**CONSTITUTION**

PREAMBLE

We, the members of the River Hills Community Church (“Church”), in order to more efficiently carry out the commission given by Jesus Christ to His church, do ordain and establish the following Constitution to which we voluntarily submit ourselves.

ARTICLE I

 **NAME**

The name of the congregation shall be River Hills Community Church. River Hills Community Church is incorporated under the laws of the State of Wisconsin as River Hills Community Church, Inc., (“Corporation”).

ARTICLE II

**AUTHORITY AND AFFILIATION**

Authority: The members of the Church, hereinafter referred to as the Church, at its annual and other business meetings, is the legislative and governing body of the Church.

Affiliation: The Church shall be affiliated with the Forest Lakes District and the Evangelical Free Church of America and shall send delegates to their conferences, support their church planting and foreign mission efforts, and unite together for the furtherance of the Gospel of Jesus Christ in the measure that the Church itself may officially decide.

ARTICLE III

**PURPOSE (Why do we exist?)**

Our purpose is to display the greatness of God. (Eph.3: 10-11)

**MISSION (How will we fulfill our purpose?)**

We will declare the greatness of God and serve others for joy and His honor. (II Cor.4: 1-6)

ARTICLE IV

**STATEMENT OF FAITH**

**EFCA STATEMENT OF FAITH**

***The Evangelical Free Church of America is an association of autonomous churches***

 ***united around these theological convictions:***

*God*

Article 1: We believe in one God, Creator of all things, holy, infinitely perfect, and eternally existing in a loving unity of three equally divine Persons: the Father, the Son and the Holy Spirit. Having limitless knowledge and sovereign power, God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.

*The Bible*

Article 2: We believe that God has spoken in the Scriptures, both Old and New Testaments, through the words of human authors. As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

*The Human Condition*

Article 3: We believe that God created Adam and Eve in His image, but they sinned when tempted by Satan. In union with Adam, human beings are sinners by nature and by choice, alienated from God, and under His wrath. Only through God’s saving work in Jesus Christ can we be rescued, reconciled and renewed.

*Jesus Christ*

Article 4: We believe that Jesus Christ is God incarnate, fully God and fully man, one Person in two natures. Jesus—Israel's promised Messiah—was conceived through the Holy Spirit and born of the virgin Mary. He lived a sinless life, was crucified under Pontius Pilate, arose bodily from the dead, ascended into heaven and sits at the right hand of God the Father as our High Priest and Advocate.

*The Work of Christ*

Article 5: We believe that Jesus Christ, as our representative and substitute, shed His blood on the cross as the perfect, all-sufficient sacrifice for our sins. His atoning death and victorious resurrection constitute the only ground for salvation.

*The Holy Spirit*

Article 6: We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ. He convicts the world of its guilt. He regenerates sinners, and in Him they are baptized into union with Christ and adopted as heirs in the family of God. He also indwells, illuminates, guides, equips and empowers believers for Christ-like living and service.

*The Church*

Article 7: We believe that the true church comprises all who have been justified by God's grace through faith alone in Christ alone. They are united by the Holy Spirit in the body of Christ, of which He is the Head. The true church is manifest in local churches, whose membership should be composed only of believers. The Lord Jesus mandated two ordinances, baptism and the Lord’s Supper, which visibly and tangibly express the gospel. Though they are not the means of salvation, when celebrated by the church in genuine faith, these ordinances confirm and nourish the believer.

*Christian Living*

Article 8: We believe that God's justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God’s Word, the Spirit’s power, and fervent prayer in Christ’s name, we are to combat the spiritual forces of evil. In obedience to Christ’s commission, we are to make disciples among all people, always bearing witness to the gospel in word and deed.

*Christ’s Return*

Article 9: We believe in the personal, bodily and glorious return of our Lord Jesus Christ. The coming of Christ, at a time known only to God, demands constant expectancy and, as our blessed hope, motivates the believer to godly living, sacrificial service and energetic mission.

*Response and Eternal Destiny*

Article10: We believe that God commands everyone everywhere to believe the gospel by turning to Him in repentance and receiving the Lord Jesus Christ. We believe that God will raise the dead bodily and judge the world, assigning the unbeliever to condemnation and eternal conscious punishment and the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth, to the praise of His glorious grace. Amen.

ARTICLE V

**MEMBERSHIP**

1. Any person who confesses faith in the Lord Jesus Christ, who sincerely seeks to live in obedience to the Word of God; who agrees with the Statement of Faith of the Church; and who desires to participate in the worship, fellowship and ministries of this church shall be eligible for membership.
2. Membership in this Church is a commitment to participate in the life and government of this Church and to be under the scriptural discipline of this Church in areas of faith and practice.

ARTICLE VI

**PROPERTY**

1. This Corporation shall have the power to receive, either by gift or by purchase, and to hold such real, personal or mixed property as is authorized by the laws of the State of Wisconsin and as is deemed necessary for the business of the Corporation, and shall have the power to dispose of such property by mortgage, deed or otherwise. All such property shall be held in the name of the Corporation. The corporate officers shall have the power to receive, purchase, acquire, sell, lease, convey, mortgage, deed or otherwise transfer property of the Corporation, but only after having been duly authorized by the Church at a regularly scheduled or specially called business meeting. All contracts, notes, mortgages, conveyances, assignments, leases, releases, and other documents and papers on behalf of the Church shall be executed by the corporate officers of the Corporation.
2. Any member who has withdrawn or who has been excluded from the Church loses all rights of the Church. The private property of the individual members of this Church shall be exempt from corporate debt.
3. Receipt of personal property, either by gift or by purchase, shall not require the authorization of the Church if the value of the property does not exceed a year 2005 dollar amount of $1,000. The Church authorizes the Board of Elders to establish, to implement and to modify, as the Board of Elders so determines, a process to facilitate such receipt.

ARTICLE VII

**DISSOLUTION**

If division occurs in the Church, (from which we pray God by His mercy to preserve us) the name and all property rights are retained by those adhering to the Constitution and Bylaws of the Church. If the Church ceases to function and is legally dissolved, all property rights shall be assigned to the Forest Lakes District of the Evangelical Free Church of America. The Church shall be considered dissolved if so decided by the members of the Church, or when the Church has not had an annual meeting for three years, or when less than six members remain. Under no circumstances may either the real or personal property of the Corporation come into the possession of any individual person.

ARTICLE VIII

**GOVERNMENT**

This Church shall function under a congregational form of government, as it is a distinctive of the Forest Lakes District and the Evangelical Free Church of America. This means that the highest authority, under Christ and His will, and the responsibility for ministry resides in the collective will of the local church membership. Regular congregational business meetings are to be held, at a minimum, once a year. Elders are to be men approved by the Church as stipulated by the bylaws. A person on the pastoral staff is extended a call and, if the need arises, released from his duties by a vote of the membership as more fully described in the Church bylaws. The annual church budget, property purchases, building campaigns, capital improvements, and any other large capital outlays shall be approved by the Church.

ARTICLE IX

**BOARD OF ELDERS**

1. The Board of Elders shall carry on the spiritual and functional operation of the Church between congregational business meetings as delegated by the membership. The Senior Pastor is an elder and a voting member of the Board of Elders.
2. The Board of Elders will elect from its members the following officers each year: A Chairman who shall also hold the legal title of President of the Corporation; a Vice-Chairman who shall be Vice-President of the Corporation; and a Secretary. These men will serve as the corporate officers/of the Church.
3. The Board of Elders shall appoint (or oversee the selection of) a treasurer, a financial secretary, other boards, committees and personnel needed to efficiently carry on the purpose of this Church.
4. The regular teaching of God’s Word to the entire congregation is reserved for qualified men designated by the Board of Elders.
5. **At all times, the Board of Elders shall consist of a majority of lay elders.**

ARTICLE X

**AMENDMENTS**

This Constitution may be amended if the proposed amendment passes two consecutive business meetings of the Church by a three-fourths majority of the members who are present.

BYLAWS

**The following Articles make up the Bylaws for River Hills Community Church, Inc. (“RHCC” and “Church”) located in Janesville, Wisconsin. All scripture cited in these bylaws is taken from the New International Version of the Bible unless otherwise noted.**

**Article I-Membership**

Section A-QUALIFICATIONS FOR MEMBERSHIP

1. A candidate for membership must express agreement with the doctrinal statement, Constitution, Bylaws, and Core Values of this Church.
2. A candidate for membership must sincerely seek to live a consistent Christian life.
3. A candidate for membership shall attend weekly worship services regularly for a period of at least six months.
4. A candidate for membership shall attend all required membership classes.
5. A candidate for membership must agree with, and sign, the Member’s Covenant.

Section B-ADMISSION TO MEMBERSHIP

1. A Candidate for membership needs to fill out a Membership Application and submit it to an elder or pastoral staff member.
2. Qualified candidates will be interviewed by two elders or an elder and a Pastoral staff member to give personal, verbal testimony of their faith in the Lord Jesus Christ.
3. After qualified candidates have been recommended to the Board of Elders, they may be accepted into membership by a majority vote of the elders. They shall then be welcomed publicly by the Church at a Sunday service.

Section C-RESPONSIBILITIES OF MEMBERSHIP

*MEMBER’S COVENANT OF RIVER HILLS COMMUNITY CHURCH*

Having received Christ as my Lord and Savior and being in agreement with River Hills Community Church’s statements, strategy, and structure, I now feel led by the Holy Spirit to unite with the River Hills Community Church family. In doing so, I commit myself to God and to the other members and to the following principles:

1. I will seek to be a faithful follower of Christ by doing the following:

1. regularly seek Jesus Christ in prayer and Bible reading
2. pursue honorable and loving relationships in my family, with my friends, co-workers, neighbors and in this Church
3. invite others to hold me accountable to the plain teaching of Scripture.
* “Like newborn babes, long for the pure milk of the word, that by it you may grow up in your salvation, now that you have tasted that the Lord is good.” (I Peter 2:2)
* “Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving.” (Colossians 4:2)
* “Make sure nobody pays back wrong for wrong but always try to be kind to each other and to everyone else.”

(I Thessalonians 5:15)

* “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other’s burdens and in this way fulfill the law of Christ.” (Galatians 6:1-2)

2. I will protect the unity of the Church and submit to the leadership of the Church by doing the following:

1. acting in love toward other members and attendees of the Church
2. refusing to gossip; and
3. being responsive to the leadership God has established for the Church.
4. I acknowledge and consent to the application of the Church’s Bylaws to me as a member, including the provisions of the Bylaws related to the application of church discipline and the possible disclosure of the discipline to the members of the Church, understanding that the ultimate goal of church discipline is my restoration to Christ and His people.
* “Let us therefore make every effort to do what leads to peace and to mutual edification” (Romans 14:19)
* “Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.”

(I Peter 3: 8)

* “Do not let any unwholesome talk come out of your mouths but only what is helpful for building others up according to their needs, that it may benefit those who listen.” (Ephesians 4:25)
* “Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.” (Hebrews 13:17)
* “Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work.” (I Thessalonians 5:12-13)

3. I will share the responsibility of the Church by doing the following:

1. praying for its growth;
2. inviting the unchurched to attend
3. warmly welcoming those who visit.
* “And pray in the Spirit on all occasions, with all kinds of prayers and requests. With this in mind be alert and always keep on praying for all the saints.” (Ephesians 6:18)
* “Then the master told his servant, ‘Go out to the roads and country lanes and make them come in, so that my house will be full.’” (Luke 14:23)
* “Accept one another, then, just as Christ accepted you, in order to bring praise to God.” (Romans 15:7)
1. I will serve the ministry of the Church by doing the following:
2. seeking to serve more than be served;
3. being equipped to serve by my pastor(s) and elders
4. developing and using my gifts and talents to serve in and through the Church
* “Each of you should look not only to your own interests but also to the interest of others. Your attitude should be the same as that of Christ Jesus, who being in very nature God did not consider equality with God something to be grasped but made himself nothing, taking the very nature of a servant.” (Phil. 2:4-7)
* “[God] gave . . . some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.” (Ephesians 4:11-12)
* “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.” (I Peter 4:10)

5. I will support the testimony of the Church by doing the following:
a. attending faithfully;

b. living a godly life

c. giving regularly to the Church.

* “Let us not give up meeting together . . . but let us encourage one another.” (Hebrews 10:25)
* “Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ.” (Phil. 1:27)
* “The grace of God that brings salvation . . . teaches us to say no to ungodliness and worldly passions and to live self-controlled, upright and godly lives” (Titus 2:11-12)
* “Each one of you, on the first day of each week, should set aside a specific sum of money in proportion to what you have earned and use it for the offering.” (I Corinthians 16:2 LB)
* “Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.” (II Corinthians 9:7)

Section D-TERMINATION OF MEMBERSHIP

1. Any member, who fails to attend regular church services for a period of twelve months, will be contacted by a Pastoral staff member or a member of the Board of Elders concerning his or her relationship to the Lord and this Church. After such contact, and based upon the information gained because of the contact, the member will either be continued on the active membership roll or, based on a 2/3 vote of the Board of Elders, the individual will be dropped from the membership roll.
2. Members of this congregation shall refrain from conduct and/or doctrine that are not consistent with the moral guidelines or teachings of the Bible or the teachings of this Church. If a member’s conduct or doctrine is not consistent with the moral guidelines or teachings of the Bible or the teachings of this Church, then the member shall be approached using the guidelines in Matthew 18:15-20 and Galatians 6:1-2. The process shall be as follows:
3. The member of the Church who has knowledge of the situation shall pray for the person involved and approach him or her privately and directly to admonish him or her with the Word of God.
4. If the erring member does not take heed, the member shall take one or two other members to admonish the erring member to repent.
5. If the member continues in error, the members, who have attempted to provoke the erring member to repent, shall notify the elders of the Church; and the elders shall review the situation. If the elders believe the member is in error, the elders shall admonish the person in brotherly love and exhort him or her unto good works (Matthew 18:15-18; Romans 16:17; I Corinthians 5:13; Galatians 6:1-2; Titus 3:10-11). As part of this process, the elders may impose discipline upon the erring member including suspension from communion for a definite period of time or removal from an office or other position within the Church.
6. If such member continues living in a manner that is not consistent with the moral guidelines or teachings of the Bible or the teachings of this Church, then the elders may remove the person from membership by a two-thirds majority vote of the elders. In this case, the elders may inform the members of the Church of this decision, including their reasoning, at a future congregational meeting or in another manner selected by the elders. Alternatively, the elders may bring the matter before the members of the Church at a congregational meeting for a vote.  At this meeting, or a future-determined meeting, the erring member may be removed from membership by a two-thirds majority vote of the members present.
7. If the erring member sincerely repents and appears before the elders after being removed from membership, the elders may reinstate the person as a member of the Church upon a two-thirds majority vote of the elders.
8. Any member who has withdrawn or has been dismissed has no rights in any business meeting at the Church or in the Church’s property. The elders of the Church have the discretion to refuse a member’s voluntary resignation or request for transfer of membership to another church, if the elders perceive that the resignation or request for transfer interferes with a disciplinary process against the particular member. The elders of the Church may also share the reasons for disciplinary actions with the leadership of the particular member’s prospective, new church.

Section E-TRANSFER OF MEMBERSHIP

1. A transfer of membership will only be accepted for those previously a member in good standing in another Evangelical Free Church. A positive letter of transfer must be received from the previous church.
2. Those desiring a transfer of membership must fill out a membership application with the Church.
3. An interview with two (2) elders or an elder and a pastoral staff person must be completed before a transfer of membership takes place. Those seeking transfer will not be required to attend the “Discovering Membership at RHCC” class, but will be encouraged to do so.
4. Approval of a majority of the Board of Elders is needed for a transfer of membership.
5. The transferee must sign the Member’s Covenant and will be welcomed publicly by the congregation of the Church at a Sunday service.

**Article II-Meetings**

Section A –CONGREGATIONAL MEETINGS

1. The annual meeting will be held in the month of January each year. At this meeting, annual reports shall be received and other necessary business transacted. The fiscal year shall end December 31.
2. Election of officers will occur at a business meeting in April of each year. Terms of service will begin on June 1 or on the 1st of the month following the vote if the vote is held after June 1st.
3. The Church budget for the following fiscal year will be presented at a business meeting held in October of each year.
4. Special congregational meetings may be called by the Church Chairman, by any two elders, or in a written request to the Church Chairman signed by twenty-five percent (25%) of the active membership of the Church. Notice of special meetings must be made public in writing at least two Sunday mornings in advance of the meeting date.
5. In the case of inability to hold a January, April, and/or October business meeting, any of the business outlined in items 1-3 above may be addressed at the next duly called congregational meeting that is able to be held.

Section B – RULES OF ORDER

The rules of order contained in Robert’s Rules of Order (latest version) shall govern the meetings of the Church or Board of Elders when the Rules of Order are not inconsistent with the Constitution or these bylaws.

Section C – QUORUM

1. Twenty-five percent (25%) of the active membership shall constitute a quorum for business at a congregational meeting. All decisions of the Church are made by a majority of the members present, except as otherwise specified by the bylaws.
2. For Church committee meetings, two-thirds (2/3) of the committee members shall constitute a quorum.

Section D – VOTING

Every member of the congregation shall be privileged to participate actively in all congregational meetings and to vote at all elections, providing such member has reached the age of eighteen (18) years. All matters unless otherwise stated in specific instances in the Constitution or these bylaws shall be determined by majority vote (at least one more than half of all votes cast).

**Article III-Church Leadership**

Section A-ELDERS

1. General:

The Church delegates authority for leadership to the Board of Elders, which is comprised of: the Senior Pastor and at least three elders selected by the congregation. Additional elders may be added as deemed necessary by the Board of Elders and the Church.

1. Qualifications:
2. An elder must be a male member of the Church for at least one year and be at least twenty-one (21) years of age (I Timothy 2:11-15). He must be qualified in the eyes of the Church according to 1 Timothy 3:1-7 and Titus 1:5-9. At the time of nomination, he must be successfully leading a small group under the authority of the Church for at least three months.
3. The attached elder confession was approved by the congregation on October 24, 2010.
4. Selection:
5. Nomination:

Any member of the congregation may submit the name of a candidate to the Board of Elders by February 20th of each year for consideration as an elder. The Board of Elders will discuss potential candidates, conduct interviews, obtain spousal endorsement, and select a slate of candidates to be voted on at the regular April business meeting or a later congregational meeting if elections are unable to be held in April.. They shall only nominate as many candidates as are needed to fill the Elder Board. The slate of candidates shall be made public at least two (2) weeks before the regular April business meeting or the congregational meeting at which elder elections are to occur..

1. Term of Service:

Each lay elder shall serve a term of three (3) years unless a shorter term is stipulated by the congregation and may be re-elected for a consecutive term of office. After serving two consecutive terms, he must step down for at least twelve (12) months. The terms of the lay elders shall be staggered with approximately one-third (1/3) of the lay elders retiring each year.

1. Election:

Elections will be held by secret ballot. Elders must receive a three-fourths (3/4) majority vote of the members assembled at the April business meeting or the congregational meeting at which elections are to occur. In case of a vacancy on the Board of Elders during the regular term, the remainder of the term may be filled by election at any scheduled or special business meeting of the Church.

1. Responsibilities:
2. In general, the elders shall cooperate with the pastor(s) for the spiritual welfare of the church. They shall assist the pastor(s) in shepherding the congregation and in leading the congregation to fulfill its mission. This includes teaching God’s Word, praying, discipling, counseling, evangelizing, providing personal care of the church family, oversight of the church ministry, administering the ordinances, restoring the erring, resolving spiritual, personal and doctrinal disputes, caring for the needy and leading the congregation by example and precept. In the absence of the pastor(s), they will share with the Chairman the responsibilities of leading public worship.
3. Specific Responsibilities:
4. The first duty of every elder is to diligently keep watch over his own soul. This requires that an elder regularly seek Christ in personal bible reading and prayer, make use of the other spiritual disciplines and actively seek correction and guidance from other mature Christians. (Acts 20: 28; I Timothy 4:6-8, 15-16)
5. The second duty of every elder who is married or has children is to diligently shepherd his own family. He is to be actively involved in leading his family in bible reading and prayer and overseeing the instruction of his children in the truths of the faith. (I Timothy 3:4-5; Titus 1:6; Deuteronomy 6:4-8; Ephesians 6:4)
6. The third duty of every elder is to personally shepherd and teach members of our congregation, usually by leading a small group. (Acts 20:20, 28, 31; I Thessalonians 2:6-10; I Peter 5:1-4; II Timothy 2:2)
7. Administrative responsibilities:
8. Interview applicants for church membership;
9. The Vice-Chairman will lead the monthly Ministry Team meeting;
10. Oversee the writing and regular review of job descriptions for Ministry Team coordinators, pastoral staff, and other paid employees of the church
11. Prepare and present the annual budget to the congregation at the October business meeting.
12. The purpose of an annual budget is to facilitate the realization of the strategic goals of the church. The budget should therefore be constructed in a manner that deliberately moves toward these goals.
13. The annual budget shall be drafted by the Ministry Team with assistance from the Church Treasurer and Financial Secretary and submitted to the Board of Elders at least two (2) months prior to the annual October business meeting. The Board of Elders shall construct a final draft and distribute the proposed annual budget at least two (2) Sundays prior to the annual October business meeting.
14. Without approval of the Church, the Board of Elders has the authority to approve revisions of the budget that do not exceed the total budget.

 (e) Appoint a financial secretary to a two (2) year term.

1. Meetings:
2. A quorum for a meeting shall consist of two-thirds (2/3) of the members of the Board of Elders.
3. The Board of Elders shall meet at least monthly.
4. Removal from office:
5. Any elder who does not fulfill the qualifications or duties of his office, fails to attend three (3) consecutive board meetings or does not regularly attend the worship services of the Church without good reason, shall, after notice and attempt to restore said elder be asked by the Board of Elders to resign. An elder may be removed from office upon recommendation of the elders and a three-fourths (3/4) majority vote, by secret ballot, of those present at a duly called regular or special meeting of the members of the Church. (Discipline of an elder will follow guidelines set forth in I Timothy 5:19-20, Matthew 18:15-20, and Galatians 6:1-2.)

Section B-MINISTRY TEAM

1. General:

The Ministry Team will function as a ‘general board’ and shall consist of those men and women who chair or direct areas of ministry in the Church. They shall be known as Ministry Coordinators.

1. Qualifications:

Those who serve as Ministry Coordinators must be no younger than eighteen (18) years of age and a member of the Church. They must also meet the qualifications of deacons as set forth in scripture (Acts 6:1-6; I Timothy 3:8-13).

1. Selection:
2. Ministry Coordinators will serve at the request and majority affirmation of the Board of Elders.
3. Ministry Coordinators will serve two (2) year terms.
4. Responsibilities: Ministry Coordinators are charged with the responsibility of praying for the various areas of ministry, implementing ministries and programs, developing budgets (See Article III, Section A(4)(b)(4)(d)(bb)) planning and coordinating calendars, dealing with facility need, and providing clear communication between the various areas of ministry and to the congregation.
5. Removal from office: A ministry coordinator may be removed by a majority vote of the elders of the Church.

Section C-AD HOC COMMITTEES

1. General:

Ad hoc committees serve at the discretion of the Board of Elders with a specified scope and a finite duration. Minute keeping is not required, except as directed by the Board of Elders.

1. Qualifications:

Members of ad hoc committees are determined by the Board of Elders.

1. Selection:
2. Members of ad hoc committees will serve at the request and majority affirmation of the Board of Elders.
3. Members of ad hoc committees will serve for the duration of the existence of the Ad Hoc Committee.
4. Removal from committee: An individual member of an ad hoc committee may be removed by a majority vote of the Board of Elders.

**Article IV-Pastoral and Other Paid Staff**

Section A-SENIOR PASTOR

1. Qualifications:
2. The Senior Pastor shall be a man of unquestionable character and shall live a life in accordance with the Word of God. He must meet the criteria outlined in Acts 6:2-3; I Timothy 3:1-13; and Titus 1:5-9. He shall be in agreement with the Statement of Faith in Article IV of this Church’s Constitution and be willing to abide by the other provisions of the Constitution and bylaws of the Church.
3. Candidates for Senior Pastor shall be members, or willing and qualified to become members as soon as possible, of the Ministerial Association of the Evangelical Free Church of America (“EFCA”). Once extended a call, the Senior Pastor is to immediately begin the EFCA credentialing process if he is not already credentialed by the EFCA.
4. When a pastor accepts a call, he and his spouse will become full members of the Church.
5. Function:

In addition to fulfilling the responsibilities of an elder (Section III, Section A, 2), the Senior Pastor is a ‘teaching elder’ and is primarily to be a teacher of the Word of God. He shall give himself to the ministry of the Word and to prayer. He is to teach and exhort by precept and example (Acts 6:4; I Timothy 5:17; 1:3; 4:13-16; 5:7; 2 Timothy 2:2, 4:1-5; Titus 1:9; and 1 Peter 5:1-5).

1. Accountability:

The Senior Pastor ultimately is accountable to the Church but reports to, and is evaluated by, the Board of Elders. He shall give oral reports to the Elders and the Church at business meetings, as required. The Senior Pastor’s performance shall be evaluated annually by the elders on the basis of the Senior Pastor’s job description.

1. Calling:

If the office of Senior Pastor needs to be filled, the Board of Elders shall appoint qualified persons to serve on a pastoral search committee. This committee shall be comprised at minimumof the Church Chairman, another elder, two (2) Ministry Coordinators (all elder and Ministry Coordinator positions held at time of search committee formation), and three (3) additional members of the Church. The search committee shall recommend a candidate to the Board of Elders. If the Board of Elders agrees with the recommendation, the elders shall call a special congregational meeting to vote on whether a call will be extended to the Senior Pastor candidate. If the candidate receives a three-fourths (3/4) majority vote, by secret ballot, of the members present, the call shall be extended.

1. Term of Office:

The Senior Pastor shall serve until his pastorate is terminated by voluntary resignation or by written request of the Board of Elders. Unless otherwise stipulated by a majority vote of the Board of Elders, excluding the resigning pastor, or a ⅔ majority vote of the members present at a congregational meeting, the Senior Pastor shall give a minimum written notice of ninety (90) days before terminating his services. Involuntary termination of the Senior Pastor’s services may only be effected by recommendation of the Board of Elders and by a three-fourths (3/4) majority vote, by secret ballot, of the members present at a special congregational meeting.

Section B-ASSOCIATE PASTORAL STAFF

1. Qualifications:
2. Associate Pastoral Staff shall qualify for their positions according to the standards of Acts 6:2-3; I Timothy 3:1-13; Titus 1:5-9; and Mark 10:42-45; according to giftedness and experience for the ministry position to be filled; and shall be in full accord with the Church’s Statement of Faith, Constitution, Bylaws, and Core Values (as described in the Church brochure and as covered in the Church membership classes).
3. Candidates for Associate Pastoral staff positions shall be members, or willing and qualified to become members as soon as possible, of the Ministerial Association of the Evangelical Free Church of America. Once hired, an associate pastor is to begin the EFCA credentialing process, if not already credentialed with the EFCA.
4. When a pastor accepts a call, he and his spouse will become full members of the Church.
5. Accountability:

All Associate Pastoral Staff shall report to the Senior Pastor. Members of the Associate Pastoral Staff are ultimately accountable to the Church. Their performance shall be evaluated annually by the Senior Pastor and the Board of Elders on the basis of their specific job descriptions.

1. Calling:
2. Associate Pastoral Staff may be added to the Church’s Pastoral Staff as deemed necessary by the Board of Elders and the Church. The Board of Elders shall appoint a search committee consisting of members of the Church to seek out and evaluate potential candidates. The search committee shall recommend a candidate to the Board of Elders. If the Board of Elders agrees with the recommendation, the elders shall call a special Church meeting to vote on whether a call will be extended to the Associate Pastor candidate. If the candidate receives a three-fourths (3/4) majority vote, by secret ballot, of the members present, the call shall be extended.
3. Associate Pastoral Staff may be designated to serve on the Board of Elders as part of the Associate Pastor’s job description as written by the Board of Elders and approved by the Church; or he may be elected to the Board of Elders in accordance with Article III, Section A.
4. Term of Office:

An Associate Pastor shall serve until his pastorate is terminated by resignation or by written request of the Church. Unless otherwise stipulated by a majority vote of the Board of Elders, excluding the resigning pastor, or a ⅔ majority vote of the members present at a congregational meeting, an associate pastor shall give a minimum written notice of ninety (90) days before terminating his services. Termination of the associate pastor’s services may be effected by recommendation of the Senior Pastor and the Board of Elders and by a three-fourths (3/4) majority vote, by secret ballot, of the members present at a special congregational meeting called by the elders.

Section C-Additional Salaried Staff

1. The Board of Elders shall be responsible for the hiring and termination of any additional paid staff for the Church.

**Article V- Amendments**

These bylaws may be amended if the proposed amendment passes two (2) consecutive business meetings of the Congregation by a two-thirds (2/3) majority of those present. An amendment may be proposed by written petition of twenty percent (20%) of the members or by recommendation of the Board of Elders.

**THE PURPOSE OF THIS DOCUMENT:**

**The River Hills Community Church Elder Confession**

This document was created and adopted by the congregation of River Hills Community Church for the purpose of assuring the unity of the leadership of the church and the promotion of a God-exalting, Christ-centered, grace-dependent, man-humbling, faith-strengthening proclamation of the gospel of Jesus Christ for decades, even centuries to come should our Lord tarry. Every Elder, vocational (paid) pastor and RHCC-supported local church planter must not only affirm the truth outlined here and in the EFCA Statement of Faith but be growing in his ability to defend and teach this truth. The truth outlined in the EFCA SOF and this document will constitute the teaching position of RHCC. While not all leaders and teachers in our church must affirm all that is taught in this document, all leaders and teachers must be careful to respectfully acknowledge this as the teaching position of the church and seek not to undermine it while teaching in the congregation.

NOTE: Portions of this document have been used with permission from Bethlehem Baptist Church, Minneapolis, MN.

**1. *Scripture, the Word of God Written***

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

1.2 We believe God’s intentions are revealed through the intentions of inspired human authors, even when the authors’ intention was to express divine meaning of which they were not fully aware, as, for example, in the case of Old Testament prophecies. [[1]](#footnote-1) We believe that Jesus Christ and his saving work are the unifying theme and interpretive key in understanding the myriad details of the Scriptures. While the meaning of Biblical texts is a fixed historical reality, rooted in the historical, unchangeable intentions of its divine and human authors, yet it is a unified, progressive revelation of God’s saving purposes in Christ.[[2]](#footnote-2) While meaning does not change, the application of that meaning may change in various situations. Nevertheless it is not legitimate to infer a meaning from a Biblical text that is not demonstrably carried by the words which God inspired. [[3]](#footnote-3)

1.3 Therefore, the process of discovering the intention of God in the Bible (which is its fullest meaning) is a humble and careful effort to find in the language of Scripture what the human authors intended to communicate. Limited abilities, traditional biases, personal sin, and cultural assumptions often obscure Biblical texts. Therefore the work of the Holy Spirit is essential for right understanding of the Bible, [[4]](#footnote-4) and prayer for His assistance belongs to a proper effort to understand and apply God’s Word.[[5]](#footnote-5)

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

2.1 We believe in one[[6]](#footnote-6) living,[[7]](#footnote-7) sovereign,[[8]](#footnote-8) and all-glorious [[9]](#footnote-9) God, eternally existing in three[[10]](#footnote-10) infinitely excellent and admirable Persons: God the Father,[[11]](#footnote-11) fountain of all being;[[12]](#footnote-12)God the Son,[[13]](#footnote-13) eternally begotten,[[14]](#footnote-14) not made, without beginning,[[15]](#footnote-15) being of one essence[[16]](#footnote-16) with the Father; and God the Holy Spirit, proceeding in the full, divine essence,[[17]](#footnote-17)as a Person, [[18]](#footnote-18)eternally from the Father and the Son. Thus each Person in the Godhead is fully and completely God.

2.2 We believe that God is supremely joyful[[19]](#footnote-19) in the fellowship of the Trinity, each Person beholding and expressing His eternal and unsurpassed delight in the all-satisfying perfections of the triune God.

**3. God’s Eternal Purpose and Election**

3.1 We believe that God, from all eternity,[[20]](#footnote-20) in order to display the full extent of His glory[[21]](#footnote-21) for the eternal and ever-increasing enjoyment[[22]](#footnote-22) of all who love Him,[[23]](#footnote-23) did, by the most wise and holy counsel of His will,[[24]](#footnote-24) freely and unchangeably[[25]](#footnote-25) ordain[[26]](#footnote-26) and foreknow[[27]](#footnote-27) whatever comes to pass.

3.2 We believe that God upholds and governs all things – from galaxies[[28]](#footnote-28) to subatomic

particles,[[29]](#footnote-29) from the forces of nature[[30]](#footnote-30) to the movements of nations,[[31]](#footnote-31) and from the public

plans of politicians[[32]](#footnote-32) to the secret acts of solitary persons[[33]](#footnote-33) – all in accord with His eternal,

all-wise[[34]](#footnote-34) purposes to glorify Himself, yet in such a way that He never sins,[[35]](#footnote-35) nor ever

condemns a person unjustly;[[36]](#footnote-36) but that His ordaining and governing all things is compatible

with the moral accountability[[37]](#footnote-37) of all persons created in His image.

3.3 We believe that God’s election is an unconditional[[38]](#footnote-38) act of free grace[[39]](#footnote-39) which was given

through His Son Christ Jesus before the world began.[[40]](#footnote-40) By this act God chose, before the

foundation of the world, those who would be delivered from bondage to sin[[41]](#footnote-41) and brought to

repentance[[42]](#footnote-42) and saving faith[[43]](#footnote-43) in His Son Christ Jesus.

**4. God’s Creation of the Universe and Man**

4.1 We believe that God created the universe,[[44]](#footnote-44) and everything in it,[[45]](#footnote-45) out of nothing,[[46]](#footnote-46) by the

Word of His power. Having no deficiency in Himself, nor moved by any incompleteness in

His joyful self-sufficiency,[[47]](#footnote-47) God was pleased in creation to display His glory[[48]](#footnote-48) for the

everlasting joy [[49]](#footnote-49) of the redeemed, from every tribe and tongue and people and nation.[[50]](#footnote-50)

4.2 We believe that God directly created Adam from the dust of the ground and Eve from his side.

We believe that Adam and Eve were the historical parents of the entire human race;[[51]](#footnote-51) that they were

created male and female equally in the image of God,[[52]](#footnote-52) without sin;[[53]](#footnote-53) that they were created

to glorify[[54]](#footnote-54) their Maker, Ruler, Provider, and Friend by trusting His all-sufficient goodness,

admiring His infinite beauty, enjoying His personal fellowship, and obeying His all-wise

counsel; and that, in God’s love and wisdom, they were appointed differing and

complementary roles in marriage as a type of Christ and the church. [[55]](#footnote-55)

**5. Man’s Sin and Fall from Fellowship with God**

5.1 We believe that, although God created man morally upright, he was led astray from

God’s Word and wisdom by the subtlety of Satan’s deceit,[[56]](#footnote-56)and chose to take what was

forbidden, [[57]](#footnote-57) and thus declare his independence from, distrust for, and disobedience toward

his all-good and gracious Creator. Thus, our first parents, by this sin, fell from their original

innocence and communion with God.[[58]](#footnote-58)

5.2 We believe that, as the head of the human race, Adam’s fall became the fall of all his

posterity, in such a way that corruption, guilt, death, and condemnation belong properly to

every person.[[59]](#footnote-59)All persons are thus corrupt by nature,[[60]](#footnote-60) enslaved to sin,[[61]](#footnote-61) and morally

unable[[62]](#footnote-62) to delight in God and overcome their own proud preference for the fleeting pleasures

of self-rule.

5.3 We believe God has subjected the creation to futility,[[63]](#footnote-63) and the entire human family is

made justly liable to untold miseries of sickness,[[64]](#footnote-64) decay,[[65]](#footnote-65) calamity,[[66]](#footnote-66) and loss.[[67]](#footnote-67) Thus all

the adversity and suffering in the world is an echo and a witness of the exceedingly great evil

of moral depravity in the heart of mankind; and every new day of life is a God-given,

merciful reprieve from imminent judgment, pointing to repentance. [[68]](#footnote-68)

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

6.1 We believe that in the fullness of time[[69]](#footnote-69) God sent forth His eternal Son as Jesus the

Messiah,[[70]](#footnote-70) conceived by the Holy Spirit,[[71]](#footnote-71) born of the virgin Mary.[[72]](#footnote-72) We believe that, when

the eternal Son became flesh, [[73]](#footnote-73) He took on a fully human nature,[[74]](#footnote-74) so that two whole, perfect,

and distinct natures were inseparably joined together in one Person, without confusion or

mixture. Thus the Person, Jesus Christ, was and is truly God[[75]](#footnote-75) and truly man,[[76]](#footnote-76) yet one Christ

and the only Mediator between God and man. [[77]](#footnote-77)

6.2 We believe that Jesus Christ lived without sin, though He endured the common

infirmities and temptations of human life.[[78]](#footnote-78) He preached and taught with truth and authority

unparalleled in human history. [[79]](#footnote-79) He worked miracles, demonstrating His divine right and

power over all creation: dispatching demons,[[80]](#footnote-80) healing the sick,[[81]](#footnote-81) raising the dead,[[82]](#footnote-82) stilling

the storm,[[83]](#footnote-83) walking on water,[[84]](#footnote-84) multiplying loaves,[[85]](#footnote-85) and foreknowing what would befall

Him and His disciples,[[86]](#footnote-86) including the betrayal of Judas[[87]](#footnote-87) and the denial, restoration, and

eventual martyrdom of Peter.[[88]](#footnote-88)

6.3 We believe that His life was governed by His Father’s providence with a view to

fulfilling all Old Testament prophecies concerning the One who was to come,[[89]](#footnote-89) such as the

Seed of the woman,[[90]](#footnote-90) the Prophet like Moses,[[91]](#footnote-91) the Priest after the order of Melchizedek,[[92]](#footnote-92)

the Son of David,[[93]](#footnote-93) and the Suffering Servant.[[94]](#footnote-94)

6.4 We believe that Jesus Christ suffered voluntarily[[95]](#footnote-95) in fulfillment of God’s redemptive

plan,[[96]](#footnote-96) that He was crucified under Pontius Pilate,[[97]](#footnote-97) that He died,[[98]](#footnote-98) was buried[[99]](#footnote-99) and on the

third day rose from the dead[[100]](#footnote-100) to vindicate the saving work of His life and death[[101]](#footnote-101) and to

take His place as the invincible, everlasting Lord of glory.[[102]](#footnote-102) During forty days after His

resurrection, He gave many compelling evidences of His bodily resurrection[[103]](#footnote-103) and then

ascended bodily into heaven,[[104]](#footnote-104) where He is seated at the right hand of the Father,[[105]](#footnote-105)

interceding for His people[[106]](#footnote-106) on the basis of His all-sufficient sacrifice for sin, and reigning

until He puts all His enemies under His feet.[[107]](#footnote-107)

**7. The Saving Work of Christ**

7.1 We believe that by His perfect obedience to God[[108]](#footnote-108) and by His suffering and death[[109]](#footnote-109) as

the immaculate Lamb of God,[[110]](#footnote-110) Jesus Christ obtained forgiveness of sins[[111]](#footnote-111) and the gift of

perfect righteousness[[112]](#footnote-112) for all who trusted in God prior to the cross[[113]](#footnote-113) and all who would trust in Christ thereafter.[[114]](#footnote-114) As the second Adam he obeyed God’s law perfectly and thus merited for himself and all his posterity (the elect, those who trust in him) the blessings of eternal life which Adam lost when he disobeyed.[[115]](#footnote-115)

Through living a perfect life and dying in our place, the just for the unjust, Christ absorbed our punishment,[[116]](#footnote-116) appeased the wrath of God against us,[[117]](#footnote-117) vindicated the righteousness of God in our justification,[[118]](#footnote-118) and removed the condemnation of the law against us.[[119]](#footnote-119)

7.2 We believe that the atonement of Christ for sin warrants and impels a universal offering

of the gospel to all persons, so that to every person it may be truly said, “God gave His only

begotten Son so that whoever believes in Him might not perish but have eternal life.”[[120]](#footnote-120)

Whosoever will may come[[121]](#footnote-121) for cleansing at this fountain, and whoever does come, Jesus

will not cast out.[[122]](#footnote-122)

7.3 We believe, moreover, that the death of Christ did obtain more than the bona fide offer of

the gospel for all; it also obtained the omnipotent New Covenant[[123]](#footnote-123) mercy of repentance[[124]](#footnote-124)

and faith[[125]](#footnote-125) for God’s elect. Christ died for all, but not for all in the same way. In His death,

Christ expressed a special covenant love to His friends,[[126]](#footnote-126) His sheep,[[127]](#footnote-127) His bride.[[128]](#footnote-128) For

them He obtained the infallible and effectual working of the Spirit to triumph over their

resistance and bring them to saving faith.[[129]](#footnote-129)

**8. The Saving Work of the Holy Spirit**

8.1 We believe that the Holy Spirit has always been at work in the world, sharing in the work

of creation,[[130]](#footnote-130) awakening faith in the remnant of God’s people,[[131]](#footnote-131) performing signs and

wonders,[[132]](#footnote-132) giving triumphs in battle,[[133]](#footnote-133) empowering the preaching of prophets[[134]](#footnote-134) and

inspiring the writing of Scripture.[[135]](#footnote-135) Yet, when Christ had made atonement for sin, and

ascended to the right hand of the Father, He inaugurated a new era of the Spirit by pouring

out the promise of the Father on His Church.[[136]](#footnote-136)

8.2 We believe that the newness of this era is marked by the unprecedented mission of the

Spirit to glorify the crucified and risen Christ.[[137]](#footnote-137) This He does by giving the disciples of Jesus

greater power to preach the gospel of the glory of Christ,[[138]](#footnote-138) by opening the hearts of hearers

that they might see Christ and believe,[[139]](#footnote-139) by revealing the beauty of Christ in His Word and

transforming His people from glory to glory,[[140]](#footnote-140) by manifesting Himself in spiritual gifts

for the upbuilding of the body of Christ[[141]](#footnote-141) and the confirmation of His Word,[[142]](#footnote-142) by calling all the

nations into the sway of the gospel of Christ,[[143]](#footnote-143) and, in all this, thus fulfilling the New

Covenant promise to create and preserve a purified people[[144]](#footnote-144) for the everlasting habitation of

God.[[145]](#footnote-145)

8.3 We believe that, apart from the effectual work of the Spirit, no one would come to

faith,[[146]](#footnote-146) because all are dead in trespasses and sins;[[147]](#footnote-147) that they are hostile to God, and

morally unable to submit to God or please Him,[[148]](#footnote-148) because the pleasures of sin appear greater

than the pleasures of God.[[149]](#footnote-149) Thus, for God’s elect, the Spirit triumphs over all resistance,[[150]](#footnote-150)

wakens the dead,[[151]](#footnote-151) removes blindness,[[152]](#footnote-152) and manifests Christ in such a compellingly

beautiful way through the Gospel that He becomes irresistibly attractive to the regenerate

heart.

8.4 We believe the Holy Spirit does this saving work in connection with the presentation of

the Gospel of the glory of Christ.[[153]](#footnote-153) Thus neither the work of the Father in election, nor the

work of the Son in atonement, nor the work of the Spirit in regeneration is a hindrance or

discouragement to the proclamation of the gospel to all peoples and persons everywhere. On

the contrary, this divine saving work of the Trinity is the warrant and the ground of our hope

that our evangelization is not in vain in the Lord. The Spirit binds His saving work to the

gospel of Christ, because His aim is to glorify the Christ of the Gospel.[[154]](#footnote-154) Therefore we do

not believe that there is salvation through any other means than through receiving the gospel

by the power of the Holy Spirit,[[155]](#footnote-155) except that infants and persons with severe developmental disabilities having minds physically incapable of comprehending the gospel may be saved.[[156]](#footnote-156)

**9. The Justifying Act of God**

9.1 We believe that in a free act of righteous grace God justifies the ungodly by faith alone

apart from works,[[157]](#footnote-157) pardoning their sins,[[158]](#footnote-158) and reckoning them as righteous and acceptable

in His presence.[[159]](#footnote-159) Faith is thus the sole instrument[[160]](#footnote-160) by which we, as sinners, are united to

Christ, whose perfect righteousness and satisfaction for sins is alone the ground of our

acceptance with God.[[161]](#footnote-161) This acceptance happens fully and permanently at the first instant of

justification.[[162]](#footnote-162) Thus the righteousness by which we come into right standing with God is not

anything worked in us by God, neither imparted to us at baptism nor over time, but rather is

accomplished for us, outside ourselves, and is imputed to us.

9.2 We believe, nevertheless, that the faith, which alone receives the gift of justification, does

not remain alone in the person so justified, but produces, by the Holy Spirit,[[163]](#footnote-163) the fruit of

love[[164]](#footnote-164) and leads necessarily to sanctification.[[165]](#footnote-165) This necessary relation between justifying

faith and the fruit of good works gives rise to some Biblical expressions which seem to make

works the ground or means of justification,[[166]](#footnote-166) but in fact simply express the crucial truth that

faith that does not yield the fruit of good works is dead, being no true faith.[[167]](#footnote-167)

**10. God’s Work in Faith and Sanctification**

10.1 We believe that justification and sanctification are both brought about by God through

faith,[[168]](#footnote-168) but not in the same way. Justification is an act of God’s imputing and reckoning;[[169]](#footnote-169)

sanctification is an act of God’s imparting and transforming.[[170]](#footnote-170) Thus the function of faith in

regard to each is different. In regard to justification, faith is not the channel through which

power or transformation flows to the soul of the believer, but rather faith is the occasion of

God’s forgiving, acquitting, and reckoning as righteous.[[171]](#footnote-171) But in regard to sanctification,

faith is indeed the channel through which divine power and transformation flow to the

soul;[[172]](#footnote-172) and the sanctifying work of God through faith does indeed touch the soul and change

it into the likeness of Christ.

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

*First,* justifying faith is a persevering, that is, continuing, kind of faith.[[173]](#footnote-173) Even though

we are justified at the first instant of saving faith,[[174]](#footnote-174) yet this faith justifies only because it

is the kind of faith that will surely persevere. The extension of this faith into the future

is, as it were, contained in the first seed of faith, as the oak in the acorn. Thus the moral

effects[[175]](#footnote-175) of persevering faith may be rightly described as the effects of justifying faith.

*Second,* we believe that justifying faith trusts in Christ not only for the gift of imputed

righteousness and the forgiveness of sins,[[176]](#footnote-176) but also for the fulfillment of all His

promises to us based on that reconciliation.[[177]](#footnote-177) Justifying faith magnifies the finished

work of Christ’s atonement, by resting securely in all the promises of God obtained and

guaranteed by that all-sufficient work.[[178]](#footnote-178)

*Third*, we believe that justifying faith embraces Christ in all His roles:[[179]](#footnote-179) Creator,[[180]](#footnote-180)

Sustainer,[[181]](#footnote-181) Savior,[[182]](#footnote-182) Teacher,[[183]](#footnote-183) Guide,[[184]](#footnote-184) Comforter,[[185]](#footnote-185) Helper,[[186]](#footnote-186) Friend,[[187]](#footnote-187)

Advocate,[[188]](#footnote-188) Protector,[[189]](#footnote-189) and Lord.[[190]](#footnote-190) Justifying faith does not divide Christ, accepting

part of Him and rejecting the rest. All of Christ is embraced by justifying faith, even

before we are fully aware of, or fully understand, all that He will be for us. As more of

Christ is truly revealed to us in His Word, genuine faith recognizes Christ and embraces

Him more fully.[[191]](#footnote-191)

*Fourth,* we believe that this embracing of all of Christ is not a mere intellectual assent,

or a mere decision of the will, but is also a heartfelt, Spirit-given (yet imperfect)

satisfaction in all that God is for us in Jesus.[[192]](#footnote-192) Therefore, the change of mind and heart

that turns from the moral ugliness and danger of sin, and is sometimes called “repentance,”[[193]](#footnote-193)

is included in the very nature of saving faith.

10.3 We believe that this persevering, future-oriented, Christ-embracing, heart-satisfying

faith is life-transforming,[[194]](#footnote-194) and therefore renders intelligible the teaching of the Scripture

that final salvation in the age to come is according to “what we have done,”[[195]](#footnote-195) and yet does

not contradict justification by faith alone. The faith which alone justifies, cannot remain

alone, but works through love.[[196]](#footnote-196)

10.4 We believe that this simple, powerful reality of justifying faith is God’s gift[[197]](#footnote-197) which He

gives unconditionally in accord with God’s electing love,[[198]](#footnote-198) so that no one can boast in

himself,[[199]](#footnote-199) but only give all glory to God for every part of salvation.[[200]](#footnote-200) We believe that the

Holy Spirit is the decisive agent in this life-transformation, but that He is supplied to us and

works holiness in us though our daily faith in the Son of God[[201]](#footnote-201) whose trustworthiness He

loves to glorify.[[202]](#footnote-202)

10.5 We believe that the sanctification, which comes by the Spirit through faith,[[203]](#footnote-203) is

imperfect and incomplete in this life.[[204]](#footnote-204) Although slavery to sin is broken,[[205]](#footnote-205) and sinful

desires are progressively[[206]](#footnote-206) weakened by the power of a superior satisfaction in the glory of

Christ, yet there remain remnants of corruption in every heart that give rise to irreconcilable

war,[[207]](#footnote-207) and call for vigilance in the lifelong fight of faith.[[208]](#footnote-208)

10.6 We believe that all who are justified will win this fight. They will persevere in faith and

never surrender to the enemy of their souls.[[209]](#footnote-209) This perseverance is the promise of the New

Covenant,[[210]](#footnote-210) obtained by the blood of Christ,[[211]](#footnote-211) and worked in us by God Himself,[[212]](#footnote-212) yet not

so as to diminish, but only to empower and encourage, our vigilance;[[213]](#footnote-213) so that we may say in

the end, I have fought the good fight,[[214]](#footnote-214) but it was not I, but the grace of God which was with

me.[[215]](#footnote-215)

**11. Living God’s Word by Meditation and Prayer**

11.1 We believe that faith is awakened and sustained by God’s Spirit[[216]](#footnote-216) through His Word[[217]](#footnote-217)

and prayer.[[218]](#footnote-218) The good fight of faith is fought mainly by meditating on the Scriptures[[219]](#footnote-219) and

praying[[220]](#footnote-220) that God would apply them to our souls.

11.2 We believe that the promises of God recorded in the Scriptures are suited to save us

from the deception of sin by displaying for us, and holding out to us, superior pleasures in the

protection, provision, and presence of God.[[221]](#footnote-221) Therefore, reading,[[222]](#footnote-222) understanding,[[223]](#footnote-223)

pondering,[[224]](#footnote-224) memorizing,[[225]](#footnote-225) and savoring[[226]](#footnote-226) the promises of all that God will be for us in Jesus are primary means of the Holy Spirit to break the power of sin’s deceitful promises in

our lives. Therefore it is needful that we give ourselves to such meditation day and night.[[227]](#footnote-227)

11.3 We believe that God has ordained to bless[[228]](#footnote-228) and use[[229]](#footnote-229) His people for His glory through

the means of prayer, offered in Jesus’[[230]](#footnote-230) name by faith.[[231]](#footnote-231) All prayer should seek ultimately

that God’s name be hallowed, and that His kingdom come, and that His will be done on earth

as it is done in heaven. [[232]](#footnote-232) God’s sovereignty over all things is not a hindrance to prayer, but a

reason for hope that our prayers will succeed.[[233]](#footnote-233)

11.4 We believe that prayer is the indispensable handmaid of meditation, as we cry out to

God for the inclination to turn from the world to the Word,[[234]](#footnote-234) and for the spiritual ability to

see the glory of God in His testimonies,[[235]](#footnote-235) and for a soul-satisfying sight of the love of

God,[[236]](#footnote-236) and for strength in the inner man to do the will of God.[[237]](#footnote-237) By prayer God sanctifies

His people,[[238]](#footnote-238) sends gospel laborers into the world,[[239]](#footnote-239) and causes the Word of God to spread

and triumph over Satan and unbelief. [[240]](#footnote-240)

**12. Christ’s Church and Her Ordinances**

12.1 We believe in the one universal Church, composed of all those, in every time and place,

who are chosen in Christ and united to Him through faith by the Spirit in one Body, with

Christ Himself as the all-supplying, all-sustaining, all-supreme, and all-authoritative Head.[[241]](#footnote-241)

We believe that this church, the true people of God, has never been identified by ethnicity

or religious performance but always by faith in the promises of God obtained for the elect by

Christ.[[242]](#footnote-242) We believe that the ultimate purpose of the Church is to glorify God[[243]](#footnote-243) in the

everlasting and ever-increasing gladness of worship.[[244]](#footnote-244)

12.2 We believe it is God’s will that the universal Church find expression in local churches[[245]](#footnote-245) in which believers agree together to hear the Word of God proclaimed,[[246]](#footnote-246) to engage in

corporate worship,[[247]](#footnote-247) to practice the ordinances of baptism[[248]](#footnote-248) and the Lord’s Supper,[[249]](#footnote-249) to

build each other’s faith through the manifold ministries of love,[[250]](#footnote-250) to hold each other

accountable in the obedience of faith through Biblical discipline,[[251]](#footnote-251) and to engage in local

and world evangelization. [[252]](#footnote-252) The Church is a body in which each member should find a

suitable ministry for his gifts;[[253]](#footnote-253) it is the household of God in which the Spirit dwells;[[254]](#footnote-254) it is

the pillar and bulwark of God’s truth in a truth-denying world;[[255]](#footnote-255) and it is a city set on a hill

so that men may see the light of its good deeds – especially to the poor[[256]](#footnote-256) – and give glory to

the Father in heaven.[[257]](#footnote-257)

12.3 We believe that baptism in or with water is an ordinance that the Lord Jesus commands his church to practice.[[258]](#footnote-258) Baptism symbolizes and expresses in visual form the work of Christ on behalf of those who believe[[259]](#footnote-259). We are baptized in the name of the Father and the Son and the Holy Spirit.[[260]](#footnote-260) Baptism is a sign of belonging to the new people of God, the true Israel,[[261]](#footnote-261) an emblem of the believer’s union with Christ in his death and resurrection resulting in the believer’s living a new life[[262]](#footnote-262) and of cleansing from sin.[[263]](#footnote-263) It also signifies the believer’s safely passing through the waters of God’s wrath in Christ, our ark.[[264]](#footnote-264)

12.4 We believe that the Lord’s Supper is an ordinance of the Lord[[265]](#footnote-265) in which gathered

believers[[266]](#footnote-266) eat bread, signifying Christ’s body given for His people, and drink the cup of the

Lord, signifying the New Covenant in Christ’s blood.[[267]](#footnote-267) We do this in remembrance of the

Lord, and thus proclaim His death until He comes. Those who eat and drink in a worthy

manner partake of Christ’s body and blood, not physically, but spiritually, in that, by faith,

they are nourished with the benefits He obtained through His death, and thus grow in

grace.[[268]](#footnote-268)

12.5 We believe that each local church should recognize and affirm the divine calling of

spiritually qualified men to give leadership to the church through the role of pastor-elder in

the ministry of the Word and prayer. Women are not to fill the role of pastor-elder in the

local church, but are encouraged to use their gifts in appropriate roles that edify the body of

Christ and spread the gospel.[[269]](#footnote-269)

**13. Christ’s Commission to Make Disciples of All Nations**

We believe that the commission given by the Lord Jesus to make disciples of all nations is

binding on His Church to the end of the age.[[270]](#footnote-270) This task is to proclaim the Gospel to every

tribe and tongue and people and nation,[[271]](#footnote-271) baptizing them, teaching them the words and ways

of the Lord,[[272]](#footnote-272) and gathering them into churches[[273]](#footnote-273) able to fulfill their Christian calling among

their own people. The ultimate aim of world missions is that God would create, by His Word,

worshippers who glorify His name through glad-hearted faith and obedience.[[274]](#footnote-274) Missions

exists because worship doesn’t. When the time of ingathering is over, and the countless

millions of the redeemed fall on their faces before the throne of God, missions will be no

more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel

and the goal of missions.

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

14.1 We believe that when Christians die they are made perfect in holiness,[[275]](#footnote-275) are received

into paradise,[[276]](#footnote-276) and are taken consciously into the presence of Christ, which is more glorious

and more satisfying than any experience on earth.[[277]](#footnote-277)

14.2 We believe in the blessed hope[[278]](#footnote-278) that at the end of the age Jesus Christ will return to this earth personally,[[279]](#footnote-279) visibly,[[280]](#footnote-280) physically,[[281]](#footnote-281) and suddenly[[282]](#footnote-282) in power and great glory;[[283]](#footnote-283)

and that He will gather His elect,[[284]](#footnote-284) raise the dead,[[285]](#footnote-285) judge the nations, and establish His kingdom.[[286]](#footnote-286) We believe that the righteous will enter into the everlasting joy of their Master,[[287]](#footnote-287) and those who suppressed the truth in unrighteousness[[288]](#footnote-288) will be consigned to everlasting conscious misery.[[289]](#footnote-289)

14.3 We believe that the end of all things in this age will be the beginning of a never-ending,

ever-increasing happiness in the hearts of the redeemed, as God displays more and more of

His infinite and inexhaustible greatness and glory for the enjoyment of His people.[[290]](#footnote-290)

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

15.1 We do not believe that all things in this affirmation of faith are of equal weight, some

being more essential, some less. We do not believe that every part of this affirmation must be

believed in order for one to be saved.

15.2 Our aim is not to discover how little can be believed, but rather to embrace and teach

“the whole counsel of God.”[[291]](#footnote-291) Our aim is to encourage a hearty adherence to the Bible, the

fullness of its truth,[[292]](#footnote-292) and the glory of its Author. We believe Biblical doctrine stabilizes

saints in the winds of confusion[[293]](#footnote-293) and strengthens the church in her mission to meet the great

systems of false religion and secularism. We believe that the supreme virtue of love is

nourished by the strong meat of God-centered doctrine.[[294]](#footnote-294) And we believe that a passion for

the supremacy of God in all things for the joy of all peoples through Jesus Christ is sustained

in an atmosphere of deep and joyful knowledge of God and His wonderful works.[[295]](#footnote-295)

15.3 We believe that the cause of unity in the church[[296]](#footnote-296) is best served, not by finding the

lowest common denominator of doctrine, around which all can gather, but by elevating the

value of truth, stating the doctrinal parameters of church or school or mission or ministry,

seeking the unity that comes from the truth, and then demonstrating to the world how

Christians can love each other[[297]](#footnote-297) across boundaries rather than by removing boundaries. In

this way, the importance of truth is served by the existence of doctrinal borders, and unity is

served by the way we love others across those borders.

15.4 We do not claim infallibility for this affirmation and are open to refinement and

correction from Scripture.[[298]](#footnote-298) Yet we do hold firmly to these truths as we see them and call on

others to search the Scriptures to see if these things are so.[[299]](#footnote-299) As conversation and debate

take place, it may be that we will learn from each other, and the boundaries will be adjusted,

even possibly folding formerly disagreeing groups into closer fellowship.

1. Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and

inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted

the sufferings of Christ and the subsequent glories (1 Peter 1:10-11). He did not say this of his own accord, but

being high priest that year he prophesied that Jesus would die for the nation (John 11:51). [↑](#footnote-ref-1)
2. Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven (Matthew 5:17-20). Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem (Luke 24:44-47). You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, (John 5:39). Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?” (John 5: 45-47). Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look. (1 Peter1:10-12). knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit. (2 Peter 1:20-21). [↑](#footnote-ref-2)
3. There are some things in [Paul’s epistles] that are hard to understand, which the ignorant and unstable twist to

their own destruction, as they do the other Scriptures (2 Peter 3:16). [Satan said to Jesus], “If you are the Son of

God, throw yourself down, for it is written, ‘He will command his angels concerning you,’ and ‘On their hands

they will bear you up, lest you strike your foot against a stone.’” Jesus said to him, “Again it is written, ‘You

shall not put the Lord your God to the test’” (Matthew 4:6-7). [↑](#footnote-ref-3)
4. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand

the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the

Spirit, interpreting spiritual truths to those who are spiritual. The natural person does not accept the things of the

Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually

discerned. The spiritual person judges all things, but is himself to be judged by no one. “For who has understood

the mind of the Lord so as to instruct him?” But we have the mind of Christ (1 Corinthians 2:12-16). [↑](#footnote-ref-4)
5. Open my eyes, that I may behold wondrous things out of your law (Psalm 119:18). Blessed are you, O LORD;

teach me your statutes (Psalm 119:12)! [I pray that] having the eyes of your hearts enlightened, that you may

know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,

and what is the immeasurable greatness of his power toward us who believe, according to the working of his

great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the

heavenly places (Ephesians 1:18). [↑](#footnote-ref-5)
6. Hear, O Israel: The LORD our God, the LORD is one (Deuteronomy 6:4). [↑](#footnote-ref-6)
7. Simon Peter replied, “You are the Christ, the Son of the living God” (Matthew 16:16; see also 2 Corinthians

6:16; 1 Timothy 4:10; Hebrews 3:12; Revelation 7:2). [↑](#footnote-ref-7)
8. I know that you can do all things, and that no purpose of yours can be thwarted (Job 42:2). Our God is in the

heavens; he does all that he pleases (Psalm 115:3). The Most High rules the kingdom of men and gives it to

whom he will (Daniel 4:25). His dominion is an everlasting dominion, and his kingdom endures from

generation to generation; all the inhabitants of the earth are accounted as nothing, and he does according to his

will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him,

“What have you done?” (Daniel 4:34-35). In him we have obtained an inheritance, having been predestined

according to the purpose of him who works all things according to the counsel of his will (Ephesians 1:11).

Instead you ought to say, “If the Lord wills, we will live and do this or that” (James 4:15). See notes 28, 30-35,

44, 45. [↑](#footnote-ref-8)
9. And they shall sing of the ways of the LORD, for great is the glory of the LORD (Psalm 138:5). [↑](#footnote-ref-9)
10. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of

the Holy Spirit (Matthew 28:19). The grace of the Lord Jesus Christ and the love of God and the fellowship of

the Holy Spirit be with you all (2 Corinthians 13:14). [↑](#footnote-ref-10)
11. No one has ever seen God; the only God, who is at the Father’s side, he has made him known (John 1:18).

This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but

he was even calling God his own Father, making himself equal with God (John 5:18). Not that anyone has seen

the Father except he who is from God; he has seen the Father (John 6:46). Jesus said to her, “Do not cling to

me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my

Father and your Father, to my God and your God’” (John 20:17). Being therefore exalted at the right hand of

God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you

yourselves are seeing and hearing (Acts 2:33). To all those in Rome who are loved by God and called to be

saints: Grace to you and peace from God our Father and the Lord Jesus Christ (Romans 1:7). Together you may

with one voice glorify the God and Father of our Lord Jesus Christ (Romans 15:6). Blessed be the God and

Father of our Lord Jesus Christ (1 Peter 1:3)! Grace to you and peace from God our Father and the Lord Jesus

Christ (Philemon 1:3). [↑](#footnote-ref-11)
12. There is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ,

through whom are all things and through whom we exist (1 Corinthians 8:6). [↑](#footnote-ref-12)
13. These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you

may have life in his name (John 20:31). In the beginning was the Word, and the Word was with God, and the

Word was God. He was in the beginning with God. All things were made through him, and without him was

not any thing made that was made (John 1:1-3). This was why the Jews were seeking all the more to kill him,

because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself

equal with God (John 5:18). Not that anyone has seen the Father except he who is from God; he has seen the

Father (John 6:46). “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel”

(which means, God with us) (Matthew 1:23). All things have been handed over to me by my Father, and no one

knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son

chooses to reveal him (Matthew 11:27). I and the Father are one (John 10:30). Believe the works, that you may

know and understand that the Father is in me and I am in the Father (John 10:38). And whoever sees me sees

him who sent me (John 12:45). If you had known me, you would have known my Father also. From now on you

do know him and have seen him (John 14:7). To [Israel] belong the patriarchs, and from their race, according to

the flesh, is the Christ who is God over all, blessed forever. Amen (Romans 9:5). For in him the whole fullness

of deity dwells bodily (Colossians 2:9). [We are] waiting for our blessed hope, the appearing of the glory of our

great God and Savior Jesus Christ (Titus 2:13). He is the radiance of the glory of God and the exact imprint of

his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat

down at the right hand of the Majesty on high (Hebrews 1:3). But of the Son he says, “Your throne, O God, is

forever and ever, the scepter of uprightness is the scepter of your kingdom” (Hebrews 1:8 ). Simeon Peter, a

servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the

righteousness of our God and Savior Jesus Christ... (2 Peter 1:1). I am the Alpha and the Omega, the first and

the last, the beginning and the end (Revelation 22:13). [↑](#footnote-ref-13)
14. He is the image of the invisible God, the firstborn of [=over] all creation. For by him all things were created,

in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things

were created through him and for him (Colossians 1:15-16). For to which of the angels did God ever say, “You

are my Son, today I have begotten you?” Or again, “I will be to him a father, and he shall be to me a son?”And

again, when he brings the firstborn into the world, he says, “Let all God’s angels worship him” (Hebrews 1:5-

6). And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from

the Father, full of grace and truth… No one has ever seen God; the only God, who is at the Father’s side, he has

made him known (John 1:14, 18). [↑](#footnote-ref-14)
15. In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1). [↑](#footnote-ref-15)
16. For in him the whole fullness of deity dwells bodily (Colossians 2:9). [↑](#footnote-ref-16)
17. But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit… You have not lied to men

but to God” (Acts 5:3-4). Do you not know that you are God’s temple and that God’s Spirit dwells in you

(1 Corinthians 3:16)? These things God has revealed to us through the Spirit. For the Spirit searches everything,

even the depths of God. For who knows a person’s thoughts except the spirit of that person, which is in him? So

also no one comprehends the thoughts of God except the Spirit of God (1 Corinthians 2:10-11). And he who

searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to

the will of God (Romans 8:27). [↑](#footnote-ref-17)
18. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring

to your remembrance all that I have said to you (John 14:26). But when the Helper comes, whom I will send to

you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me (John

15:26). When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own

authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will

glorify me, for he will take what is mine and declare it to you (John 16:13-14). All these are empowered by one

and the same Spirit, who apportions to each one individually as he wills (1 Corinthians 12:11). And do not

grieve the Holy Spirit of God, by whom you were sealed for the day of redemption (Ephesians 4:30). [↑](#footnote-ref-18)
19. [Sound teaching is] in accordance with the glorious gospel of the blessed [=happy] God with which I have

been entrusted (1 Timothy 1:11). His master said to him, “Well done, good and faithful servant. You have been

faithful over a little; I will set you over much. Enter into the joy of your master” (Matthew 25:23). These things

I have spoken to you, that my joy may be in you, and that your joy may be full (John 15:11). I made known to

them your name, and I will continue to make it known, that the love with which you have loved me may be in

them, and I in them (John 17:26). Behold, my servant whom I have chosen, my beloved with whom my soul is

well pleased [delights]. I will put my Spirit upon him, and he will proclaim justice to the Gentiles (Matthew

12:18). When he established the heavens, I [Wisdom, the Word, the Son] was there; when he drew a circle on

the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when

he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the

foundations of the earth, then I was beside him, like a master workman, and I was daily his delight, rejoicing

before him always (Proverbs 8:27-30). [↑](#footnote-ref-19)
20. [He] saved us and called us to a holy calling, not because of our works but because of his own purpose and

grace, which he gave us in Christ Jesus before the ages began (2 Timothy 1:9). This was according to the eternal

purpose that he has realized in Christ Jesus our Lord (Ephesians 3:11). He chose us in him before the foundation

of the world (Ephesians 1:4). He [Christ] was foreknown before the foundation of the world but was made

manifest in the last times for your sake (1 Peter 1:20). All who dwell on earth will worship it, everyone whose

name has not been written before the foundation of the world in the book of life of the Lamb that was slain

(Revelation 13:8). [↑](#footnote-ref-20)
21. For from him and through him and to him are all things. To him be glory forever. Amen (Romans 11:36; see

also Ephesians 1:6, 12, 14). Your people shall all be righteous; they shall possess the land forever, the branch of

my planting, the work of my hands, that I might be glorified (Isaiah 60:21; see also 43:7). “Now is my soul

troubled. And what shall I say? ‘Father, save me from this hour?’ But for this purpose I have come to this hour.

Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again”

(John 12:27-28). When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the

hour has come; glorify your Son that the Son may glorify you” (John 17:1). I glorified you on earth, having

accomplished the work that you gave me to do (John 17:4). [God highly exalted Christ so that] every tongue

[will] confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:11). [↑](#footnote-ref-21)
22. Delight yourself in the LORD (Psalm 37:4). Rejoice in the Lord always; again I will say, rejoice (Philippians

4:4)! His master said to him, “Well done, good and faithful servant; you have been faithful over a little, I will

set you over much; enter into the joy of your master” (Matthew 25:23). He will wipe away every tear from their

eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first

things have passed away (Revelation 21:4). [↑](#footnote-ref-22)
23. But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has

prepared for those who love him” (1 Corinthians 2:9). And we know that for those who love God all things

work together for good, for those who are called according to his purpose (Romans 8:28). [↑](#footnote-ref-23)
24. In him we have obtained an inheritance, having been predestined according to the purpose of him who works

all things according to the counsel of his will (Ephesians 1:11). [↑](#footnote-ref-24)
25. God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he

not do it? Or has he spoken, and will he not fulfill it (Numbers 23:19)? And also the Glory of Israel will not lie

or have regret, for he is not a man, that he should have regret (1Samuel 15:29). [↑](#footnote-ref-25)
26. Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me,

declaring the end from the beginning and from ancient times things not yet done, saying, “My counsel shall

stand, and I will accomplish all my purpose” (Isaiah 46:9-10). The lot is cast into the lap, but its every decision

is from the LORD (Proverbs 16:33). Many are the plans in the mind of a man, but it is the purpose of the LORD

that will stand (Proverbs 19:21). [↑](#footnote-ref-26)
27. Set forth your case, says the LORD; bring your proofs, says the King of Jacob. Let them bring them, and tell

us what is to happen. Tell us the former things, what they are, that we may consider them, that we may know

their outcome; or declare to us the things to come. Tell us what is to come hereafter, that we may know that you

are gods; do good, or do harm, that we may be dismayed and terrified (Isaiah 41:21-23). I am the LORD; that is

my name; my glory I give to no other, nor my praise to carved idols. Behold, the former things have come to

pass, and new things I now declare; before they spring forth I tell you of them (Isaiah 42:8-9; see also Genesis

15:13; 40:13,19; Exodus 3:19; Deuteronomy 31:16; Psalm 34:20; Isaiah 44:6-8; 44:24-28; 45:11; 45:20-21;

46:8-11; 48:1-6; Zechariah 12:10; John 6:64; 19:36-37). [↑](#footnote-ref-27)
28. [God] commands the sun, and it does not rise; who seals up the stars (Job 9:7). Lift up your eyes on high and

see: who created these? He who brings out their host by number, calling them all by name, by the greatness of

his might, and because he is strong in power not one is missing (Isaiah 40:26). [↑](#footnote-ref-28)
29. Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father.

But even the hairs of your head are all numbered (Matthew 10:29-30). For by him all things were created, in

heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things

were created through him and for him. And he is before all things, and in him all things hold together

(Colossians 1:16-17). [↑](#footnote-ref-29)
30. For to the snow he says, “Fall on the earth,” likewise to the downpour, his mighty downpour. He seals up the

hand of every man, that all men whom he made may know it. Then the beasts go into their lairs, and remain in

their dens. From its chamber comes the whirlwind, and cold from the scattering winds. By the breath of God ice

is given, and the broad waters are frozen fast. He loads the thick cloud with moisture; the clouds scatter his

lightning. They turn around and around by his guidance, to accomplish all that he commands them on the face

of the habitable world. Whether for correction or for his land or for love, he causes it to happen (Job 37:6-13).

He sends out his command to the earth; his word runs swiftly. He gives snow like wool; he scatters hoarfrost

like ashes. He hurls down his crystals of ice like crumbs; who can stand before his cold? He sends out his word,

and melts them; he makes his wind blow and the waters flow (Psalm 147:15-18). And he awoke and rebuked

the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. He said to

them, “Why are you so afraid? Have you still no faith?” And they were filled with great fear and said to one

another, “Who then is this, that even wind and sea obey him?” (Mark 4:39-41). [↑](#footnote-ref-30)
31. The LORD brings the counsel of the nations to nothing; he frustrates the plans of the peoples. The counsel of

the LORD stands forever, the plans of his heart to all generations (Psalm 33:10-11). Is a trumpet blown in a city,

and the people are not afraid? Does disaster come to a city, unless the LORD has done it (Amos 3:6)? Who has

spoken and it came to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that

good and bad come (Lamentations 3:37-38)? As for you, you meant evil against me, but God meant it for good,

to bring it about that many people should be kept alive, as they are today (Genesis 50:20). [↑](#footnote-ref-31)
32. And the ten horns [= kings] that you saw, they and the beast will hate the prostitute. They will make her

desolate and naked, and devour her flesh and burn her up with fire, for God has put it into their hearts to carry

out his purpose by being of one mind and handing over their royal power to the beast, until the words of God

are fulfilled (Revelation 17:16-17). The king’s heart is a stream of water in the hand of the LORD; he turns it

wherever he will (Proverbs 21:1). The lot is cast into the lap, but its every decision is from the LORD (Proverbs

16:33). [↑](#footnote-ref-32)
33. A man’s steps are from the LORD; how then can man understand his way (Proverbs 20:24)? The heart of man

plans his way, but the LORD establishes his steps (Proverbs 16:9). [↑](#footnote-ref-33)
34. O LORD, how manifold are your works! In wisdom have you made them all (Psalm 104:24). To the only wise

God be glory forevermore through Jesus Christ! Amen (Romans 16:27). For since, in the wisdom of God, the

world did not know God through wisdom, it pleased God through the folly of what we preach to save those who

believe (1 Corinthians 1:21). [↑](#footnote-ref-34)
35. The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and

upright is he (Deuteronomy 32:4). This is the message we have heard from him and proclaim to you, that God is

light, and in him is no darkness at all (1 John 1:5). God cannot be tempted with evil, and he himself tempts no

one (James 1:13). Let God be true though everyone were a liar (Romans 3:4). [↑](#footnote-ref-35)
36. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever

since the creation of the world, in the things that have been made. So they are without excuse (Romans 1:20).

For God shows no partiality. For all who have sinned without the law will also perish without the law, and all

who have sinned under the law will be judged by the law (Romans 2:11-12). All his works are right and his

ways are just; and those who walk in pride he is able to humble (Daniel 4:37). [↑](#footnote-ref-36)
37. Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may

be stopped, and the whole world may be held accountable to God (Romans 3:19). [↑](#footnote-ref-37)
38. Though [Jacob and Esau] were not yet born and had done nothing either good or bad—in order that God’s

purpose of election might continue, not because of works but because of his call—she was told, “The older will

serve the younger.” As it is written, “Jacob I loved, but Esau I hated.” What shall we say then? Is there injustice

on God’s part? By no means! For he says to Moses, “I will have mercy on whom I have mercy, and I will have

compassion on whom I have compassion.” So then it depends not on human will or exertion, but on God, who

has mercy. For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my

power in you, and that my name might be proclaimed in all the earth.” So then he has mercy on whomever he

wills, and he hardens whomever he wills (Romans 9:11-18). For consider your calling, brothers: not many of

you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God

chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;

God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so

that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom

God made our wisdom and our righteousness and sanctification and redemption. Therefore, as it is written, “Let

the one who boasts, boast in the Lord” (1 Corinthians 1:26-31). Jesus answered them, “I told you, and you do

not believe. The works that I do in my Father’s name bear witness about me, but you do not believe because you

are not part of my flock. My sheep hear my voice, and I know them, and they follow me. I give them eternal life,

and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me,

is greater than all, and no one is able to snatch them out of the Father’s hand” (John 10:25-29). I have

manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them

to me, and they have kept your word (John 17:6). All that the Father gives me will come to me, and whoever

comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him

who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but

raise it up on the last day (John 6:37-39). And we know that for those who love God all things work together for

good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be

conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those

whom he predestined he also called, and those whom he called he also justified, and those whom he justified he

also glorified (Romans 8:28-30). [↑](#footnote-ref-38)
39. So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis

of works; otherwise grace would no longer be grace. What then? Israel failed to obtain what it was seeking. The

elect obtained it, but the rest were hardened, as it is written, “God gave them a spirit of stupor, eyes that would

not see and ears that would not hear, down to this very day” (Romans 11:5-8). [↑](#footnote-ref-39)
40. [God] saved us and called us to a holy calling, not because of our works but because of his own purpose and

grace, which he gave us in Christ Jesus before the ages began (2 Timothy 1:9). He chose us in him before the

foundation of the world, that we should be holy and blameless before him (Ephesians 1:4). [↑](#footnote-ref-40)
41. But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the

standard of teaching to which you were committed (Romans 6:17). For the law of the Spirit of life has set you

free in Christ Jesus from the law of sin and death (Romans 8:2). [↑](#footnote-ref-41)
42. And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil,

correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of

the truth (2 Timothy 2:24-25). When they heard these things they fell silent. And they glorified God, saying,

“Then to the Gentiles also God has granted repentance that leads to life” (Acts 11:18). [↑](#footnote-ref-42)
43. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day

(John 6:44). And [Jesus] said, “This is why I told you that no one can come to me unless it is granted him by the

Father” (John 6:65). For it has been granted to you that for the sake of Christ you should not only believe in him

but also suffer for his sake (Philippians 1:29). For by grace you have been saved through faith. And this is not

your own doing; it is the gift of God, not a result of works, so that no one may boast (Ephesians 2:8-9). All

things have been handed over to me by my Father, and no one knows the Son except the Father, and no one

knows the Father except the Son and anyone to whom the Son chooses to reveal him (Matthew 11:27). And

Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but

my Father who is in heaven” (Matthew 16:17). One who heard us was a woman named Lydia, from the city of

Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to

what was said by Paul (Acts 16:14). [↑](#footnote-ref-43)
44. In the beginning, God created the heavens and the earth (Genesis 1:1). [↑](#footnote-ref-44)
45. The earth is the LORD’s and the fullness thereof, the world and those who dwell therein, for he has founded it

upon the seas and established it upon the rivers (Psalm 24:1-2). [↑](#footnote-ref-45)
46. By faith we understand that the universe was created by the word of God, so that what is seen was not made

out of things that are visible (Hebrews 11:3). But in these last days he has spoken to us by his Son, whom he

appointed the heir of all things, through whom also he created the world (Hebrews 1:2). In the beginning was

the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things

were made through him, and without him was not any thing made that was made (John 1:1-3). [↑](#footnote-ref-46)
47. See note 21. Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your

fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses,

“I AM WHO I AM.” And he said, “Say this to the people of Israel, ‘I AM has sent me to you’” (Exodus 3:13-

14). I will not accept a bull from your house or goats from your folds. For every beast of the forest is mine, the

cattle on a thousand hills. I know all the birds of the hills, and all that moves in the field is mine. If I were

hungry, I would not tell you, for the world and its fullness are mine. Do I eat the flesh of bulls or drink the blood

of goats? Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High, and call upon me

in the day of trouble; I will deliver you, and you shall glorify me (Psalm 50:9-15). [God is not] served by human

hands, as though he needed anything, since he himself gives to all mankind life and breath and everything (Acts

17:25). [↑](#footnote-ref-47)
48. …everyone who is called by my name, whom I created for my glory, whom I formed and made (Isaiah 43:7). [↑](#footnote-ref-48)
49. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their

heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away (Isaiah 35:10). His master said

to him, “Well done, good and faithful servant. You have been faithful over a little; I will set you over much.

Enter into the joy of your master” (Matthew 25:23). [↑](#footnote-ref-49)
50. And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain,

and by your blood you ransomed people for God from every tribe and language and people and nation”

(Revelation 5:9). After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” (Revelation 7:9-10). [↑](#footnote-ref-50)
51. Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life,

and the man became a living creature (Genesis 2:7). So God created man in his own image, in the image of God

he created him; male and female he created them (Genesis 1:27). So the LORD God caused a deep sleep to fall

upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the

LORD God had taken from the man he made into a woman and brought her to the man (Genesis 2:21-22). For as

in Adam all die, so also in Christ shall all be made alive (1 Corinthians 15:22). Thus it is written, “The first man

Adam became a living being;” the last Adam became a life-giving spirit (1 Corinthians 15:45). Yet death

reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was

a type of the one who was to come (Romans 5:14). [↑](#footnote-ref-51)
52. So God created man in his own image, in the image of God he created him; male and female he created them

(Genesis 1:27). Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own

image (Genesis 9:6). With [the tongue] we bless our Lord and Father, and with it we curse people who are made

in the likeness of God (James 3:9). [↑](#footnote-ref-52)
53. And God saw everything that he had made, and behold, it was very good. And there was evening and there

was morning, the sixth day (Genesis 1:31). [↑](#footnote-ref-53)
54. See note 50. [↑](#footnote-ref-54)
55. Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is

the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives

should submit in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave

himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that

he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be

holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves

his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does

the church, because we are members of his body. “Therefore a man shall leave his father and mother and hold

fast to his wife, and the two shall become one flesh.” This mystery is profound, and I am saying that it refers to

Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she

respects her husband (Ephesians 5:22-33) Then the LORD God said, “It is not good that the man should be

alone; I will make him a helper fit for him” (Genesis 2:18). [↑](#footnote-ref-55)
56. See, this alone I found, that God made man upright, but they have sought out many schemes (Ecclesiastes

7:29). Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said

to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’” (Genesis 3:1)? Then the

LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me,

and I ate” (Genesis 3:13). But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be

led astray from a sincere and pure devotion to Christ (2 Corinthians 11:3). [↑](#footnote-ref-56)
57. But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall

surely die (Genesis 2:17). So when the woman saw that the tree was good for food, and that it was a delight to

the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave

some to her husband who was with her, and he ate (Genesis 3:6). [↑](#footnote-ref-57)
58. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together

and made themselves loincloths. And they heard the sound of the LORD God walking in the garden in the cool

of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the

garden (Genesis 3:7-8). Therefore, just as sin came into the world through one man, and death through sin, and

so death spread to all men because all sinned (Romans 5:12). For as by a man came death, by a man has come

also the resurrection of the dead (1 Corinthians 15:21). [↑](#footnote-ref-58)
59. Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all

men because all sinned--for sin indeed was in the world before the law was given, but sin is not counted where

there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the

transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For

if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that

one man Jesus Christ abounded for many. And the free gift is not like the result of that one man’s sin. For the

judgment following one trespass brought condemnation, but the free gift following many trespasses brought

justification. If, because of one man’s trespass, death reigned through that one man, much more will those who

receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and

life for all men. For as by the one man’s disobedience the many were made sinners, so by the one man’s

obedience the many will be made righteous (Romans 5:12-19). [↑](#footnote-ref-59)
60. In [sin] you once walked, following the course of this world, following the prince of the power of the air, the

spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our

flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of

mankind (Ephesians 2:2-3). [↑](#footnote-ref-60)
61. Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom

you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? …When you were

slaves of sin, you were free in regard to righteousness (Romans 6:16, 20). [↑](#footnote-ref-61)
62. The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able

to understand them because they are spiritually discerned (1 Corinthians 2:14). For the mind that is set on the

flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot

please God (Romans 8:7-8). But to this day the LORD has not given you a heart to understand or eyes to see or

ears to hear (Deuteronomy 29:4). [↑](#footnote-ref-62)
63. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope (Romans

8:20). [↑](#footnote-ref-63)
64. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait

eagerly for adoption as sons, the redemption of our bodies (Romans 8:23). [↑](#footnote-ref-64)
65. So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed day by

day (2 Corinthians 4:16). [↑](#footnote-ref-65)
66. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or

nakedness, or danger, or sword? As it is written, “For your sake we are being killed all the day long; we are

regarded as sheep to be slaughtered” (Romans 8:35-36). [↑](#footnote-ref-66)
67. But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as

others do who have no hope (1 Thessalonians 4:13). [↑](#footnote-ref-67)
68. Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s

kindness is meant to lead you to repentance (Romans 2:4)? [↑](#footnote-ref-68)
69. But when the fullness of time had come, God sent forth his Son, born of woman, born under the law

(Galatians 4:4). [↑](#footnote-ref-69)
70. For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but

have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world

might be saved through him (John 3:16-17). Simon Peter replied, “You are the Christ, the Son of the living

God” (Matthew 16:16). [↑](#footnote-ref-70)
71. And Mary said to the angel, “How will this be, since I am a virgin?” And the angel answered her, “The Holy

Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born

will be called holy—the Son of God” (Luke 1:34-35). [↑](#footnote-ref-71)
72. Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God

with us) (Matthew 1:23; see also Luke 1:34-35). [↑](#footnote-ref-72)
73. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from

the Father, full of grace and truth (John 1:14). [↑](#footnote-ref-73)
74. Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that

through death he might destroy the one who has the power of death, that is, the devil (Hebrews 2:14). Therefore

he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest

in the service of God, to make propitiation for the sins of the people (Hebrews 2:17). [↑](#footnote-ref-74)
75. See note 15. [↑](#footnote-ref-75)
76. Who, though he was in the form of God, did not count equality with God a thing to be grasped, but made

himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human

form, he humbled himself by becoming obedient to the point of death, even death on a cross (Philippians 2:6-8;

see notes 73 and 74). [↑](#footnote-ref-76)
77. For there is one God, and there is one mediator between God and men, the man Christ Jesus (1 Timothy 2:5). [↑](#footnote-ref-77)
78. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every

respect has been tempted as we are, yet without sin (Hebrews 4:15). [↑](#footnote-ref-78)
79. The officers answered, “No one ever spoke like this man!” (John 7:46). And they were all amazed, so that

they questioned among themselves, saying, “What is this? A new teaching with authority! He commands even

the unclean spirits, and they obey him” (Mark 1:27). And they sent their disciples to him, along with the

Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not

care about anyone’s opinion, for you are not swayed by appearances” (Matthew 22:16). [↑](#footnote-ref-79)
80. “He commands even the unclean spirits, and they obey him” (Mark 1:27). [↑](#footnote-ref-80)
81. And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom

and healing every disease and every affliction among the people (Matthew 4:23). [↑](#footnote-ref-81)
82. And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame

walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached

to them. And blessed is the one who is not offended by me” (Matthew 11:4-6). [↑](#footnote-ref-82)
83. And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there

was a great calm (Mark 4:39). [↑](#footnote-ref-83)
84. And in the fourth watch of the night he came to them, walking on the sea (Matthew 14:25). [↑](#footnote-ref-84)
85. Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up

to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave

them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken

pieces left over (Matthew 14:19-20). [↑](#footnote-ref-85)
86. I am telling you this now, before it takes place, that when it does take place you may believe that I am he

(John 13:19). [↑](#footnote-ref-86)
87. “But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did

not believe, and who it was who would betray him.) (John 6:64). Truly, truly, I say to you, one of you will

betray me (John 13:21). Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped

it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot (John 13:26). You know

that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified (Matthew

26:2). [When he had given the morsel to Judas] Jesus said to him, “What you are going to do, do quickly” (John

13:27). [↑](#footnote-ref-87)
88. “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for

you that your faith may not fail. And when you have turned again, strengthen your brothers.” Peter said to him,

“Lord, I am ready to go with you both to prison and to death.” Jesus said, “I tell you, Peter, the rooster will not

crow this day, until you deny three times that you know me” (Luke 22:31-34). “Truly, truly, I say to you, when

you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will

stretch out your hands, and another will dress you and carry you where you do not want to go.” (This he said to

show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me” (John

21:18-19). [↑](#footnote-ref-88)
89. And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it

not necessary that the Christ should suffer these things and enter into his glory?” (Luke 24:25-26). [↑](#footnote-ref-89)
90. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise

your head, and you shall bruise his heel (Genesis 3:15). The God of peace will soon crush Satan under your

feet. The grace of our Lord Jesus Christ be with you (Romans 16:20). [↑](#footnote-ref-90)
91. I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth,

and he shall speak to them all that I command him (Deuteronomy 18:18). [He has sent] the Christ appointed for

you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the

mouth of his holy prophets long ago. Moses said, “The Lord God will raise up for you a prophet like me from

your brothers. You shall listen to him in whatever he tells you. And it shall be that every soul who does not

listen to that prophet shall be destroyed from the people” (Acts 3:20-23). [↑](#footnote-ref-91)
92. The LORD has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek”

(Psalm 110:4). So also Christ did not exalt himself to be made a high priest, but was appointed by him who said

to him, “You are my Son, today I have begotten you;” as he says also in another place, “You are a priest

forever, after the order of Melchizedek” (Hebrews 5:5-6). [↑](#footnote-ref-92)
93. Of the increase of his government and of peace there will be no end, on the throne of David and over his

kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and

forevermore. The zeal of the LORD of hosts will do this (Isaiah 9:7). The book of the genealogy of Jesus Christ,

the son of David, the son of Abraham (Matthew 1:1). “What do you think about the Christ? Whose son is he?”

They said to him, “The son of David” (Matthew 22:42). [↑](#footnote-ref-93)
94. Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted… He was despised

and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces

he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we

esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was

crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are

healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on

him the iniquity of us all (Isaiah 52:13, 53:3-6). For even the Son of Man came not to be served but to serve,

and to give his life as a ransom for many (Mark 10:45). [↑](#footnote-ref-94)
95. “No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have

authority to take it up again. This charge I have received from my Father” (John 10:18). [↑](#footnote-ref-95)
96. This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by

the hands of lawless men (Acts 2:23). [↑](#footnote-ref-96)
97. For truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both

Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your

plan had predestined to take place (Acts 4:27-28). [↑](#footnote-ref-97)
98. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit

(John 19:30). For I delivered to you as of first importance what I also received: that Christ died for our sins in

accordance with the Scriptures (1 Corinthians 15:3). [↑](#footnote-ref-98)
99. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the

Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no

one had yet been laid (John 19:40-41). He was buried (1 Corinthians 15:4). [↑](#footnote-ref-99)
100. He was raised on the third day in accordance with the Scriptures (1 Corinthians 15:4). He is not here, for he

has risen, as he said. Come, see the place where he lay (Matthew 28:6). [↑](#footnote-ref-100)
101. [He] who was delivered up for our trespasses and raised for our justification... (Romans 4:25). [↑](#footnote-ref-101)
102. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the

name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that

Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9-11). [God] has fixed a day on which he will

judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by

raising him from the dead (Acts 17:31). [↑](#footnote-ref-102)
103. To them he presented himself alive after his suffering by many proofs, appearing to them during forty days

and speaking about the kingdom of God (Acts 1:3). [↑](#footnote-ref-103)
104. And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of

their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes,

and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into

heaven, will come in the same way as you saw him go into heaven” (Acts 1:9-11). [↑](#footnote-ref-104)
105. But from now on the Son of Man shall be seated at the right hand of the power of God (Luke 22:69). Being

therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit,

he has poured out this that you yourselves are seeing and hearing (Acts 2:33). God exalted him at his right hand

as Leader and Savior, to give repentance to Israel and forgiveness of sins (Acts 5:31). If then you have been

raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God (Colossians

3:1). [↑](#footnote-ref-105)
106. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right

hand of God, who indeed is interceding for us (Romans 8:34). Since then we have a great high priest who has

passed through the heavens, Jesus, the Son of God, let us hold fast our confession (Hebrews 4:14). My little

children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate

with the Father, Jesus Christ the righteous (1 John 2:1). [↑](#footnote-ref-106)
107. For he must reign until he has put all his enemies under his feet (1 Corinthians 15:25). And to which of the

angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet” (Hebrews

1:13)? [↑](#footnote-ref-107)
108. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification

and life for all men. For as by the one man’s disobedience the many were made sinners, so by the one man’s

obedience the many will be made righteous (Romans 5:18-19). [↑](#footnote-ref-108)
109. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance

with the Scriptures (1 Corinthians 15:3). He himself bore our sins in his body on the tree, that we might die to

sin and live to righteousness. By his wounds you have been healed (1 Peter 2:24). For Christ also suffered once

for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but

made alive in the spirit (1 Peter 3:18). [They] are justified by his grace as a gift, through the redemption that is

in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to

show God’s righteousness, because in his divine forbearance he had passed over former sins (Romans 3:24-25). For

the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died

(2 Corinthians 5:14). For while we were still weak, at the right time Christ died for the ungodly (Romans 5:6).

Who is to condemn? Christ Jesus is the one who died (Romans 8:34). For to this end Christ died and lived

again, that he might be Lord both of the dead and of the living (Romans 14:9). I do not nullify the grace of God,

for if justification were through the law, then Christ died for no purpose (Galatians 2:21). [↑](#footnote-ref-109)
110. The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin

of the world!” (John 1:29). [↑](#footnote-ref-110)
111. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of

his grace (Ephesians 1:7). In [Him] we have redemption, the forgiveness of sins (Colossians 1:14). Let it be

known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you (Acts 13:38). [↑](#footnote-ref-111)
112. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of

God (2 Corinthians 5:21). [May I] be found in him, not having a righteousness of my own that comes from the

law, but that which comes through faith in Christ, the righteousness from God that depends on faith (Philippians

3:9). But now the righteousness of God has been manifested apart from the law, although the Law and the

Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there

is no distinction (Romans 3:21-22). [↑](#footnote-ref-112)
113. For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness”

(Romans 4:3). …whom God put forward as a propitiation by his blood, to be received by faith. This was to

show God’s righteousness, because in his divine forbearance he had passed over former sins. It was to show his

righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus

(Romans 3:25-26). [↑](#footnote-ref-113)
114. [He is] the justifier of the one who has faith in Jesus (Romans 3:26). For we hold that one is justified by faith

apart from works of the law (Romans 3:28). We know that a person is not justified by works of the law but

through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ

and not by works of the law, because by works of the law no one will be justified (Galatians 2:16). [↑](#footnote-ref-114)
115. Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. (Romans 5:12-19). But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. (1 Corinthians 15:20-26). [↑](#footnote-ref-115)
116. There is therefore now no condemnation for those who are in Christ Jesus… For God has done what the law,

weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he

condemned sin in the flesh (Romans 8:1, 3). Christ redeemed us from the curse of the law by becoming a curse

for us—for it is written, “Cursed is everyone who is hanged on a tree” (Galatians 3:13). [↑](#footnote-ref-116)
117. Among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind,

and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of

the great love with which he loved us, even when we were dead in our trespasses, made us alive together with

Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly

places in Christ Jesus (Ephesians 2:3-6). [We] wait for his Son from heaven, whom he raised from the dead,

Jesus who delivers us from the wrath to come (1 Thessalonians 1:10). Since, therefore, we have now been

justified by his blood, much more shall we be saved by him from the wrath of God (Romans 5:9). For God has

not destined us for wrath, but to obtain salvation through our Lord Jesus Christ (1 Thessalonians 5:9). [↑](#footnote-ref-117)
118. …whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s

righteousness, because in his divine forbearance he had passed over former sins. It was to show his

righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus

(Romans 3:25-26). [↑](#footnote-ref-118)
119. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together

with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its

legal demands. This he set aside, nailing it to the cross (Colossians 2:13-14). Christ redeemed us from the curse

of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”

(Galatians 3:13). [↑](#footnote-ref-119)
120. For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but

have eternal life (John 3:16). Go therefore and make disciples of all nations (Matthew 28:19). [Christ will

present you blameless to God] if indeed you continue in the faith, stable and steadfast, not shifting from the

hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I,

Paul, became a minister (Colossians 1:23). But you will receive power when the Holy Spirit has come upon you,

and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth (Acts 1:8). [↑](#footnote-ref-120)
121. And whosoever will, let him take the water of life freely (Revelation 22:17, KJV). Whoever drinks of the

water that I will give him will never be thirsty forever (John 4:14). [↑](#footnote-ref-121)
122. Whoever comes to me I will never cast out (John 6:37). [↑](#footnote-ref-122)
123. [He took] the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my

blood” (Luke 22:20). In the same way also he took the cup, after supper, saying, “This cup is the new covenant

in my blood. Do this, as often as you drink it, in remembrance of me” (1 Corinthians 11:25). But as it is, Christ

has obtained a ministry that is as much mo re excellent than the old as the covenant he mediates is better, since it

is enacted on better promises (Hebrews 8:6). Therefore he is the mediator of a new covenant, so that those who

are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the

transgressions committed under the first covenant (Hebrews 9:15; see also 12:24). Now may the God of peace

who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal

covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his

sight, through Jesus Christ, to whom be glory forever and ever. Amen (Hebrews 13:20-21). [↑](#footnote-ref-123)
124. See note 42. [↑](#footnote-ref-124)
125. See note 43. [↑](#footnote-ref-125)
126. Greater love has no one than this, that someone lays down his life for his friends (John 15:13). [↑](#footnote-ref-126)
127. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the

Father; and I lay down my life for the sheep (John 10:14-15). [↑](#footnote-ref-127)
128. Husbands, love your wives, as Christ loved the church and gave himself up for her (Ephesians 5:25). [↑](#footnote-ref-128)
129. And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were

slain, and by your blood you ransomed people for God from every tribe and language and people and nation”

(Revelation 5:9). [Jesus prays] “I have manifested your name to the people whom you gave me out of the world.

Yours they were, and you gave them to me… I am praying for them. I am not praying for the world but for

those whom you have given me, for they are yours… And for their sake I consecrate myself, that they also may

be sanctified in truth” (John 17:6, 9, 19). [Caiaphas] being high priest that year he prophesied that Jesus would

die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered

abroad (John 11:51-52). He who did not spare his own Son but gave him up for us all, how will he not also with

him graciously give us all things (Romans 8:32)? [↑](#footnote-ref-129)
130. When you send forth your Spirit, they are created, and you renew the face of the ground (Psalm 104:30). The

earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was

hovering over the face of the waters (Gen. 1:2). [↑](#footnote-ref-130)
131. For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot.

Those who are in the flesh cannot please God. You, however, are not in the flesh but in the Spirit, if in fact the

Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him (Romans

8:7-9). [↑](#footnote-ref-131)
132. Then the Spirit of the LORD rushed upon him, and although he had nothing in his hand, he tore the lion in

pieces as one tears a young goat (Judges 14:6). [↑](#footnote-ref-132)
133. The Spirit of the LORD was upon him, and he judged Israel. He went out to war, and the LORD gave

Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim (Judges

3:10). [↑](#footnote-ref-133)
134. Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be turned into another

man (1 Samuel 10:6). [↑](#footnote-ref-134)
135. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along

by the Holy Spirit (2 Peter 1:21). He said to them, “How is it then that David, in the Spirit, calls him Lord…”

(Matthew 22:43, referring to Psalm 110:1). [↑](#footnote-ref-135)
136. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with

power from on high (Luke 24:49). Being therefore exalted at the right hand of God, and having received from

the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing

(Acts 2:33). [↑](#footnote-ref-136)
137. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own

authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will

glorify me, for he will take what is mine and declare it to you (John 16:13-14). Now this he said about the

Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus

was not yet glorified (John 7:39). [↑](#footnote-ref-137)
138. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in

Jerusalem and in all Judea and Samaria, and to the end of the earth (Acts 1:8). [↑](#footnote-ref-138)
139. For I will not venture to speak of anything except what Christ has accomplished through me to bring the

Gentiles to obedience-by word and deed, by the power of signs and wonders, by the power of the Spirit of

God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of

Christ (Romans 15:18-19). One who heard us was a woman named Lydia, from the city of Thyatira, a seller of

purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by

Paul (Acts 16:14). The wind blows where it wishes, and you hear its sound, but you do not know where it

comes from or where it goes. So it is with everyone who is born of the Spirit (John 3:8). [↑](#footnote-ref-139)
140. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled

face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to

another. For this comes from the Lord who is the Spirit (2 Corinthians 3:17-18). [↑](#footnote-ref-140)
141. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the

utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by

the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another

prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another

the interpretation of tongues (1 Corinthians 12:7-10). God also bore witness by signs and wonders and various

miracles and by gifts of the Holy Spirit distributed according to his will (Hebrews 2:4). [↑](#footnote-ref-141)
142. [Our great salvation] was declared at first by the Lord, and it was attested to us by those who heard, while

God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed

according to his will (Hebrews 2:3-4). [↑](#footnote-ref-142)
143. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in

Jerusalem and in all Judea and Samaria, and to the end of the earth (Acts 1:8). Finally, brothers, pray for us, that

the word of the Lord may speed ahead and be honored, as happened among you (2 Thessalonians 3:1). For I

will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to

obedience—by word and deed, by the power of signs and wonders, by the power of the Spirit of God—so that

from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ (Romans

15:18-19). While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas

and Saul for the work to which I have called them” (Acts 13:2). And when they had prayed, the place in which

they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the

word of God with boldness (Acts 4:31). [↑](#footnote-ref-143)
144. “But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will

put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall

all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I

will remember their sin no more” (Jeremiah 31:33-34). “I will make with them an everlasting covenant, that I

will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn

from me” (Jeremiah 32:40). [↑](#footnote-ref-144)
145. What agreement has the temple of God with idols? For we are the temple of the living God; as God said, “I

will make my dwelling among them and walk among them, and I will be their God, and they shall be my

people” (2 Corinthians 6:16). [In Christ] the whole structure, being joined together, grows into a holy temple in

the Lord (Ephesians 2:21). [↑](#footnote-ref-145)
146. See notes 42 and 43. [↑](#footnote-ref-146)
147. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in

our trespasses, made us alive together with Christ—by grace you have been saved--and raised us up with him

and seated us with him in the heavenly places in Christ Jesus (Ephesians 2:4-6). [↑](#footnote-ref-147)
148. For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot.

Those who are in the flesh cannot please God (Romans 8:7-8). [↑](#footnote-ref-148)
149. The cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the

word, and it proves unfruitful (Mark 4:19). [↑](#footnote-ref-149)
150. But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the

standard of teaching to which you were committed (Romans 6:17). For the mind that is set on the flesh is hostile

to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God.

You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does

not have the Spirit of Christ does not belong to him (Romans 8:7-9). [↑](#footnote-ref-150)
151. See note 147. [↑](#footnote-ref-151)
152. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the

light of the gospel of the glory of Christ, who is the image of God. For what we proclaim is not ourselves, but

Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake. For God, who said, “Let light shine out of

darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus

Christ (2 Corinthians 4:4-6). [↑](#footnote-ref-152)
153. One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a

worshiper of God. The Lord opened her heart to pay attention to what was said by Paul (Acts 16:14). And we

all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one

degree of glory to another. For this comes from the Lord who is the Spirit…The god of this world has blinded

the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the

image of God… God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the

knowledge of the glory of God in the face of Jesus Christ (2 Corinthians 3:18; 4:4, 6). [↑](#footnote-ref-153)
154. [The Holy Spirit] will glorify me, for he will take what is mine and declare it to you (John 16:14). [↑](#footnote-ref-154)
155. And there is salvation in no one else, for there is no other name under heaven given among men by which

we must be saved (Acts 4:12). For there is one God, and there is one mediator between God and men, the man

Christ Jesus (1 Timothy 2:5). Now we know that whatever the law says it speaks to those who are under the

law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works

of the law no human being will be justified in his sight, since through the law comes knowledge of sin. But now

the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear

witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no

distinction (Romans 3:19-22). The Gentiles are fellow heirs, members of the same body, and partakers of the

promise in Christ Jesus through the gospel. (Ephesians 3:6). Through Christ we have received grace and

apostleship to bring about the obedience of faith for the sake of his [= Christ’s] name among all the nations

(Romans 1:5). The times of ignorance God overlooked, but now he commands all people everywhere to repent,

because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed;

and of this he has given assurance to all by raising him from the dead (Acts 17:30-31). For “everyone who calls

on the name of the Lord will be saved.” But how are they to call on him in whom they have not believed? And

how are they to believe in him of whom they have never heard? And how are they to hear without someone

preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of

those who preach the good news!” (Romans 10:13-15) [↑](#footnote-ref-155)
156. For what can be known about God is plain to them, because God has shown it to them. For his invisible

attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of

the world, in the things that have been made. So they are without excuse (Romans 1:19-20). [↑](#footnote-ref-156)
157. He saved us, not because of works done by us in righteousness, but according to his own mercy, by the

washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ

our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life

(Titus 3:5-7). For we hold that one is justified by faith apart from works of the law (Romans 3:28). For all have

sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is

in Christ Jesus (Romans 3:23-24). Now to the one who works, his wages are not counted as a gift but as his due.

And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness

(Romans 4:4-5). We know that a person is not justified by works of the law but through faith in Jesus Christ, so

we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law,

because by works of the law no one will be justified (Galatians 2:16). Therefore, since we have been justified

by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1). So then, the law was our

guardian until Christ came, in order that we might be justified by faith (Galatians 3:24). You have been severed

from Christ, you who are seeking to be justified by law; you have fallen from grace (Galatians 5:4). I count

everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have

suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not

having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the

righteousness from God that depends on faith (Philippians 3:8-9). [↑](#footnote-ref-157)
158. Just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

“Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against

whom the Lord will not count his sin” (Romans 4:6-8). [↑](#footnote-ref-158)
159. See note 112. [↑](#footnote-ref-159)
160. For we hold that one is justified by faith apart from works of the law (Romans 3:28). Now to the one who

works, his wages are not counted as a gift but as his due. And to the one who does not work but trusts him who

justifies the ungodly, his faith is counted as righteousness (Romans 4:4-5). See note 157. [↑](#footnote-ref-160)
161. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification

and life for all men. For as by the one man’s disobedience the many were made sinners, so by the one man’s

obedience the many will be made righteous (Romans 5:18-19). For our sake he made him to be sin who knew

no sin, so that in him we might become the righteousness of God (2 Corinthians 5:21). . . . and be found in him,

not having a righteousness of my own that comes from the law, but that which comes through faith in Christ,

the righteousness from God that depends on faith (Philippians 3:9). “Behold, the days are coming, declares the

LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall

execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely.

And this is the name by which he will be called: ‘The LORD is our righteousness’” (Jeremiah 23:5-6). [↑](#footnote-ref-161)
162. Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ

(Romans 5:1). [↑](#footnote-ref-162)
163. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control;

against such things there is no law (Galatians 5:22-23). [↑](#footnote-ref-163)
164. For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working

through love (Galatians 5:6). The aim of our charge is love that issues from a pure heart and a good conscience

and a sincere faith (1 Timothy 1:5). We heard of your faith in Christ Jesus and of the love that you have for all

the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth,

the gospel (Colossians 1:4-5). We know that we have passed out of death into life, because we love the

brothers. Whoever does not love abides in death (1 John 3:14). Anyone who does not love does not know God,

because God is love. . . If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love

his brother whom he has seen cannot love God whom he has not seen (1 John 4:8, 20). We have come to know

and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God

abides in him (1 John 4:16). [↑](#footnote-ref-164)
165. But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as

the firstfruits to be saved, through sanctification by the Spirit and belief in the truth (2 Thessalonians 2:13). [I

send you] to open their eyes, so that they may turn from darkness to light and from the power of Satan to God,

that they may receive forgiveness of sins and a place among those who are sanctified by faith in me (Acts

26:18). To this end we always pray for you, that our God may make you worthy of his calling and may fulfill

every resolve for good and every work of faith by his power (2 Thessalonians 1:11; see also 1 Thessalonians

1:3). So also faith by itself, if it does not have works, is dead (James 2:17). For as the body apart from the spirit

is dead, so also faith apart from works is dead (James 2:26). He made no distinction between us and them,

having cleansed their hearts by faith (Acts 15:9). By this we know that we have come to know him,

if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the

truth is not in him (1 John 2:3-4). Everyone who believes that Jesus is the Christ has been born of God, and everyone

who loves the Father loves whoever has been born of him (1 John 5:1). [↑](#footnote-ref-165)
166. Strive for peace with everyone, and for the holiness without which no one will see the Lord (Hebrews

12:14). For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the

body, you will live. For all who are led by the Spirit of God are sons of God (Romans 8:13-14). Envy,

drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things

will not inherit the kingdom of God (Galatians 5:21). For the one who sows to his own flesh will from the flesh

reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. And let us not grow

weary of doing good, for in due season we will reap, if we do not give up (Galatians 6:8-9). Do not marvel at

this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done

good to the resurrection of life, and those who have done evil to the resurrection of judgment (John 5:28-29).

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the

sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the

greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God (1 Corinthians 6:9-10). And

in anger his master delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will

do to every one of you, if you do not forgive your brother from your heart (Matthew 18:34-35). Was not

Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was

active along with his works, and faith was completed by his works; and the Scripture was fulfilled that says,

“Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. You

see that a person is justified by works and not by faith alone. And in the same way was not also Rahab the

prostitute justified by works when she received the messengers and sent them out by another way (James 2:21-

25)? [↑](#footnote-ref-166)
167. So also faith by itself, if it does not have works, is dead. But someone will say, “You have faith and I have

works.” Show me your faith apart from your works, and I will show you my faith by my works. You believe

that God is one; you do well. Even the demons believe—and shudder! Do you want to be shown, you foolish

person, that faith apart from works is useless? . . . For as the body apart from the spirit is dead, so also faith

apart from works is dead (James 2:17-20, 26). [↑](#footnote-ref-167)
168. [I send you] to open their eyes, so that they may turn from darkness to light and from the power of Satan to

God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me (Acts

26:18). He made no distinction between us and them, having cleansed their hearts by faith (Acts 15:9). See note

167. [↑](#footnote-ref-168)
169. For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness”

(Romans 4:3). And to the one who does not work but trusts him who justifies the ungodly, his faith is counted

as righteousness (Romans 4:5). When all the people heard this, and the tax collectors too, they declared God

just [=justified God], having been baptized with the baptism of John (Luke 7:29). Wisdom is justified by all

her children (Luke 7:35). And he said to them, “You are those who justify yourselves before men, but God

knows your hearts. For what is exalted among men is an abomination in the sight of God” (Luke

16:15). [↑](#footnote-ref-169)
170. [To the elect] according to the foreknowledge of God the Father, in the sanctification of the Spirit, for

obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you

(1 Peter 1:2). Now may the God of peace himself sanctify you completely, and may your whole spirit and soul

and body be kept blameless at the coming of our Lord Jesus Christ (1 Thessalonians 5:23). For God has not

called us for impurity, but in holiness (1 Thessalonians 4:7). I am speaking in human terms, because of your

natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness

leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

…But now that you have been set free from sin and have become slaves of God, the fruit you get leads to

sanctification and its end, eternal life (Romans 6:19, 22). [↑](#footnote-ref-170)
171. Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by

hearing with faith (Galatians 3:5)? See notes 112 and 162. [↑](#footnote-ref-171)
172. See notes 164, 165, 167, 168. [↑](#footnote-ref-172)
173. They went out from us, but they were not of us; for if they had been of us, they would have continued with

us. But they went out, that it might become plain that they all are not of us (1 John 2:19). And I am sure of this,

that he who began a good work in you will bring it to completion at the day of Jesus Christ (Philippians 1:6).

Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my

absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and

to work for his good pleasure (Philippians 2:12-13). [*Note that these next three texts represent three successive*

*settings in Abraham’s life in which his (persevering) faith is said to be reckoned as righteousness.*] For what

does the Scripture say? “Abraham believed God, and it was counted to him as righteousness” (Romans 4:3 =

Genesis 15:6). He did not weaken in faith when he considered his own body, which was as good as dead (since

he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made

him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully

convinced that God was able to do what he had promised. That is why his faith was “counted to him as

righteousness” (Romans 4:19-22 = Genesis 17:17). Was not Abraham our father justified by works when he

offered up his son Isaac on the altar? You see that faith was active along with his works, and faith was

completed by his works; and the Scripture was fulfilled that says, “Abraham believed God, and it was counted

to him as righteousness”—and he was called a friend of God (James 2:21-23 = Genesis 22:10). [↑](#footnote-ref-173)
174. See note 162. [↑](#footnote-ref-174)
175. See notes 166 and 167. [↑](#footnote-ref-175)
176. [I count all as rubbish that I may] be found in him, not having a righteousness of my own that comes from

the law, but that which comes through faith in Christ, the righteousness from God that depends on faith-

(Philippians 3:9). But now the righteousness of God has been manifested apart from the law, although the Law

and the Prophets bear witness to it- the righteousness of God through faith in Jesus Christ for all who believe

(Romans 3:21-22). To him all the prophets bear witness that everyone who believes in him receives forgiveness

of sins through his name (Acts 10:43). [↑](#footnote-ref-176)
177. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory

to God, fully convinced that God was able to do what he had promised. That is why his faith was “counted to

him as righteousness (Romans 4:20-22). [He will present you blameless] if indeed you continue in the faith,

stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all

creation under heaven, and of which I, Paul, became a minister (Colossians 1:23). Now faith is the assurance of

things hoped for, the conviction of things not seen (Hebrews 11:1). Christ is faithful over God’s house as a son.

And we are his house if indeed we hold fast our confidence and our boasting in our hope (Hebrews 3:6). Now if

we have died with Christ, we believe that we will also live with him (Romans 6:8). I received mercy for this

reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who

were to believe in him for eternal life (1 Timothy 1:16). [↑](#footnote-ref-177)
178. For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to

God for his glory (2 Corinthians 1:20). [↑](#footnote-ref-178)
179. If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the

dead, you will be saved (Romans 10:9). And this is his commandment, that we believe in the name of his Son

Jesus Christ and love one another, just as he has commanded us (1 John 3:23). [They were] testifying both to

Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ (Acts 20:21). We know that

a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ

Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one

will be justified (Galatians 2:16). We heard of your faith in Christ Jesus and of the love that you have for all the

saints (Colossians 1:4). For though I am absent in body, yet I am with you in spirit, rejoicing to see your good

order and the firmness of your faith in Christ (Colossians 2:5). From childhood you have been acquainted with

the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus (2 Timothy

3:15). These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing

you may have life in his name (John 20:31). For it has been granted to you that for the sake of Christ you should

not only believe in him but also suffer for his sake (Philippians 1:29). [↑](#footnote-ref-179)
180. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the

beginning with God. All things were made through him, and without him was not any thing made that was made

(John 1:1-3). [↑](#footnote-ref-180)
181. He is before all things, and in him all things hold together (Colossians 1:17). He is the radiance of the glory

of God and the exact imprint of his nature, and he upholds the universe by the word of his power (Hebrews 1:3). [↑](#footnote-ref-181)
182. For unto you is born this day in the city of David a Savior, who is Christ the Lord (Luke 2:11). [↑](#footnote-ref-182)
183. You call me Teacher and Lord, and you are right, for so I am (John 13:13). [↑](#footnote-ref-183)
184. And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not

allow them (Acts 16:7). [↑](#footnote-ref-184)
185. I will not leave you as orphans; I will come to you (John 14:18). Peace I leave with you; my peace I give to

you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid (John

14:27). For as we share abundantly in Christ’s sufferings, so through Christ we share abundantly in comfort too

(2 Corinthians 1:5). [↑](#footnote-ref-185)
186. Yes, and I shall rejoice. for I know that through your prayers and the help of the Spirit of Jesus Christ this

will turn out for my deliverance (Philippians 1:19). [↑](#footnote-ref-186)
187. Greater love has no one than this, that someone lays down his life for his friends. You are my friends if you

do what I command you. No longer do I call you servants, for the servant does not know what his master is

doing; but I have called you friends, for all that I have heard from my Father I have made known to you (John

15:13-15). [↑](#footnote-ref-187)
188. My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have

an advocate with the Father, Jesus Christ the righteous (1 John 2:1). [↑](#footnote-ref-188)
189. But the Lord is faithful. He will establish you and guard you against the evil one (2 Thessalonians 3:3). [↑](#footnote-ref-189)
190. If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the

dead, you will be saved (Romans 10:9). [↑](#footnote-ref-190)
191. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that

also to you (Philippians 3:15). [↑](#footnote-ref-191)
192. Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in

me shall never thirst (John 6:35). Everyone who believes that Jesus is the Christ has been born of God, and

everyone who loves the Father loves whoever has been born of him. By this we know that we love the children

of God, when we love God and obey his commandments. For this is the love of God, that we keep his

commandments. And his commandments are not burdensome. For everyone who has been born of God

overcomes the world. And this is the victory that has overcome the world—our faith (1 John 5:1-4). This is the

judgment: the light has come into the world, and people loved the darkness rather than the light because their

deeds were evil. For everyone who does wicked things hates the light and does not come to the light, lest his

deeds should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that

his deeds have been carried out in God (John 3:19-21). Now faith is the assurance of things hoped for, the

conviction of things not seen (Hebrews 11:1). By faith Moses, when he was grown up, refused to be called the

son of Pharaoh’s daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting

pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was

looking to the reward (Hebrews 11:24-26). [↑](#footnote-ref-192)
193. Bear fruit in keeping with repentance (Matthew 3:8). Therefore let us leave the elementary doctrine of Christ

and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God

(Hebrews 6:1). [↑](#footnote-ref-193)
194. See notes 167 and 168. [↑](#footnote-ref-194)
195. He will render to each one according to his works (Romans 2:6). See note 166. [↑](#footnote-ref-195)
196. For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working

through love (Galatians 5:6). See note 166. [↑](#footnote-ref-196)
197. See notes 42 and 43. [↑](#footnote-ref-197)
198. But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as

the firstfruits to be saved, through sanctification by the Spirit and belief in the truth (2 Thessalonians 2:13). For

those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be

the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he

also justified, and those whom he justified he also glorified (Romans 8:29-30). [↑](#footnote-ref-198)
199. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a

result of works, so that no one may boast (Ephesians 2:8-9). For consider your calling, brothers: not many of

you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God

chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;

God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so

that no human being might boast in the presence of God (1 Corinthians 1:26-29). [↑](#footnote-ref-199)
200. For I will not venture to speak of anything except what Christ has accomplished through me to bring the

Gentiles to obedience—by word and deed (Romans 15:18). He is the source of your life in Christ Jesus, whom

God made our wisdom and our righteousness and sanctification and redemption. Therefore, as it is written, “Let

the one who boasts, boast in the Lord (1 Corinthians 1:30-31). But by the grace of God I am what I am, and his

grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the

grace of God that is with me (1 Corinthians 15:10). For who sees anything different in you? What do you have

that you did not receive? If then you received it, why do you boast as if you did not receive it? (1 Corinthians 4:7).

[May He] equip you with everything good that you may do his will, working in us that which is pleasing in his sight,

through Jesus Christ, to whom be glory forever and ever. Amen (Hebrews 13:21). For from him and through him

and to him are all things. To him be glory forever. Amen (Romans 11:36). [↑](#footnote-ref-200)
201. Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by

hearing with faith (Galatians 3:5)? [↑](#footnote-ref-201)
202. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own

authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will

glorify me, for he will take what is mine and declare it to you (John 16:13-14). [↑](#footnote-ref-202)
203. But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as

the firstfruits to be saved, through sanctification by the Spirit and belief in the truth (2 Thessalonians 2:13). [↑](#footnote-ref-203)
204. Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ

Jesus has made me his own (Philippians 3:12). If we say we have no sin, we deceive ourselves, and the truth is

not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all

unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us (1 John 1:8-10).

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an

advocate with the Father, Jesus Christ the righteous (1 John 2:1). Give us this day our daily bread, and forgive

us our debts, as we also have forgiven our debtors (Matthew 6:11-12). So you also must consider yourselves

dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal bodies, to make you obey

their passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to

God as those who have been brought from death to life, and your members to God as instruments for

righteousness (Romans 6:11-13). But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are

opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you

are not under the law (Galatians 5:16-18). [↑](#footnote-ref-204)
205. For sin will have no dominion over you, since you are not under law but under grace (Romans 6:14). But

thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of

teaching to which you were committed (Romans 6:17). [↑](#footnote-ref-205)
206. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image

from one degree of glory to another. For this comes from the Lord who is the Spirit (2 Corinthians 3:18). For

the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God (1

Corinthians 1:18). For by a single offering he has perfected for all time those who are being sanctified (Hebrews

10:14). But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both

now and to the day of eternity. Amen (2 Peter 3:18). [↑](#footnote-ref-206)
207. But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are

against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep

you from doing the things you want to do. But if you are led by the Spirit, you are not under the law (Galatians

5:16-18). Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war

against your soul (1 Peter 2:11). [↑](#footnote-ref-207)
208. Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the

living God. But exhort one another every day, as long as it is called “today,” that none of you may be

hardened by the deceitfulness of sin (Hebrews 3:12-13). Fight the good fight of the faith. Take hold of the

eternal life to which you were called and about which you made the good confession in the presence of many

witnesses (1Timothy 6:12). I have fought the good fight, I have finished the race, I have kept the faith. Henceforth

there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that

Day, and not only to me but also to all who have loved his appearing (2 Timothy 4:7-8). [↑](#footnote-ref-208)
209. False christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect

(Mark 13:22). Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have

prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers (Luke

22:31-32). My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they

will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater

than all, and no one is able to snatch them out of the Father’s hand. I and the Father are one (John 10:27-30).

Those whom he predestined he also called, and those whom he called he also justified, and those whom he

justified he also glorified (Romans 8:30). For we share in Christ, if indeed we hold our original confidence firm

to the end (Hebrews 3:14). They went out from us, but they were not of us; for if they had been of us, they

would have continued with us. But they went out, that it might become plain that they all are not of us (1 John

2:19). [He] will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom

you were called into the fellowship of his Son, Jesus Christ our Lord (1 Corinthians 1:8-9). I am sure of this,

that he who began a good work in you will bring it to completion at the day of Jesus Christ (Philippians 1:6).

Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be

kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it (1

Thessalonians 5:23-24). I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am

convinced that he is able to guard until that Day what has been entrusted to me (2 Timothy 1:12). [You] by

God’s power are being guarded through faith for a salvation ready to be revealed in the last time

(1 Peter 1:5). [↑](#footnote-ref-209)
210. I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will

put the fear of me in their hearts, that they may not turn from me (Jeremiah 32:40). [↑](#footnote-ref-210)
211. In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do

this, as often as you drink it, in remembrance of me” (1 Corinthians 11:25). [↑](#footnote-ref-211)
212. Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the

sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working

in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen

(Hebrews 13:20-21). [↑](#footnote-ref-212)
213. Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in

my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will

and to work for his good pleasure (Philippians 2:12-13). [↑](#footnote-ref-213)
214. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me

the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to

me but also to all who have loved his appearing (2 Timothy 4:7-8). [↑](#footnote-ref-214)
215. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked

harder than any of them, though it was not I, but the grace of God that is with me (1 Corinthians 15:10). [↑](#footnote-ref-215)
216. See notes 42 and 43. [↑](#footnote-ref-216)
217. So faith comes from hearing, and hearing through the word of Christ (Romans 10:17). [↑](#footnote-ref-217)
218. Immediately the father of the child cried out and said, “I believe; help my unbelief!” (Mark 9:24). Simon,

Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that

your faith may not fail. And when you have turned again, strengthen your brothers (Luke 22:31-32). I pray that

the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are

the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward

us who believe, according to the working of his great might (Ephesians 1:18-19). Finally, brothers, pray for us,

that the word of the Lord may speed ahead and be honored, as happened among you (2 Thessalonians 3:1). To

this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve

for good and every work of faith by his power (2 Thessalonians 1:11). [↑](#footnote-ref-218)
219. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times

in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication

for all the saints (Ephesians 6:17-18). For the word of God is living and active, sharper than any two-edged

sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and

intentions of the heart (Hebrews 4:12). Blessed is the man who walks not in the counsel of the wicked, nor

stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his

law he meditates day and night. He is like a tree planted by streams of water, that yields its fruit in its season,

and its leaf does not wither. In all that he does, he prospers (Psalm 1:1-3). [↑](#footnote-ref-219)
220. Incline my heart to your testimonies, and not to selfish gain (Psalm 119:36)! Open my eyes, that I may

behold wonderful things out of your law (Psalm 119:18). Teach me your way, O LORD; that I may walk in your

truth; unite my heart to fear your name (Psalm 86:11). [↑](#footnote-ref-220)
221. His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him

who called us to his own glory and excellence, by which he has granted to us his precious and very great

promises, so that through them you may become partakers of the divine nature (2 Peter 1:3-4). For you had

compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that

you yourselves had a better possession and an abiding one (Hebrews 10:34). By faith Moses, when he was

grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to be mistreated with the people

of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the

treasures of Egypt, for he was looking to the reward (Hebrews 11:24-26). Therefore let us go to him outside the

camp and bear the reproach he endured. For here we have no lasting city, but we seek the city that is to come

(Hebrews 13:13-14). [↑](#footnote-ref-221)
222. When you read this, you can perceive my insight into the mystery of Christ (Ephesians 3:4). [↑](#footnote-ref-222)
223. Therefore do not be foolish, but understand what the will of the Lord is (Ephesians 5:17). See notes 224 and

225. [↑](#footnote-ref-223)
224. Think over what I say, for the Lord will give you understanding in everything (2 Timothy 2:7). [↑](#footnote-ref-224)
225. I have stored up your word in my heart, that I might not sin against you (Psalm 119:11). [↑](#footnote-ref-225)
226. Delight yourself in the LORD; and He will give you the desires of your heart (Psalm 37:4). O taste and see

that the LORD is good; blessed is the man who takes refuge in Him (Psalm 34:8)! [↑](#footnote-ref-226)
227. But his delight is in the law of the LORD, and on his law he meditates day and night (Psalm 1:2). [↑](#footnote-ref-227)
228. Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your

requests be made known to God. And the peace of God, which surpasses all understanding, will guard your

hearts and your minds in Christ Jesus (Philippians 4:6-7). Ask, and it will be given to you; seek, and you will

find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to

the one who knocks it will be opened. Or which one of you, if his son asks him for bread, will give him a stone?

Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your

children, how much more will your Father who is in heaven give good things to those who ask him (Matthew

7:7-11). [↑](#footnote-ref-228)
229. I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in

your prayers to God on my behalf, that I may be delivered from the unbelievers in Judea, and that my service for

Jerusalem may be acceptable to the saints (Romans 15:30-31). Pray also for me, that words may be given to me

in opening my mouth boldly to proclaim the mystery of the gospel (Ephesians 6:19). Therefore pray earnestly to

the Lord of the harvest to send out laborers into his harvest (Matthew 9:38). [↑](#footnote-ref-229)
230. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son (John 14:13; see

also 15:16; 16:23-24, 26). [↑](#footnote-ref-230)
231. If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be

given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is

driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord; he

is a double-minded man, unstable in all his ways (James 1:5-8). [↑](#footnote-ref-231)
232. Pray then like this: Our Father in heaven, hallowed be your name. Your kingdom come, your will be done,

on earth as it is in heaven (Matthew 6:9-10). [↑](#footnote-ref-232)
233. Thus says the Lord GOD: This also I will let the house of Israel ask me to do for them: to increase their

people like a flock. Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so

shall the waste cities be filled with flocks of people. Then they will know that I am the LORD (Ezekiel 36:37-38). [↑](#footnote-ref-233)
234. Incline my heart to your testimonies, and not to selfish gain (Psalm 119:36)! [↑](#footnote-ref-234)
235. Open my eyes, that I may behold wondrous things out of your law (Psalm 119:18). I pray that the eyes of

your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of

his glorious inheritance in the saints (Ephesians 1:18). [↑](#footnote-ref-235)
236. Satisfy us in the morning with your steadfast love, thatmay rejoice and be glad all our days (Psalm 90:14). [↑](#footnote-ref-236)
237. For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named,

that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in

your inner being (Ephesians 3:14-16). And so, from the day we heard, we have not ceased to pray for you,

asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, so as to

walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in

the knowledge of God. May you be strengthened with all power, according to his glorious might, for all

endurance and patience with joy (Colossians 1:9-11). [↑](#footnote-ref-237)
238. And may the Lord you increase and abound in love for one another and for all, as we do for you, so

that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord

Jesus with all his saints (1 Thessalonians 3:12-13). [↑](#footnote-ref-238)
239. Pray earnestly to the Lord of the harvest to send out laborers into his harvest (Matthew 9:38). [↑](#footnote-ref-239)
240. Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened

among you (2 Thessalonians 3:1). [↑](#footnote-ref-240)
241. He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he

might be preeminent (Colossians 1:18). And he put all things under his feet and gave him as head over all things

to the church (Ephesians 1:22). The Gentiles are fellow heirs, members of the same body, and partakers of the

promise in Christ Jesus through the gospel (Ephesians 3:6). Rather, speaking the truth in love, we are to grow

up in every way into him who is the head, into Christ, from whom the whole body, joined and held together

by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds

itself up in love (Ephesians 4:15-16). For the husband is the head of the wife even as Christ is the head of the

church, his body, and is himself its Savior (Ephesians 5:23). [↑](#footnote-ref-241)
242. For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. (Romans 4:13-17). For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory. (2 Corinthians 1:20). See also: Romans 9:6-14, 11:1-10 [↑](#footnote-ref-242)
243. Through the church the manifold wisdom of God might now be made known to the rulers and authorities in

the heavenly places (Ephesians 3:10). You are the light of the world. A city set on a hill cannot be hidden. Nor

do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same

way, let your light shine before others, so that they may see your good works and give glory to your Father who

is in heaven (Matthew 5:14-16). [↑](#footnote-ref-243)
244. And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were

slain, and by your blood you ransomed people for God from every tribe and language and people and nation,

and you have made them a kingdom and priests to our God, and they shall reign on the earth.” Then I looked,

and I heard around the throne and the living creatures and the elders the voice of many angels, numbering

myriads of myriads and thousands of thousands, saying with a loud voice, “Worthy is the Lamb who was slain,

to receive power and wealth and wisdom and might and honor and glory and blessing! (Revelation 5:9-12). [↑](#footnote-ref-244)
245. And there arose on that day a great persecution against the church in Jerusalem (Acts 8:1). Aquila and Prisca,

together with the church in their house, send you hearty greetings in the Lord (1 Corinthians 16:19). [↑](#footnote-ref-245)
246. And he gave… pastors and teachers, to equip the saints for the work of ministry, for building up the body of

Christ (Ephesians 4:11-12). I charge you in the presence of God and of Christ Jesus, who is to judge the living

and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season;

reprove, rebuke, and exhort, with complete patience and teaching (2 Timothy 4:1-2). [↑](#footnote-ref-246)
247. And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another

in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, giving

thanks always and for everything to God the Father in the name of our Lord Jesus Christ (Ephesians 5:18-20).

Let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let

the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and

hymns and spiritual songs, with thankfulness in your hearts to God (Colossians 3:15-16). [↑](#footnote-ref-247)
248. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and

of the Holy Spirit (Matthew 28:19). [↑](#footnote-ref-248)
249. For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was

betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do

this in remembrance of me.” In the same way also he took the cup, after supper, saying, “This cup is the new

covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this

bread and drink the cup, you proclaim the Lord’s death until he comes (1 Corinthians 11:23-26). [↑](#footnote-ref-249)
250. Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and

there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the

manifestation of the Spirit for the common good (1 Corinthians 12:4-7). What then, brothers? When you come

together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for

building up (1 Corinthians 14:26). Having gifts that differ according to the grace given to us, let us use them: if

prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who

exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who

does acts of mercy, with cheerfulness (Romans 12:6-8). [↑](#footnote-ref-250)
251. Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of

gentleness. Keep watch on yourself, lest you too be tempted (Galatians 6:1). My brothers, if anyone among you

wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his

wandering will save his soul from death and will cover a multitude of sins (James 5:19-20). Cleanse out the old

leaven that you may be a new lump, as you really are unleavened. . . . But now I am writing to you not to

associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an

idolater, reviler, drunkard, or swindler- not even to eat with such a one. For what have I to do with judging

outsiders? Is it not those inside the church whom you are to judge? God judges those outside. “Purge the evil

person from among you” (1 Corinthians 5:7, 11-13). If anyone does not obey what we say in this letter, take

note of that person, and have nothing to do with him, that he may be ashamed. Do not regard him as an enemy,

but warn him as a brother (2 Thessalonians 3:14-15). [↑](#footnote-ref-251)
252. Conduct yourselves wisely toward outsiders, making the best use of the time. Let your speech always be

gracious, seasoned with salt, so that you may know how you ought to answer each person (Colossians 4:5-6). I

hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed

your company for a while (Romans 15:24). For they have gone out for the sake of the name, accepting nothing

from the Gentiles. Therefore we ought to support people like these, that we may be fellow workers for the truth

(3 John 7-8). And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go

therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the

Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the

end of the age” (Matthew 28:18-20). [↑](#footnote-ref-252)
253. For in one Spirit we were all baptized into one body- Jews or Greeks, slaves or free- and all were made to

drink of one Spirit. For the body does not consist of one member but of many. If the foot should say, “Because I

am not a hand, I do not belong to the body,” that would not make it any less a part of the body. And if the ear

should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the

body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear,

where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he

chose (1 Corinthians 12:13-18). [↑](#footnote-ref-253)
254. [We have been] built on the foundation of the apostles and prophets, Christ Jesus himself being the

cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him

you also are being built together into a dwelling place for God by the Spirit (Ephesians 2:20-22). [↑](#footnote-ref-254)
255. [I am writing these things to you, so that,] if I delay, you may know how one ought to behave in the

household of God, which is the church of the living God, a pillar and buttress of truth (1 Timothy 3:15). [↑](#footnote-ref-255)
256. Only, they asked us to remember the poor, the very thing I was eager to do (Galatians 2:10). For Macedonia

and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem (Romans 15:26). But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed,

because they cannot repay you. You will be repaid at the resurrection of the just (Luke 14:13-14). [↑](#footnote-ref-256)
257. You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it

under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before

others, so that they may see your good works and give glory to your Father who is in heaven (Matthew 5:14-

16). [↑](#footnote-ref-257)
258. Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit. (Matthew 28:19) [↑](#footnote-ref-258)
259. In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. (Colossians 2:11-12) …for in Christ Jesus you are all sons of God through faith. For as many of you as were baptized into Christ have put on Christ. (Galatians 3:26-27) [↑](#footnote-ref-259)
260. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and

of the Holy Spirit (Matthew 28:19). [↑](#footnote-ref-260)
261. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one

inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man

but from God (Romans 2:28-29). That is why it depends on faith, in order that the promise may rest on grace

and be guaranteed to all his offspring--not only to the adherent of the law but also to the one who shares the

faith of Abraham, who is the father of us all (Romans 4:16). Know then that it is those of faith who are the sons

of Abraham (Galatians 3:7). [↑](#footnote-ref-261)
262. Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. (Romans 6:3-5). [↑](#footnote-ref-262)
263. Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water (Hebrews 10:22). [↑](#footnote-ref-263)
264. For Christ also sufferedonce for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in whichhe went and proclaimedto the spirits in prison, becausethey formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him. (1 Peter 3:18-22) [↑](#footnote-ref-264)
265. See note 249. [↑](#footnote-ref-265)
266. But in the following instructions I do not commend you, because when you come together it is not for the

better but for the worse. For, in the first place, when you come together as a church, I hear that there are

divisions among you. And I believe it in part….When you come together, it is not the Lord’s supper that you

eat. What! Do you not have houses to eat and drink in? Or do you despise the church of God (1 Corinthians

11:17-20, 22)? [↑](#footnote-ref-266)
267. See note 249. [↑](#footnote-ref-267)
268. The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is

it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we

all partake of the one bread (1 Corinthians 10:16-17). Truly, truly, I say to you, unless you eat the flesh of the

Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has

eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink.

Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I

live because of the Father, so whoever feeds on me, he also will live because of me. It is the Spirit who gives

life; the flesh is of no avail. The words that I have spoken to you are spirit and life (John 6:53-57, 63). [↑](#footnote-ref-268)
269. And he gave… pastors and teachers, to equip the saints for the work of ministry, for building up the body of

Christ (Ephesians 4:11-12). Let the elders who rule well be considered worthy of double honor, especially those

who labor in preaching and teaching (1 Timothy 5:17). When they had appointed elders for them in every

church, with prayer and fasting they committed them to the Lord in whom they had believed. (Acts 14:23).

This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town

as I directed you (Titus 1:5). But we will devote ourselves to prayer and to the ministry of the word (Acts 6:4).

I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam

was formed first, then Eve (1 Timothy 2:12-13). [↑](#footnote-ref-269)
270. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore

and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy

Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end

of the age” (Matthew 28:18-20). [↑](#footnote-ref-270)
271. And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were

slain, and by your blood you ransomed people for God from every tribe and language and people and nation

(Revelation 5:9). [↑](#footnote-ref-271)
272. See note 270. [↑](#footnote-ref-272)
273. When they had appointed elders for them in every church, with prayer and fasting they committed them to

the Lord in whom they had believed (Acts 14:23). [↑](#footnote-ref-273)
274. We have received grace and apostleship to bring about the obedience of faith for the sake of his name among

all the nations (Romans 1:5). But the hour is coming, and is now here, when the true worshipers will worship

the Father in spirit and truth, for the Father is seeking such people to worship him (John 4:23). For I tell you that

Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given

to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, “Therefore I

will praise you among the Gentiles, and sing to your name.” And again it is said, “Rejoice, O Gentiles, with his

people.” And again, “Praise the Lord, all you Gentiles, and let all the peoples extol him” (Romans 15:8-11). [↑](#footnote-ref-274)
275. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to

innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to

God, the judge of all, and to the spirits of the righteous made perfect (Hebrews 12:22-23). [↑](#footnote-ref-275)
276. And he said to him, “Truly, I say to you, today you will be with me in Paradise” (Luke 23:43). [↑](#footnote-ref-276)
277. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better

(Philippians 1:23; cf. 2 Corinthians 5:1-9; Revelation 6:9-11). [On the issue of whether Paul conceives of the

body and soul as separable, see 2 Corinthians 12:2-3]. [↑](#footnote-ref-277)
278. [We are] waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ

(Titus 2:13). [↑](#footnote-ref-278)
279. And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of

their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes,

and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into

heaven, will come in the same way as you saw him go into heaven” (Acts 1:9-11). [↑](#footnote-ref-279)
280. But he remained silent and made no answer. Again the high priest asked him, “Are you the Christ, the Son

Of the Blessed?” And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power,

and coming with the clouds of heaven” (Mark 14:61-62). [↑](#footnote-ref-280)
281. But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our

lowly body to be like his glorious body, by the power that enables him even to subject all things to himself

(Philippians 3:20-21). See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not

have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet.

And while they still disbelieved for joy and were marveling, he said to them, “Have you anything hereto eat?”

They gave him a piece of broiled fish,andhe took it and ate it before them (Luke 24:39-43). See note 278. [↑](#footnote-ref-281)
282. For you yourselves are fully aware that the day of theLord will come like a thief in the night. While people

are saying, “There is peace and security,” then sudden destruction will come upon them as labor pains come

upon a pregnant woman, and they will not escape (1 Thessalonians 5:2-3). [↑](#footnote-ref-282)
283. And then they will see the Son of Man coming in a cloud with power and great glory (Luke 21:27). [↑](#footnote-ref-283)
284. He will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from

one end of heaven to the other (Matthew 24:31). [↑](#footnote-ref-284)
285. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of

the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a

cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in

Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to

meet the Lord in the air, and so we will always be with the Lord (1 Thessalonians 4:15-17). [↑](#footnote-ref-285)
286. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the

firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to

God the Father after destroying every rule and every authority and power (1 Corinthians 15:22-24). I charge you

in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his

kingdom (2 Timothy 4:1). You are those who have stayed with me in my trials, and I assign to you, as my

Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones

judging the twelve tribes of Israel (Luke 22:28-30). [↑](#footnote-ref-286)
287. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are

pleasures forevermore (Psalm 16:11). His master said to him, “Well done, good and faithful servant. You have

been faithful over a little; I will set you over much. Enter into the joy of your master” (Matthew 25:23). These

will go away into punishment, but the righteous into eternal life (Matthew 25:46). And everyone who has

left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a

hundredfold and will inherit eternal life (Matthew 19:29). For God so loved the world, that he gave his only

Son, that whoever believes in him should not perish but have eternal life (John 3:16). For the wages of sin is

death, but the free gift of God is eternal life in Christ Jesus our Lord (Romans 6:23). Now to him who is able to

keep you from stumbling and to present you blameless before the presence of his glory with great joy… be

glory…forever. Amen (Jude 24-25). [↑](#footnote-ref-287)
288. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by

their unrighteousness suppress the truth (Romans 1:18). [↑](#footnote-ref-288)
289. …of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and

everlasting contempt (Daniel 12:2). His winnowing fork is in his hand, and he will clear his threshing floor and

gather his wheat into the barn, but the chaff he will burn with unquenchable fire (Matthew 3:12; see also 18:8;

10:28; 12:32; 25:41, 46; 26:24; Mark 3:29; 9:43-48; Luke 16:26; Jude 12-13). They will suffer the punishment

of eternal destruction, away from the presence of the Lord and from the glory of his might (2 Thessalonians

1:9). And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these

worshipers of the beast and its image, and whoever receives the mark of its name (Revelation 14:11; see also

19:3; 20:10). [↑](#footnote-ref-289)
290. [God] raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the

coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus

(Ephesians 2:6-7). You make known to me the path of life; in your presence there is fullness of joy; at your

right hand are pleasures forevermore (Psalm 16:11). For now we see in a mirror dimly, but then face to face.

Now I know in part; then I shall know fully, even as I have been fully known (1 Corinthians 13:12). But, as it is

written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those

who love him” (1 Corinthians 2:9). [↑](#footnote-ref-290)
291. For I did not shrink from declaring to you the whole counsel of God (Acts 20:27). [↑](#footnote-ref-291)
292. Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and their

knowledge of the truth, which accords with godliness (Titus 1:1). If anyone teaches a different doctrine and

does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is

puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels

about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who

are depraved in mind and deprived of the truth, imagining that godliness is a means of gain (1 Timothy 6:3-5).

Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to

deceitful spirits and teachings of demons (1 Timothy 4:1). [↑](#footnote-ref-292)
293. [We minister for the building up the body of Christ] until we all attain to the unity of the faith and of the

knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that

we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by

human cunning, by craftiness in deceitful schemes (Ephesians 4:13-14). [↑](#footnote-ref-293)
294. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith (1

Timothy 1:5). [↑](#footnote-ref-294)
295. And those who know your name put their trust in you (Psalm 9:10). [↑](#footnote-ref-295)
296. There is one body and one Spirit- just as you were called to the one hope that belongs to your call- one Lord,

one faith, one baptism, one God and Father of all, who is over all and through all and in all (Ephesians 4:4-6). [↑](#footnote-ref-296)
297. A new commandment I give to you, that you love one another: just as I have loved you, you also are to love

one another. By this all people will know that you are my disciples, if you have love for one another (John

13:34-35). [↑](#footnote-ref-297)
298. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as

I have been fully known (1 Corinthians 13:12). But grow in the grace and knowledge of our Lord and Savior

Jesus Christ. To him be the glory both now and to the day of eternity Amen (2 Peter 3:18). [↑](#footnote-ref-298)
299. Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness,

examining the Scriptures daily to see if these things were so (Acts 17:11). [↑](#footnote-ref-299)