. Humble yourselves in the presence of his Majestic Omnipotence! The Father of lights will raise up the humble as rulers who will one day reign in the Kingdom of His dear Son, Christ. He will lift you up!

James 4:11-12

Speak not evil one of another, brethren. He that speaketh evil of [his] brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

A. "Do not speak evil of one another" - There are always those who take it upon themselves to be the official judge of every single person they come into contact with. Whether it is justified or not, these judges pass slanderous condemnations and hurl accusations at anyone and everyone, thinking they do God's will. How foolish!

B. James sternly rebukes careless judges as those who would willfully disobey the moral Law of God regarding the fair judgment of others. To misjudge someone through slander is to elevate oneself above the law, thereby becoming a lawbreaker in the process! The command of Scripture is to speak in love, judging sin when appropriate, but never slandering or defaming a brother or sister in Christ.

C. James pleas with the church to leave the areas of judgment up to the Father, who is the ultimate and righteous judge. The Divine Lawgiver is the only one who is capable of declaring proper judgment, the holiness of His Own Majesty being His unchanging righteous standard.

James 4:13-17

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what [shall be] on the morrow. For what [is] your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye [ought] to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin.

A. "What is your life... a vapor..that vanishes" - James reminds the reader about the absolute sovereignty of God in the affairs of men. It is the Lord who

decides who takes the next breath and who will die. It is the Lord who decides who will be wealthy and who will be in poverty. Furthermore, and to the dismay of Arminians everywhere, it is the Lord who chooses some unto righteousness and some unto judgment, apart from any human works.

While this kind of commentary may seem foreign, it is in fact proper theology, for it elevates the Father to the highest place in the heavens. This place is that of Absolute Sovereign. It is the Father who has freedom of will, not the vessels He created. This must be remembered if Christians are to keep a proper perspective in this life.

B. "If the Lord wills, we shall live and do this" - The proper respect is shown to the Father only when Christians surrender their perceived freedom to the absolute Sovereign God. If God wills it, then it will be so.

C. Now, understand that I am not advocating a position that would lead to apathy. We do not give up the fight when we look to God as Sovereign Lord. We rise up in the power of the Holy Spirit because in God's sovereignty we find absolute courage to fulfill the works He has predestined for us to walk in! We find solace and ultimate victory in the judgment of our Sovereign God! Lord, let your will be done in this and every age to come!

SEVEN

Genuine Faith and Prayer

James 5:1-20

Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister a lover of praise, of pleasure, of good eating, he has ruined your ministry. Give yourself to prayer, and get your texts, your thoughts, your words from God. Luther spent his best three hours in prayer.

-**Robert Murray MCcheyne**

The first and chief need of our Christian life is, Fellowship with God. The Divine life within us comes from God, and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the s sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong. The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you. Take time to meet God.

- **Andrew Murray**

James 5:1-6

Go to now, [ye] rich men, weep and howl for your miseries that shall come upon [you]. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned [and] killed the just; [and] he doth not resist you.

A. "Come now, you rich, weep and howl" - The sin mentioned here is not the material wealth. It is the misuse of worldly wealth to continue and foster a cycle of demonic greed. There are still those in the Church who confess God with their lips, but their real God is the pocketbook!

B. James rained down the judgmental fires of heaven upon those who identified themselves with the Church, but whose actions brought shame and reproach on the Father.

C. God hears the prayers of the oppressed! Those being oppressed in this passage were common laborers, their wages withheld by greedy so-called Christians. Oppressed Christians the world over may take

courage and solace in this reality: God hears your prayers and has a plan for your final victory! Those words are not the hollow sentiments of a well-meaning but misguided commentator! These words declare God's own promise to avenge and to judge those who would oppress the weak and innocent. Take strength and resolve from God's own precious word, "I will never leave you or forsake you!"

D. Judgment is coming to the oppressor - God's Word is clear as crystal on this point. The following text provides detail as to the expected conduct of those being oppressed.

James 5:7,8

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

A. "Therefore be patient, brethren." - James is speaking to those who are enduring vicious persecution. According to human understanding, enduring persecution seems counterproductive. But God has a glorious plan that is made even more sweet by the trials this life affords us.

B. "Early and Latter Rain" - Patience has as it's end the glorious blessings that have matured throughout

the trial. Wait patiently on the Lord and he will give you peace and victory at the end of the trial. As the farmer waits for the major rains of the season, so too Christians should patiently endure persecution, finding solace in knowing that God has a plan.

C. "The coming of the Lord is at hand" - James believed and taught the eminent return of the Lord Jesus Christ. Critics point to statements such as this one to discredit the Church as fear mongers. However, to the Christian, the coming of the Lord Jesus Christ is not about fear, it is about the precious hope of a promise fulfilled. James, as well as Paul and the other writers of Scripture, longed for the Coming of Christ, and saw it as their blessed hope. Even today, genuine Christians are comforted in knowing that one day Christ will return to this earth to rule and reign. Even so, come quickly Lord Jesus!

James 5:9-12

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and [your] nay, nay; lest ye fall into condemnation.

A. “My brethren, take the prophets” - James reminds the reader about the great prophets of the Old Testament who suffered reproach, imprisonment, and even death for the cause of the Father.

B. “We count them blessed who endure” - As was stated earlier, trials produce patience, and patience gives way to blessing, in this life, or the next.

C. “And seen the end intended by the Lord” - Although Christians may not understand the will and workings of the Father, they can trust that His intended purpose will bring joy and strength to their life.

D. “The Lord is very compassionate and merciful” - This is demonstrated perfectly in the offering of Christ his only begotten Son for the sins of His church. God so loved us, He gave His very best to purchase us out of sin and death and into life everlasting! Praise God!

E. “Do not swear” - In light of the eminent return of the Lord, Christians should keep their communication both honest and to the point. There was a certain Jewish practice of the day that allowed men to swear false oaths by any name other than God. This practice was a mockery of the clear teachings of Scripture, so James condemned it and encouraged Christians to speak plainly and honestly.

James 5:13-18

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

A. "Let them pray over him" - James provides the Church with clear teaching as to the care of the sick. The Elders of the church should be deeply involved in the care of the sick, encouraging, strengthening, and praying for them in the name of the Lord Jesus.

B. "Anointing them with oil" - It is both proper and Scriptural for a church to utilize oil as a symbol of the presence and power of the Holy Spirit to save the sick and diseased.

C. "He will be forgiven" - The elders can not save someone. The context of this passage reveals that if someone calls on the elders for prayer, they have undoubtedly repented and sought after forgiveness

from the Lord, who alone can forgive sins.

D. "Effective....Prayer avails much" - The Lord desires a people who are serious about prayer. Those who strive by faith to live lives pleasing to God will have the most effective prayer lives as well. Remember, the prayer of a "Righteous man" avails much.

E. James uses Elijah as an example of what God will do through the prayers of an ordinary man. James stresses Elijah's "human nature," while making the case that God can use a humble Christian's prayer in much the same powerful way.

James 5:19,20

Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

A. Christians are ministers of reconciliation. This includes reaching out to those professing Christians who have since left the fold. There is extreme danger in apostasy. Loving Christians will warns those who have walked away that negative consequences always follow, including in some cases, physical death.

B. Likewise, Christians must reach out to the lost and dying throughout the world. While election ensures that God's church will be saved, God has chosen the preaching of the Gospel to be the tool that reaps the

harvest.

C. “Multitude of sins” - Those outside of saving faith are completely dead in sin. James simply points out the utter hopelessness of such a condition. However, God can and will save a soul from death and grant repentant sinners newness of Life!

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APPENDIX A

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APPENDIX B

Living Faith Discussion Guide

This study guide is offered as an additional resource for studying the book of James. The questions are arranged in chapter-by-chapter format to assist the student and teacher in locating the answers in the text.

Chapter One
Faith in Times of Trial
James 1:1-21

1. Genuine faith is always living faith. Can genuine faith ever become ultimately ineffective or inactive? Discuss your response.

2. It is appropriate to rejoice during trying times in one's life? Why or why not?

3. Discuss what James 1:4 means by the statement, "being perfect, lacking nothing." Does this statement make poverty the result of not trusting in God's provision? Why or why not?

4. James 1:9-12 discusses the perspective of the wealthy as well as the poor. According to this passage, does God favor the poor over the rich? Are the rich in a better position from which to receive the Gospel? Discuss your answers.

5. God does not tempt man. How is it, then, that He uses these times of temptation for the edification of the Christian? How is a man tempted according to James 1:14ff?

6. James 1:18 declares quite plainly that salvation is more than just a wish on the part of the seeker, but an active choice of the sovereign will of God. How will this affect the strength of your Christian testimony?

7. What are the three qualities of a Spirit empowered Christian mentioned in James 1:19? Why are they important?

8. God uses the instrumentality of His Word to call the elect unto Him through Christ (James 1:21). In other words, the preached Word to save lost souls. How might human traditions hamper the proclamation of God's Word? Does it seem that the church is more or less reliant on the Word today than in times past?

9. Read James 1:1-21. Which of the verses or concepts are difficult to understand? Which of the verses do you find most understandable? Discuss your responses.

10. Which of the qualities mentioned in James 1:19 do you find most lacking in your life? What can you do to more fully incorporate that quality(s) into your daily life?

11. What is the general message conveyed throughout this section of the book of James?

Chapter Two
Faith Lived Out
James 1:22-27

1. The Bible says faith comes by hearing (Romans 10:17). James 1:22 says that one must be a doer of the Word. Does the Bible contradict itself? How can these two verses be harmonized?

2. James speaks of the "perfect Law of Liberty" What is it? How do we fulfill this law?

3. In James 1:26 deals with the uncontrolled tongue in the life of a Christian. How can an unbridled tongue make a Christian's testimony useless?

4. What are the three criteria James presents as a proper definition of Christian religion in practice (James 1:27)? Does this definition still ring true today? Is it being practiced by the church world?

5. Read James 1:22-27. Which of the verses or concepts are difficult to understand? Which of the verses do you find most understandable? Discuss your responses.

6. What is the general message conveyed throughout this section of the book of James?

Chapter Three
Faith and Community
James 2:1-13

1. Pastor Boothe mentions three goals of faith practiced in community: Impartiality, Love, and Mercy. Define and discuss each of these terms, describing how they are implemented in your home and church.

2. Do you think that many churches are guilty of favoring the wealthy over the poor? Why or Why not?

3. Why is it so difficult for people to accept others at face value?

4. What is the "Royal Law" mentioned in James 2:8. How should it guide our dealings with people?

5. James deals with the impossibility of being saved by keeping the law throughout James 2:9-12. How is it that one can be guilty of breaking the whole law by breaking only some of it?

6. By what standard are Christians judged according to James 2:13?

7. Read James 2:1-13. Which of the verses or concepts are difficult to understand? Which of the verses do you find most understandable? Discuss your responses.

8. What is the general message conveyed throughout this section of the book of James?

Chapter Four
Counterfeit Faith: A Warning
James 2:14-26

1. Pastor Boothe uses the modern altar call approach to illustrate a dangerous trend leading to counterfeit faith. Do you agree or disagree that man-made concepts and strategies harm the cause of Christ? Why or why not?

2. Salvation is best described as:
[A] faith in God plus works of righteousness
[B] works of righteousness that produce faith
[C] faith that produces works of righteousness
[D] church membership that produces faith and works

3. Why is it important to include hands-on ministries in a church's overall community ministry? Consider the example given in James 2:16,17 in your response.

4. According to James 2:22, works make faith complete. Does this mean that works are necessary to complete faith or works are the ultimate outcome of genuine faith? Discuss your response.

5. Read James 2:14-26. Which of the verses or concepts are difficult to understand? Which of the verses do you find most understandable? Discuss your responses.

6. What is the general message conveyed throughout this section of the book of James?

Chapter Five
Genuine Faith Controls the Tongue
James 3:1-18

1. Why is there a warning in James 3:1 concerning teachers?

2. Why does James pay so much attention to the tongue? What makes the tongue so dangerous to the Christian life?

3. James urges Christians to speak clearly and not to bless and curse with the same tongue (James 3:11). Why is consistency in this area such an important Christian virtue?

4. In James 3:17 James speaks of wisdom from above. How is this wisdom different from the earthly wisdom mentioned in James 3:14-16?

5. In James 3:18, James reiterates the Lord Christ's command to be peaceful. Spiritual peace provides the fertile soil in which to plant works of righteousness. In light of this scripture passage, what should a Christian do in order to encourage spiritual peace? At home? At church? With the Community?

6. Read James 3:1-18. Which of the verses or concepts are difficult to understand? Which of the verses do you find most understandable? Discuss your responses.

7. What is the general message conveyed throughout this section of the book of James?

Chapter Six
Genuine Faith Conquers Worldliness
James 4:1-17

1. How can humanity's desire for pleasure lead to wars and strife? Is desire inherently evil? Why or why not?

2. James 4:3 declares that one of the reasons that Christians do not receive from God in prayer is because of improper motivation. Is this the only reason believers don't get the answers the expect to receive in prayer? Explain your response.

3. Why is the Spirit within us jealous (James 4:5)? Because of this jealousy, what must Christians do?

4. God's sovereign grace is mankind's only hope. In James 4:6 James reminds the reader that God grants additional grace to those who understand the deep depths of their own spiritual need. Can a person please God by their own effort, without grace? If not, doesn't it mean that God is requiring something of humanity that He's knows is impossible to accomplish?

5. Read James 4:1-17. Which of the verses or concepts are difficult to understand? Which of the verses do you find most understandable? Discuss your responses.

6. What is the general message conveyed throughout this section of the book of James?

Chapter Seven
Genuine Faith and Prayer
James 5:1-20

1. Why is patience so important to fully appreciate the Christian prayer life?

2. Why is patience so important in the midst of suffering (James 5:10)?

3. Keeping the sovereignty of God in mind, why was James so concerned about swearing oaths in James 5:12? Why is simple "yes, no" communication preferred?

4. James 5:14 details the process whereby the church can be called to prayer for the physical needs of a believer. Is this passage supposed to be taken literally or figuratively? Does God still answer the prayer of faith to save the sick?

5. James 5:16 commands the church to confess sins one to another. Is this a proof-text for the Roman Catholic practice of the confessional booth? Why or why not?

6. Read James 4:1-17. Which of the verses or concepts are difficult to understand? Which of the verses do you find most understandable? Discuss your responses.

7. What is the general message conveyed throughout this section of the book of James?

The Second London Baptist Confession of Faith: 1689

"Those things most surely believed among us".

Chapter 1
Of the Holy Scriptures

1. The Holy Scripture is the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience, (1) although the light of nature and the worksof creation and providence do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation.(2) Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;(3) and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased.(4)

1. 2Ti 3:15-17; Isa 8:20; Lk 16:29,31; Eph 2:20.
2. Ro 1:19-21; 2:14-15; Ps 19:1-3.

3. Heb 1:1.
4. Pr 22:19-21; Ro 15:4; 2Pe 1:19-20.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

Of the Old Testament

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

Of the New Testament

Matthew	Mark	Luke
John	Acts	Romans
1 Corinthians	2 Corinthians	Galatians
Ephesians	Philippians	Colossians
1 Thessalonians	2 Thessalonians	1 Timothy
2 Timothy	Titus	Philemon
Hebrews	James	1 Peter
2 Peter	1 John	2 John
3 John	Jude	Revelation

All of which are given by the inspiration of God, to be the rule of faith and life.(5)

5. 2Ti 3:16.

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.(6)

6. Lk 24:27,44; Ro 3:2.

4. The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God(who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.(7)

7. 2Pe 1:19-21; 2Ti 3:16; 2Th 2:13; 1Jn 5:9.

5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole(which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority

thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.(8)

8. Jn 16:13-14; 1Co 2:10-12, 1Jn 2:20,27.

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.(9) Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word,(10) and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.(11)

9. 2Ti 3:15-17; Gal 1:8-9.
10. Jn 6:45; 1Co 2:9-12.
11. 1Co 11:13-14; 14:26,40.

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all;(12) yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.(13)

12. 2Pe 3:16.

13. Ps 19:7; 119:130.

8. The Old Testament in Hebrew(which was the native language of the people of God of old),(14) and the New Testament in Greek(which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.(15) But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read(16) and search them,(17) therefore they are to be translated into the vulgar[ie. common] language of every nation unto which they come,(18) that the Word of God dwelling plentifully in all, they may worship of Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.(19)

14. Ro 3:2.
15. Isa 8:20.
16. Ac 15:15.
17. Jn 5:39.
18. 1Co 14:6,9,11-12,24,28.
19. Col 3:16.

9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture(which is not manifold, but one), it must be searched by other places that speak more clearly.(20)

20. 2Pe 1:20-21; Ac 15:15-16.

10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.(21)

21. Mt 22:29,31-32; Eph 2:20; Ac 28:23.

Chapter 2
Of God and of the Holy Trinity

1. The Lord our God is but one only living and true God;(1) whose subsistence is in and of Himself,(2) infinite in being and perfection; whose essence cannot be comprehended by any but Himself;(3) a most pure spirit,(4) invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;(5) who is immutable,(6) immense,(7) eternal,(8) incomprehensible, almighty,(9) every way infinite, most holy,(10) most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will(11) for His own glory;(12) most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,(13) and withal most just and terrible in His judgements,(14) hating all sin,(15) and who will by no means clear the guilty.(16)

1. 1Co 8:4,6; Dt 6:4.
2. Jer 10:10; Isa 48:12.
3. Ex 3:14.
4. Jn 4:24.
5. 1Ti 1:17; Dt 4:15-16.
6. Mal 3:6.
7. 1Ki 8:27; Jer 23:23.
8. Ps 90:2.
9. Ge 17:1.
10. Isa 6:3.
11. Ps 115:3; Isa 46:10.
12. Pr 16:4; Ro 11:36.
13. Ex 34:6-7; Heb 11:6.
14. Ne 9:32-33.
15. Ps 5:5-6.

16 Ex 34:7; Na 1:2-3.

2. God, having all life,(17) glory,(18) goodness,(19) blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,(20) but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,(21) and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;(22) in His sight all things are open and manifest,(23) His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain:(24) He is most holy in all His counsels, in all His works,(25) and in all His commands; to Him is due from angels and men, whatsoever worship,(26) service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

17. Jn 5:26.
18. Ps 148:13.
19. Ps 119:68.
20. Job 22:2-3.
21. Ro 11:34-36.
22. Da 4:25,34-35.
23. Heb 4:13.
24. Eze 11:5; Ac 15:18.
25. Ps 145:17.
26. Rev 5:12-14.

3. In this divine and infinite Being there are three

subsistences, the Father, the Word or Son, and Holy Spirit,(27) of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided,(28) the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;(29) the Holy Spirit proceeding from the Father and the Son;(30) all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon Him.

27. 1Jn 5:7; Mt 28:19; 2Co 13:14.
28. Ex 3:14; Jn 14:11; 1Co 8:6.
29. Jn 1:14,18.
30. Jn 15:26; Gal 4:6.

Chapter 3
Of God's Decree

1. God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever come to pass;(1) yet so as thereby is God neither the author of sin nor hath fellowship with any therein;(2) nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;(3) in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.(4)

1. Isa 46:10; Eph 1:11; Heb 6:17; Ro 9:15,18.
2. Jas 1:13; 1Jn 1:5.
3. Ac 4:27-28; Jn 19:11.
4. Nu. 23:19; Eph. 1:3-5.

2. Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,(5) yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.(6)

5. Ac 15:18.
6. Ro 9:11,13,16,18.

3. By the decree of God, for the manifestation of His glory, some men and angels are predestined, or foreordained to eternal life through Jesus Christ,(7) to the praise of His glorious grace;(8) others being left to act in their sin to their just condemnation, to the praise of His glorious justice.(9)

7. 1Ti 5:21; Mt 25:34.
8. Eph 1:5-6.
9. Ro 9:22-23; Jude 4.

4. These angels and men thus predestined and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.(10)

10. 2Ti 2:19; Jn 13:18.

5. Those of mankind that are predestined to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,(11) without any other thing in the creature as a condition or cause moving Him thereunto.(12)

11. Eph 1:4,9,11; Ro 8:30; 2Ti 1:9; 1Th 5:9.
12. Ro 9:13,16; Eph 2:5,12.

6. As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;(13) wherefore they who are elect, being fallen in Adam, are redeemed by Christ,(14) are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,(15) and kept by His power through faith unto salvation;(16) neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.(17)

13. 1Pe 1:2; 2Th 2:13.
14. 1Th 5:9-10.
15. Ro 8:30; 2Th 2:13.
16. 1Pe 1:5.
17. Jn 10:26; 17:9; 6:64.

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yeilding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;(18) so shall this doctrine afford matter of praise,(19) reverence, and admiration of God, and of humility,(20) diligence, and abundant consolation to all that sincerely obey the gospel.(21)

18. 1Th 1:4-5; 2Pe 1:10.
19. Eph 1:6; Ro 11:33.
20. Ro. 11:5-6,20.
21. Lk 10:20.

Chapter 4
Of Creation

1. In the beginning it pleased God the Father, Son, and Holy Spirit,(1) for the manifestation of the glory of His eternal power,(2) wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.(3)

1. Jn 1:2-3; Heb 1:2; Job 26:13.
2. Ro 1:20.
3. Col 1:16; Ge 1:31.

2. After God hath made all other creatures, He created man, male and female,(4) with reasonable and immortal souls,(5) rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;(6) having the law of God written in their hearts,(7) and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.(8)

4. Ge 1:27.
5. Ge 2:7.
6. Ecc 7:29; Ge 1:26.
7. Ro 2:14-15.
8. Ge 3:6.

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,(9) which whilst they kept, they were happy in their communion with God, and had dominion over the

creatures.(10)

9. Ge 2:17.
10. Ge 1:26,28.

Chapter 5
Of Divine Providence

1. God the good creator of all things, in His infinite power and wisdom, doth uphold, direct, dispose, and govern all His creatures and things,(1) from the greatest even to the least,(2) by His most wise and holy providence, to the end for which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.(3)

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

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;(4) so that there is not anything befalls any by chance, or without His providence;(5) yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.(6)

4. Ac 2:23.
5. Pr 16:33.
6. Ge 8:22.

3. God, in His ordinary providence maketh use of means,(7) yet is free to work without,(8) above,(9) and against them(10) at His pleasure.

7. Ac 27:31,44; Isa 55:10-11.

8. Hos 1:7.
9. Ro 4:19-21.
10. Da 3:27.

4. The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;(11) and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,(12) in a manifold dispensation to His most holy ends;(13) yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.(14)

11. Ro 11:32-34; 2Sa 24:1; 1Ch 21:1.
12. 2Ki 19:28; Ps 76:10.
13. Ge 1:20; Isa 10:6-7,12.
14. Ps 50:21; 1Jn 2:16.

5. The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holyends.(15)

So that whatsoever befalls any of His elect is by His

appointment, for His glory, and their good.(16)

15. 2Ch 32:25-26,31; 2Co 12:7-9.
16. Ro 8:28.

6. As for those wicked and ungodly men whom God, as a righteous judge, for former sin doth blind and harden;(17) from them He not only withholdeth His grace, whereby they might have been enlightened
in their understanding,and wrought upon their hearts;(18) but sometimes also withdraweth the giftswhich they had,(19) and exposeth them to such objects as their corruption makes occasion of sin;(20) and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,(21) whereby it comes to pass that they harden themselves, under those means which God useth forthe softening of others.(22)

17. Ro 1:24-26,28; 11:7-8.
18. Dt 29:4.
19. Mt 13:12.
20. Dt 2:30; 2Kn 8:12-13.
21. Ps 81:11-12; 2Th 2:10-12.
22. Ex 8:15,32; Isa 6:9-10; 1Pe 2:7-8.

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposethof all things to the good thereof.(23)

23. 1Ti 4:10; Am 9:8-9; Isa 43:3-5.

Chapter 6

Of the Fall of Man, of Sin, and of the Punishment Thereof

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,(1) yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,(2) which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

1. Ge 2:16-17.
2. Ge 3:12-13; 2Co 11:3.

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all;(3) all becoming dead in sin,(4) and wholly defiled in all the faculties and parts of soul and body.(5)

3. Ro 3:23.
4. Ro 5:12-21.
5. Tit 1:15; Ge 6:5; Jer 17:9; Ro 3:10-19.

3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,(6) being now conceived in sin,(7) and by nature children of

wrath,(8) the servants of sin, the subjects of death,(9) and all other miseries, spiritual, temporal, an eternal, unless the Lord Jesus set them free.(10)

6. Ro 5:12-19; 1Co 15:21-22,45,49.
7. Ps 51:5; Job 14:4.
8. Eph 2:3.
9. Ro 6:20; 5:12.
10. Heb 2:14-15; 1Th 1:10.

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil;(11) do proceed all actual transgressions.(12)

11. Ro 8:7; Col 1:21.
12. Jas 1:14-15; Mt 15:19.

5. The corruption of nature, during this life, doth remain in those that are regenerated;(13) and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.(14)

13. Ro 7:18,23; Ecc 7:20; 1Jn 1:8.
14. Ro 7:23-25; Gal 5:17.

Chapter 7
Of God's Covenant

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.(1)

1. Lk 17:10; Job 35:7-8.

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,(2) wherein He freely offereth unto sinners life and salvation by Jesus Christ,
requiring of them faith in Him, that they may be saved;(3) and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.(4)

2. Ge 2:17; Gal.3:10; Ro 3:20-21.
3. Ro 8:3; Mk 16:15-16; Jn 3:16.
4. Eze 36:26-27; Jn 6:44-45; Ps 110:3.

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,(5) and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;(6) and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;(7) and it is alone by the grace of this covenant that all of the posterity of fallen Adam that ever were saved

did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.(8)

5. Ge 3:15.
6. Heb 1:1.
7. 2Ti 1:9; Tit 1:2.
8. Heb 11:6,13; Ro 4:1-2; Ac 4:12; Jn 8:56.

Chapter 8
Of Christ the Mediator

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the mediator between God and man;(1) the Prophet,(2) Priest(3) and King;(4) head and Saviour of His church,(5) the heir of all things,(6) and judge of the world;(7) unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified.(8)

1. Isa 42:1; 1Pe 1:19-20.
2. Ac 3:22.
3. Heb 5:5-6.
4. Ps 2:6; Lk 1:33.
5. Eph 1:22-23.
6. Heb 1:2.
7. Ac 17:31.
8. Isa 53:10; Jn 17:6; Ro 8:30.

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,(9) yet without sin;(10) being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;(11) so

that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.(12)

9. Jn 1:14; Gal 4:4.
10. Ro 8:3; Heb 2:14,16-17; 4:15.
11. Mt 1:22-23; Lk 1:27,31,35.
12. Ro 9:5; 1Ti 2:5.

3. The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,(13) having in Him all the treasures of wisdom and knowledge;(14) in whom it pleased the Father that all fullness should dwell,(15) to the end that being holy, harmless, undefiled,(16) and full of grace and truth,(17) He might be throughly furnished to execute the office of a mediator and surety;(18) which office He took not upon Himself, but was thereunto called by His Father;(19) who also put all power and judgement in His hand, and gave Him commandment to execute the same.(20)

13. Ps 45:7; Ac 10:38; Jn 3:34.
14. Col 2:3.
15. Col 1:19.
16. Heb 7:26.
17. Jn 1:14.
18. Heb 7:22.
19. Heb 5:5.
20. Jn 5:22,27; Mt 28:18; Ac 2:36.

4. This office the Lord Jesus did most willingly undertake,(21) which that He might discharge He was made under the law,(22) and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,(23) being made sin and a curse for us;(24) enduring most grievous sorrows in His soul, and most painful
sufferings in His body;(25) was crucified, and died, and remaining in the state of the dead, yet saw no corruption:(26) and on the third day He arose from the dead(27) with the same body in which he suffered,(28) with which He also ascended into heaven,(29) and there sitteth at the right hand of His Father making intercession,(30) and shall return to judge men and angels at the end of the world.(31)

21. Ps 40:7-8; Heb 10:5-10; Jn 10:18.
22. Gal 4:4; Mt 3:15.
23. Gal 3:13; Isa 53:6; 1Pe 3:18.
24. 2Co 5:21.
25. Mt 26:37-38; Lk 22:44; Mt 27:46.
26. Ac 13:37.
27. 1Co 15:3-4.
28. Jn 20:25,27.
29. Mk 16:19; Ac 1:9-11.
30. Ro 8:34; Heb 9:24.
31. Ac 10:42; Ro 14:9-10; Ac 1:11; 2Pe 2:4.

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,(32) procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto Him.(33)

32. Heb 9:14; 10:14; Ro 3:25-26.
33. Jn 17:2; Heb 9:15.

6. Although the price of redemption was not actually paid by Christ till after His incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;(34) and the Lamb slain from the foundation of the world,(35) being the same yesterday, and today, and for ever.(36)

34. 1Co 4:10; Heb 4:2; 1Pe 1:10-11.
35. Rev 13:8.
36. Heb 13:8.

7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in scripture, attributed to the person denominated by the other nature.(37)

37. Jn 3:13; Ac 20:28.

8. To all those for whom Christ hat obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;(38) uniting them to Himself by His Spirit, revealing unto them, in and by the Word, the mystery of salvation, persuading them to believe and obey,(39) governing their hearts by His Word and Spirit,(40) and overcoming all their enemies

by His mighty power and wisdom,(41) in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition forseen in them to procure it.(42)

38. Jn 6:37; 10:15-16; 17:9; Ro 5:10.
39. Jn 17:6; Eph 1:9; 1Jn 5:20.
40. Ro 8:9,14.
41. Ps 110:1; 1Co 15:25-26.
42. Jn 3:8; Eph 1:8.

9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.(43)

43. 1Ti 2:5.

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetical office;(44) and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God;(45) and in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.(46)

44. Jn 1:18.
45. Col 1:21; Gal 5:17.
46. Jn 16:8; Ps 110:3; Lk 1:74-75.

Chapter 9
Of Free Will

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

1. Mt 17:12; Jas 1:14; Dt 30:19.

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,(2) but yet was unstable, so that he might fall from it.(3)

2. Ecc 7:29.
3. Ge 3:6.

3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;(4) so as a natural man, being altogether averse from that good, and dead in sin,(5) is not able by his own strength to convert himself, or to prepare himself thereunto.(6)

4. Ro 5:6; 8:7.
5. Eph 2:1,5.
6. Tit 3:3-5; Jn 6:44.

4. When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,(7) and by His grace alone enables him freely to

will and to do that which is spiritually good;(8) yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.(9)

7. Col 1:13; Jn 8:36.
8. Php 2:13.
9. Ro 7:15,18-19,21,23.

5. This will of man is made perfectly and immutably free to good alone in the state of glory only.(10)

10. Eph 4:13.

Chapter 10
Of Effectual Calling

1. Those whom God hath predestined unto life, He is pleased in His appointed and accepted time, effectually to call,(1) by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;(2) enlightening their minds spiritually and savingly to understand the things of God;(3) aking away their heart of stone, and giving unto them a heart of flesh:(4) renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;(5) yet so as they come most freely, being made willing by His grace.(6)

1. Ro 8:30; 11:7; Eph 1:10-11, 2Th 2:13-14.
2. Eph 2:1-6.
3. Ac 26:18; Eph 1:17-18.
4. Eze 36:26.
5. Dt 30:6; Eze 36:27; Eph 1:19.
6. Ps 110:3; SS 1:4.

2. This effectual call is of God's free and special grace alone, not from anything at all forseen in man, nor from any power or agency in the creature,(7) being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;(8) he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.(9)

7. 2Ti 1:9; Eph 2:8.
8. 1Co 2:14; Eph 2:5; Jn 5:25.
9. Eph 1:19-20.

3. Infants dying in infancy are regenerated and saved by Christ through the Spirit;(10) who worketh when, and where, and how He pleaseth;(11) so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

10. Jn 3:3,5-6.
11. Jn 3:8.

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,(12) yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:(13) much less can men that receive not the Christian religion be saved, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.(14)

12. Mt 22:14; 13:20-21; Heb 6:4-5.
13. Jn 6:44-45,65; 1Jn 2:24-25.
14. Ac 4:12; Jn 4:22; 17:3.

Chapter 11
Of Justification

1. Those whom God effectually calleth, He also freely justifieth,(1) not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;(2) not for anything wrought in them, or done by them, but for Christ's sake alone;(3) not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness,(4) they receiving and resting on Him and His righteousness by faith, which faith they have not of themselves; it is the gift of God.(5)

1. Ro 3:24; 8:30.
2. Ro 4:5-8; Eph 1:7.
3. 1Co 1:30-31; Ro 5:17-19.
4. Php 3:8-9; Eph 2:8-10.
5. Jn 1:12; Ro 5:17.

2. Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;(6) yet it is not alone in the person justified, but ever accompanied with all other saving graces, and is no dead faith, but worketh by love.(7)

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

3. Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the

sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf,(8); yet inasmuch as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them,(9) their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.(10)

8. Heb 10:14; 1Pe 1:18-19; Isa 53:5-6.
9. Ro 8:32; 2Co 5:21.
10. Ro 3:26; Eph 1:6-7; 2:7.

4. God did from all eternity decree to justify all the elect,(11) and Christ did in the fullness of time die for their sins, and rise again for their justification;(12) nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.(13)

11. Gal 3:8; 1Pe 1:2; 1Ti 2:6.
12. Ro 4:25.
13. Col 1:21-22; Tit 3:4-7.

5. God doth continue to forgive the sins of those that are justified,(14) and although they can never fall from the state of justification,(15) yet they may, by their sins, fall under God's fatherly displeasure;(16) and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.(17)

14. Mt 6:12; 1Jn 1:7,9.

15. Jn 10:28.
16. Ps 89:31-33.
17. Ps 32:5; Ps 51:1-19; Mt 26:75.

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.(18)

18. Gal 3:9; Ro 4:22-24.

Chapter 12
Of Adoption

1. All those that are justified, God vouchsafed, in and for the sake of His only Son Jesus Christ, to make partakers of the grace of adoption,(1) by which they are taken into the number, and enjoy the liberties and privileges of children of God,(2) have His name put on them,(3) receive the spirit of adoption,(4) have access to the throne of grace with boldness, are enabled to cry Abba, Father,(5) are pitied,(6) protected,(7) provided for,(8) and chastened by Him as by a Father,(9) yet never cast off,(10) but sealed to the day of redemption,(11) and inherit the promises as heirs of everlasting salvation.(12)

1. Eph 1:5; Gal 4:4-5.
2. Jn 1:12; Ro 8:17.
3. 2Co 6:18; Rev 3:12.
4. Ro 8:15.
5. Gal 4:6; Eph 2:18.
6. Ps 103:13.
7. Pr 14:26.
8. 1Pe 5:7.
9. Heb 12:6.
10. Isa 54:8-9; La 3:31.
11. Eph 4:30.
12. Heb 1:14; 6:12.

Chapter 13
Of Sanctification

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally(1) through the same virtue, by His Word and Spirit dwelling in them;(2) the dominion of the whole body of sin is destroyed,(3) and the several lusts thereof are more and more weakened and mortified,(4) and they more and more quickened and strengthened in all saving graces,(5) to the practice of all true holiness, without which no man shall see the Lord.(6)

1. Ac 20:32; Ro 6:5-6.
2. Jn 17:17; Eph 3:16-19; 1Th 5:21-23.
3. Ro 6:14.
4. Gal 5:24.
5. Col 1:11.
6. 2Co 7:1; Heb 12:14.

2. This sanctification is throughout the whole man,(7) yet imperfect in this life; there abideth still some remnants of corruption in every part,(8) whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the
flesh.(9)

7. 1Th 5:23.
8. Ro 7:18,23.
9. Gal 5:17; 1Pe 2:11.

3. In which war, although the remaining corruption for a time may much prevail,(10) yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;(11) and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed to them.(12)

10. Ro 7:23.
11. Ro 6:14.
12. Eph 4:15-16; 2Co 3:18; 7:1.

Chapter 14
Of Saving Faith

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts,(1) and is ordinarily wrought by the ministry of the Word;(2) by which also, and by the administration of baptism and the Lord's Supper, prayer, and other means appointed of God, it is increased and strengthened.(3)

1. 2Co 4:13; Eph 2:8.
2. Ro 10:14,17.
3. Lk 17:5; 1Pe 2:2; Ac 20:32.

2. By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself,(4) and also apprehendeth an excellency therein above all other writings and all things in the world,(5) as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;(6) and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,(7) trembling at the threatenings,(8) and embracing the promises of God for this life and that which is to come;(9) but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.(10)

4. Ac 24:14.

5. Ps 19:7-10; 119:72.
6. 2Ti 1:12.
7. Jn 15:14.
8. Isa 66:2.
9. Heb 11:13.
10. Jn 1:12; Ac 16:31; Gal 2:20; Ac 15:11.

3. This faith, although it be different in degrees, and may be weak or strong,(11) yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;(12) and therefore, though it may be many times assailed and weakened, yet it gets the victory,(13) growing up in many to the attainment of a full assurance through Christ,(14) who is both the author and finisher of our faith.(15)

11. Heb 5:13-14; Mt 6:30; Ro 4:19-20.
12. 2Pe 1:1.
13. Eph 6:16; 1Jn 5:4-5.
14. Heb 6:11-12; Col 2:2.
15. Heb 12:2.

Chapter 15
Of Repentance Unto Life and Salvation

1. Such of the elect as are converted in riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.(1)

1. Tit 3:2-5.

2. Whereas there is none that doth good and sinneth not,(2) and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.(3)

2. Ecc 7:20.
3. Lk 22:31-32.

3. This saving repentance is an evangelical grace,(4) whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency,(5) praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.(6)

4. Zec 12:10; Ac 11:18.
5. Eze 36:31; 2Co 7:11.
6. Ps 119:6,128.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.(7)

7. Lk 19:8; 1Ti 1:13,15.

5. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation,(8) yet there is no sin so great that it shall bring damnation on them that repent,(9) which makes the constant preaching of repentance necessary.

8. Ro 6:23.
9. Isa 1:16-18; 55:7.

Chapter 16
Of Good Works

1. Good works are only such as God hath commanded in His Holy Word,(1) and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.(2)

1. Mic 6:8; Heb 13:21.
2. Mt 15:9; Isa 29:13.

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;(3) and by them believers manifest their thankfulness,(4) strengthen their assurance,(5) edify their brethren, adorn the profession of the gospel,(6) stop the mouths of the adversaries, and glorify God,(7) whose workmanship they are, created in Christ Jesus thereunto,(8) that having their fruit unto holiness they may have the end eternal life.(9)

3. Jas 2:18,22.
4. Ps 116:12-13.
5. 1Jn 2:3,5; 2Pe 1:5-11.
6. Mt 5:16.
7. 1Ti 6:1; 1Pe 2:15; Php 1:11.
8. Eph 2:10.
9. Ro 6:22.

3. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ;(10) and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same

Holy Spirit, to work in them to will and to do of His good pleasure;(11) yet they are not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.(12)

10. Jn 15:4-5.
11. 2Co 3:5; Php 2:13.
12. Php 2:12; Heb 6:11-12; Isa 64:7.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.(13)

13. Job 9:2-3; Gal 5:17; Lk 17:10.

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;(14) but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from His Spirit,(15) and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.(16)

14. Ro 3:20; Eph 2:8-9; Ro 4:6.
15. Gal 5:22-23.
16. Isa 64:6; Ps 143:2.

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;(17) not as though they were in this life wholly unblameable and unreprovable in God's sight, but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.(18)

17. Eph 1:6; 1Pe 2:5.
18. Mt 25:21,23; Heb 6:10.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;(19) yet because they proceed not from a heart purified by faith,(20) nor are done in a right manner according to the Word,(21) nor to a right end, the glory of God,(22) they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,(23) and yet their neglect of them is more sinful and displeasing to God.(24)

19. 2Ki 10:30; 1Ki 21:27,29.
20. Ge 4:5; Heb 11:4,6.
21. 1Co 13:1.
22. Mt 6:2,5.
23. Am 5:21-22; Ro 9:16; Tit 3:5.
24. Job 21:14-15; Mt 25:41-43.

Chapter 17
Of The Perseverance Of The Saints

1. Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;(1) and tough many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,(2) yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.(3)

1. Jn 10:28-29; Php 1:6; 2Ti 2:19; 1Jn 2:19.
2. Ps 89:31-32; 1Co 11:32.
3. Mal 3:6.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,(4) flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,(5) the oath of God,(6) the abiding of His Spirit, and the seed of God wthin them,(7) and the nature of the covenant of

grace;(8) from all which ariseth also the certainty and infallibility thereof.

4. Ro 8:30; 9:11,16.
5. Ro 5:9-10; Jn 14:19.
6. Heb 6:17-18.
7. 1Jn 3:9.
8. Jer 32:40.

3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,(9) whereby they incur God's displeasure and grieve His Holy Spirit,(10) come to have their graces and comforts impaired,(11) have their hearts hardened, and their consciences wounded,(12) hurt and scandalize others, and bring temporal judgements upon themselves,(13) yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.(14)

9. Mt 26:70,72,74.
10. Isa 64:5,9; Eph 4:30.
11. Ps 51:10,12.
12. Ps 32:3-4.
13. 2Sa 12:14.
14. Lk 22:32,61-62.

Chapter 18
Of the Assurance of Grace and Salvation

1. Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;(1) yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,(2) which hope shall never make them ashamed.(3)

1. Job 8:13-14; Mt 7:22-23.
2. 1Jn 2:3; 3:14,18-19,21,24; 5:13.
3. Ro 5:2,5.

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith(4) founded on the blood and righteousness of Christ revealed in the Gospel;(5) and also upon the inward evidence of those graces of the Spirit unto which promises are made,(6) and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;(7) and, as a fruit thereof, keeping the heart both humble and holy.(8)

4. Heb 6:11,19.
5. Heb 6:17-18.
6. 2Pe 1:4-5,10-11.
7. Ro 8:15-16.
8. 1Jn 3:1-3.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be a partaker of it;(9) yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto:(10) and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;(11)- so far is it from inclining men to looseness.(12)

9. Isa 50:10; Ps 88:1-18; Ps 77:1-12.
10. 1Jn 4:13; Heb 6:11-12.
11. Ro 5:1-2,5; 14:17; Ps 119:32.
12. Ro 6:1-2; Tit 2:11-12,14.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,(13) by falling into some special sin which woundeth the conscience and grieveth the Spirit;(14) by some sudden or vehement temptation,(15) by God's withdrawing the light of His countenance, and suffering even such as fear him to walk in darkness and to have no light,(16) yet are they never destitute of the seed of God(17) and life of faith,(18) that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived,(19) and by the which, in the meantime, they are preserved from utter despair.(20)

13. SS 5:2-3,6.
14. Ps 51:8,12,14.
15. Ps 116:11; 77:7-8; 31:22.
16. Ps 30:7.
17. 1Jn 3:9.
18. Lk 22:32.
19. Ps 42:5,11.
20. La 3:26-31.

Chapter 19
Of the Law of God

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;(1) by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;(2) promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.(3)

1. Ge 1:27; Ecc 7:29.
2. Ro 10:5.
3. Gal 3:10,12.

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,(4) and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.(5)

4. Ro 2:14-15.
5. Dt 10:4.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;(6) and partly holding forth divers instructions of moral duties,(7) all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with

power from the Father for that end abrogated and taken away.(8)

6. Heb 10:1; Col 2:17.
7. 1Co 5:7.
8. Col 2:14,16-17; Eph 2:14,16.

4. To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being for modern use.(9)

9. 1Co 9:8-10.

5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,(10) and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;(11) neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.(12)

10. Ro 13:8-10; Jas 2:8,10-12.
11. Jas 2:10-11.
12. Mt 5:17-19; Ro 3:31.

6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,(13) yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves

thereby, they may come to further conviction of, humiliation for, and hatred against, sin;(14) together with a clearer sight of the need they have of Christ and the perfection of His obedience: it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatening of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. These promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.(15)

13. Ro 6:14; Gal 2:16; Ro 8:1; 10:4.
14. Ro 3:20; 7:7-25.
15. Ro 6:12-14; 1Pe 3:8-13.

7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,(16) the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.(17)

16. Gal 3:21.
17. Eze 36:27.

Chapter 20

Of the Gospel, and of the Extent of the Grace Thereof

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;(1) in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.(2)

1. Ge 3:15.
2. Rev 13:8.

2. This promise of Christ, and salvation by Him, is revealed only by the Word of God;(3) neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;(4) much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.(5)

3. Ro 1:17.
4. Ro 10:14-15,17.
5. Pr 29:18; Isa 25:7; 60:2-3.

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;(6) not being annexed by virtue of any promise to the due improvement

of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;(7) and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

6. Ps 147:20; Ac 16:7.
7. Ro 1:18-32.

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;(8) without which no other means will effect their conversion unto God.(9)

8. Ps 110:3; 1Co 2:14; Eph 1:19-20.
9. Jn 6:44; 2Co. 4:4,6.

Chapter 21
Of Christian Liberty and Liberty of Conscience

1. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law,(1) and in their being delivered from this present evil world,(2) bondage to Satan,(3) and dominion of sin,(4) from the evil of afflictions,(5) the fear and sting of death, the victory of the grave,(6) and everlasting damnation:(7) as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,(8) but a child-like love and willing mind.(9)

All which were common also to believers under the law for the substance of them,(10) but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.(11)

1. Gal 3:13.
2. Gal 1:4.
3. Ac 26:18.
4. Ro 8:3.
5. Ro 8:28.
6. 1Co 15:54-57.
7. 2Th 1:10.
8. Ro 8:15.
9. Lk 1:73-75; 1Jn 4:18.
10. Gal 3:9,14.
11. Jn 7:38-39; Heb 10:19-21.

2. God alone is Lord of the conscience,(12) and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, or not contained in it.(13) So that to believe such doctrines, or obey such commands out of conscience, it so betray true liberty of conscience,(14) and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.(15)

12. Jas 4:12; Ro 14:4.
13. Ac 4:19,29; 1Co 7:23; Mt 15:9.
14. Col 2:20,22-23.
15. 1Co 3:5; 2Co 1:24.

3. They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,(16) so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.(17)

16. Ro 6:1-2.
17. Gal 5:13; 2Pe 2:18,21.

Chapter 22
Of Religious Worship and the Sabbath Day

1. The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.(1) But the acceptable way of worshipping the true God, is instituted by Himself,(2) and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.(3)

1. Jer 10:7; Mk 12:33.
2. Dt 12:32.
3. Ex 20:4-6.

2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;(4) not to angels, saints, or any other creatures;(5) and since the fall, not without a mediator,(6) nor in the mediation of any other but Christ alone.(7)

4. Mt 4:9-10; Jn 6:23; Mt 28:19.
5. Ro 1:25; Col 2:18; Rev 19:10.
6. Jn 14:6.
7. 1Ti 2:5.

3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.(8) But that it may be accepted, it is to be made in the name of the Son,(9) by

the help of the Spirit,(10) according to His will;(11) with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others , in a known tongue.(12)

8. Ps 95:1-7; 65:2.
9. Jn 14:13-14.
10. Ro 8:26.
11. 1Jn 5:14.
12. 1Co 14:16-17.

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;(13) but not for the dead,(14) not for those of whom it may be known that they have sinned the sin unto death.(15)

13. 1Ti 2:1-2; 2Sa 7:29.
14. 2Sa 12:21-23.
15. 1Jn 5:16.

5. The reading of the Scriptures,(16) preaching, and hearing the Word of God,(17) teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;(18) as also the administration of baptism,(19) and the Lord's supper,(20) are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,(21) and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.(22)

16. 1Ti 4:13.
17. 2Ti 4:2; Lk 8:18.

18. Col 3:16; Eph 5:19.
19. Mt 28:19-20.
20. 1Co. 11:26.
21. Est 4:16; Joel 2:12.
22. Ex 15:1-19; Ps 107:1-43.

6. Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;(23) as in private families(24) daily,(25) and in secret each one by himself;(26) so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His word or providence calleth thereto.(27)

23. Jn 4:21; Mal 1:11; 1Ti 2:8.
24. Ac 10:2.
25. Mt 6:11; Ps 55:17.
26. Mt 6:6.
27. Heb 10:25; Ac 2:42.

7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,(28) which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:(29) and is to be continued to the end of the world as a Christian Sabbath, the observation of the last day of the

week being abolished.

28. Ex 20:8.
29. 1Co 16:1-2; Ac 20:7; Rev 1:10.

8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,(30) but are also taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.(31)

30. Isa 58:13; Ne 13:15-22.
31. Mt 12:1-13.

Chapter 23
Of Lawful Oaths and Vows

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth,(1) and to judge him according to the truth or falseness thereof(2)

1. Ex 20:7; Dt 10:20; Jer 4:2.
2. 2Ch 6:22-23.

2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to
swear at all by any other thing, is sinful, and to be abhorred;(3) yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;(4) so a lawful oath being imposed by lawful authority in such matters, ought
to be taken.(5)

3. Mt 5:34,37; Jas 5:12.
4. Heb 6:16; 2Co 1:23.
5. Ne 13:25.

3. Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.(6)

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

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.(7)

7. Ps 24:4.

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;(8) but popish monastical vows of perpetual single life,(9) professed poverty,(10) and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.(11)

8. Ps 76:11; Ge 28:20-22.
9. 1Co 7:2,9.
10. Eph 4:28.
11. Mt 19:11.

Chapter 24
Of the Civil Magistrate

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, over the people, for His own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.(1)

1. Ro 13:1-4.

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace,(2) according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.(3)

2. 2Sa 23:3; Ps 82:3-4.
3. Lk 3:14.

3. Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;(4) and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.(5)

4. Ro 13:5-7; 1Pe 2:17.
5. 1Ti 2:1-2.

Chapter 25
Of Marriage

1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.(1)

1. Ge 2:24; Mal 2:15; Mt 19:5-6.

2. Marriage was ordained for the mutual help of husband and wife,(2) for the increase of mankind with a legitimate issue,(3) and for preventing uncleanness.(4)

2. Ge 2:18.
3. Ge 1:28.
4. 1Co 7:2,9.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent;(5) yet it is the duty of Christians to marry in the Lord;(6) and therefore such as profess the true religion, should not marry with infidels, or idolators; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.(7)

5. Heb 13:4; 1Ti 4:3.
6. 1Co 7:39.
7. Ne 13:25-27.

4. Marriage ought not to be within the degrees of

consanguinity or affinity, forbidden in the Word;(8) nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.(9)

8. Lev 18:1-30.
9. Mk 6:18; 1Co 5:1.

Chapter 26
Of the Church

1. The catholic or universal church, which(with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of Him that filleth all in
all.(1)

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

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any error everting the foundation, or unholiness of conversation, are and may be called visible saints;(2) and of such ought all particular congregations to be constituted.(3)

2. 1Co 1:2; Ac 11:26.
3. Ro 1:7; Eph 1:20-22.

3. The purest churches under heaven are subject to mixture and error;(4) and some have so degenerated as to become no churches of Christ, but synagogues of Satan;(5) nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.(6)

4. 1Co 5:1-13; Rev 2:1-29; 3:1-22.
5. Rev 18:2; 2Th 2:11-12.
6. Mt 16:18; Ps 72:17; 102:28; Rev 12:17.

4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner;(7) neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of His coming.(8)

7. Col 1:18; Mt 28:18-20; Eph 4:11-12.
8. 2Th 2:2-9.

5. In the execution of this power wherewith He is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by
His Father,(9) that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.(10) Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.(11)

9. Jn 10:16; 12:32.
10. Mt 28:20.
11. Mt 18:15-20.

6. The members of these churches are saints by calling, visibly manifesting and evidencing(in and by their profession and walking) their obedience unto that call of Christ;(12) and do willingly consent to walk together,

according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.(13)

12. Ro 1 :7; 1Co 1:2.
13. Ac 2:41-42; 5:13-14; 2Co 9:13.

7. To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.(14)

14. Mt 18:17-18; 1Co 5:4-5; 5:13; 2Co 2:6-8.

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church(so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which He entrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.(15)

15. Ac 20:17,28; Php 1:1.

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen

thereunto by the common suffrage of the church itself;(16) and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;(17) and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.(18)

16. Ac 14:23.
17. 1Ti 4:14.
18. Ac 6:3,5-6.

10. The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;(19) it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according to their ability,(20) so as they may have a comfortable supply, without being themselves entangled in secular affairs;(21) and may also be capable of exercising hospitality towards others;(22) and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.(23)

19. Ac 6:4; Heb 13:17.
20. 1Ti 5:17-18; Gal 6:6-7.
21. 2Ti 2:4.
22. 1Ti 3:2.
23. 1Co 9:6-14.

11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way

of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.(24)

24. Ac 11:19-21; 1Pe 4:10-11.

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.(25)

25. 1Th 5:14; 2Th 3:6,14-15.

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceedings of the church.(26)

26. Mt 18:15-17; Eph 4:2-3.

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,(27) in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as

they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification.(28)

27. Eph 6:18; Ps 122:6.
28. Ro 16:1-2; 3Jn 8-10.

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;(29) howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.(30)

29. Ac 15:2,4,6,22-23,25.
30. 2Co 1:24; 1Jn 4:1.

Chapter 27
Of the Communion of Saints

1. All saints that are united to Jesus Christ, their head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;(1) and, being united to one another in love, they have communion in each others gifts and graces,(2) and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.(3)

1. 1Jn 1:3; Jn 1:16; Php 3:10; Ro 6:5-6.
2. Eph 4:15-16; 1Co 12:7; 3:21-23.
3. 1Th 5:11,14; Ro 1:12; 1Jn 3:17-18; Gal 6:10.

2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;(4) as also in relieving each other in outward things according to their several abilities, and necessities;(5) which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,(6) or churches,(7)
yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.(8)

4. Heb 10:24-25; 3:12-13.

5. Ac 11:29-30.
6. Eph 6:4.
7. 1Co 12:14-27.
8. Ac 5:4; Eph 4:28.

Chapter 28
Of Baptism and the Lord's Supper

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

1. Mt 28:19-20; 1Co 11:26.

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.(2)

2. Mt 28:19; 1Co 4:1.

Chapter 29
Of Baptism

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;(1) of remission of sins;(2) and of giving up into God, through Jesus Christ, to live and walk in newness of life.(3)

1. Ro 6:3-5; Col 2:12; Gal 3:27.
2. Mk 1:4; Ac 22:16.
3. Ro 6:4.

2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.(4)

4. Mk 16:16; Ac 8:36-37; 2:41; 8:12; 18:8.

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.(5)

5. Mt 28:19-20; Ac 8:38.

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.(6)

6. Mt 3:16, Jn 3:23.

Chapter 30
Of the Lord's Supper

1. The supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death,(1) confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.(2)

1. 1Co 11:23-26.
2. 1Co 10:16-17,21.

2. In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;(3) and a spiritual oblation of all possible praise unto God for the same.(4) So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

3. Heb 9:25-26,28.
4. 1Co 11:24; Mt 26:26-27.

3. The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to

give both to the communicants.(5)

5. 1Co 11:23-26.

4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.(6)

6. Mt 26:26-28; 15:9; Ex 20:4-5.

5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,(7) albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.(8)

7. 1Co 11:27.
8. 1Co 11:26-28.

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,(9) but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.(10)

9. Ac 3:21; Lk 24:6,39.
10. 1Co 11:24-25.

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do them also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of His death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.(11)

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

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;(12) yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.(13)

12. 2Co 6:14-15.
13. 1Co 11:29; Mt 7:6.

Chapter 31

Of the State of Man After Death, and of the Resurrection of the Dead

1. The bodies of men after death return to dust, and see corruption(1) but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.(2) The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;(3) and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;(4) besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

1. Ge 3:19; Ac 13:36.
2. Ecc 12:7.
3. Lk 23:43; 2Co 5:1,6,8; Php 1:23, Heb 12:23.
4. Jude 6-7; 1Pe 3:19; Lk 16:23-24.

2. At the last day, such of the saints as are found alive, shall not sleep, but be changed;(5) and all the dead shall be raised up with the selfsame bodies, and none other;(6) although with different qualities, which shall be united again to their souls for ever.(7)

5. 1Co 15:51-52; 1Th 4:17.
6. Job 19:26-27.
7. 1Co 15:42-43.

3. The bodies of the unjust shall, by the power of Christ, be

raised to dishonor; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.(8)

8. Ac 24:15; Jn 5:28-29; Php 3:21.

Chapter 32
Of the Last Judgment

1. God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;(1) to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,(2) but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.(3)

1. Ac 17:31; Jn 5:22, 27.
2. 1Co 6:3; Jude 6.
3. 2Co 5:10; Ecc 12:14; Mt 12:36; Ro 14:10,12; Mt 25:32-46.

2. The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient:(4) for then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into everlasting torments,(5) and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.(6)

4. Ro 9:22-23.
5. Mt 25:21,34; 2Ti 4:8.
6. Mt 25:46; Mk 9:48; 2Th 1:7-10.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin,(7) and for the greater consolation of the godly in their adversity,(8) so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,(9) and may ever be prepared to say, "Come Lord Jesus; come quickly".(10) Amen.

7. 2Co 5:10-11.
8. 2Th 1:5-7.
9. Mk 13:35-37; Lk 12:35-40.
10. Rev 22:20.

APPENDIX D

About the Author

Jason K. Boothe is Pastor of Horizons Baptist Church, Piketon, Ohio. Realizing the great need for in-depth exposition, Pastor Boothe has forsaken the "felt needs" approach to preaching, striving instead to provide solid, verse-by-verse exposition from an unashamedly Reformed and Baptist perspective.

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