

# Barclay's Catechism: Thought for Thought

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A catechism and confession of faith which is in agreement with the beliefs of the apostles and church fathers (most importantly Christ himself). This catechism outlines the principles and doctrines believed by the Christian churches of Great Britain and Ireland, mockingly called "Quakers". Despite the mockery and scorn heaped upon them, their beliefs align with those of the original Christian church and the saints. This is evident by the words of the Bible itself. This catechism provides references to these Scriptures through a series of important, yet easily answered, questions. These answers should satisfy the concerns and curiosities of everyone, whether they are educated or not.

Also included is an explanation of our disagreements with, and an appeal to, others who call themselves Christians.

*Search the Scriptures (or, ye search the Scriptures) for in them ye think ye have Eternal Life, and they are they which testifie of me; But ye will not come to me that ye might have life. John 5:39-40*

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# Preface

## Letter to the Reader

Since Christians first began to deviate from the pure simplicity of the Gospel (which happened even in the times of the Apostles), countless made-up notions and traditions have been devised by men which have hindered the Christian faith. First, they were added to the Gospel, then they were considered equally important to the Gospel. Eventually they came to surpass the Gospel to these men, shutting the Gospel's truth out entirely. The Gospel was thus replaced with something that called itself Christianity but lacked the true substance of Christianity altogether. Even so, God saw fit to raise up true witnesses for Himself in every age and generation. These witnesses received revelation from God that allowed them to testify, to varying extents, against the superstitions and apostasies of their time. Particularly because of the Light of God inspiring the Protestant Reformation about 150 years ago, which then spread to many nations, Satan received a deadly wound, as many Christians protested against and left the Roman Catholic Church because of their false doctrines and their many superstitious church traditions. Unfortunately, instead of continuing the righteous work of their predecessors, the successors of these Protestants are committing the same errors that the original Protestant Reformers sought to do away with.

Most Protestants share a disagreement with the Roman Catholic Church in two regards (though they disagree with each other on most other things):

First, that the doctrines of the Christian faith are founded upon the Bible, and any principles or doctrines which contradict or even just absent from the Bible are Antichristian and should be avoided.

Second, that the Bible is easy to understand, and therefore every Christian and church member should read it for themselves so they can better understand their own faith. They should read the Bible for this purpose, not because their own imperfect church told them to do so.

Despite holding these beliefs, modern-day Protestants are persecuting people who disagree with them and hold to the Bible instead of unbiblical traditions, just like the Catholics did to the early Reformers. This will be demonstrated in a later chapter.

They are comparable to the old scribes and pharisees, who celebrated Moses and the prophets, and called themselves children of Abraham, but were the greatest opponents of Christ, even though Moses and the prophets themselves testified of Christ's coming. These scribes and phar-

isees accused Christ of law-breaking and blasphemy.

The behavior of those scribes and pharisees can be seen today, as there is now a persecuted and hated group of people who are accused of heresy by people who claim to follow the Bible. However, these people's beliefs are found word-by-word in the Bible itself, even though they are accused of violating and denying the Bible in favor of their own beliefs.

This catechism and confession of faith is intended to disprove the accusations against these people. If you love the Bible and claim to follow its doctrines instead of man-made beliefs and tradition, you'll easily see that the beliefs of these so-called "Quakers" are plainly found in the Bible, without adding anything unbiblical to them. In fact, in those accusations hurled at them by their persecutors (blinded by the ungodly wisdom of the world), the Bible most plainly sides with the Quakers.

In the answers to the questions I present, every word of my answer is founded in Scripture; if I include my own interpretations of the words, it is only to lead into the next question, not to impart my own reasoning to the reader. If you're not blinded by your own biases, then you can decide for yourself whether the Scriptures I provide truly answer the questions presented.

I had the idea of writing this catechism and confession shortly after God opened my eyes to true Christianity, and after further Bible study, I have found time to accomplish it.

This work could be further extended with many more citations from Scripture, but my memory is limited. Even so, I thank God for His Spirit's help, as his Spirit has a much better memory than me. That same Spirit will help the serious reader of this work to discover its truth, and will give assurance to the true believer. I desire and pray for this daily.

By Robert Barclay, a servant of the Christian church, from Urie in my native country of Scotland, on June 11, 1673.<sup>1</sup>

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<sup>1</sup>Editor: The original work avoided the use of the name of the month, which has a pagan origin, instead calling it "sixth month".

# Chapter 1

## On God, and the Saving Knowledge of Him

Q. Seeing as most Christians agree that the greatest happiness is found in Eternal Life, what does Christ have to say about this Eternal Life?

A. Eternal Life is given so that we can know God and Christ [John 17:3].<sup>1</sup>

Q. How does God reveal this knowledge?

A. The same God who commanded Light to shine out of darkness has also shined in our hearts, to give us the Light of knowing God's glory through the face of Jesus Christ [2 Cor. 4:6].<sup>2</sup>

Q. How many Gods are there?

A. One God [Eph. 4:6].<sup>3</sup>

We know that idols are powerless and there is no god but the one God, so for us there is only one God.[I Cor. 8:4,6]<sup>4 5</sup>

Q. What is God?

A. God is a spirit [John 4:24].<sup>6</sup>

Q. Of all the good things that can be said about God (as noted in Scripture), which is the most important, because it is the message that the Apostles took special care to record?

A. This the message we heard from him and tell to you: God is Light, and there is no darkness in Him [1 John 1:5].<sup>7</sup>

Q. Who bears witness in heaven?

A. The Father, the Word, and the Holy Spirit bear witness in heaven, and these three are one [1 John 5:7].<sup>8</sup>

Q. How does Christ say that we can know God?

A. All things come to me from my Father; and no man knows the Son of God but the Father; and no one knows the Father but the Son and anyone the the Son reveals Him to [Luke 10:22; Matt. 11:27].<sup>9,10</sup>

Jesus says He is the Way, the Truth, and the Life, and no one goes to the Father but through Him [John 14:6].<sup>11</sup>

Q. How does the Son reveal the knowledge of God?

A. As the Bible states, we can't experience the things God has prepared for those that love him, except through His Spirit. The Spirit understands God. After all, no man can understand another man the way the man's own spirit understands him. Likewise, only God's Spirit can truly understand God. Now, God has given us His Spirit so that we can understand God [1. Cor. 2:9-12].<sup>12</sup>

Christ tells us that the Holy Spirit, who the Father will send in Christ's name, will teach us and remind us of the things of God [John 14:26].<sup>13</sup>

## Notes

<sup>1</sup>And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

<sup>2</sup>For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>3</sup>One God and Father of all, who is above all, and through all, and in you all.

<sup>4</sup>As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

<sup>5</sup>But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

<sup>6</sup>God is a Spirit: and they that worship him must worship him in spirit and in truth.

<sup>7</sup>This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

<sup>8</sup>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

<sup>9</sup>All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

<sup>10</sup>All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.



<sup>11</sup>Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

<sup>12</sup>But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

<sup>13</sup>But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

## Chapter 2

# Of the Rule and Guide of Christians, and of the Scriptures

Q. Since Christ reveals the knowledge of God through the Spirit, are we led to understand the gospel through the Spirit as well?

A. If the Spirit dwells in you, then you are not of the flesh, but the Spirit. If a man lacks the Spirit of Christ, he does not belong to Christ. [Rom. 8:9]<sup>1</sup>

Those who are led by the Spirit of God are the sons of God. [Rom. 8:14]<sup>2</sup>

Q. In that case, is it an inward principle that guides and instructs Christians?

A. If you have been anointed by Christ, then you don't need the teachings of men, as that anointing teaches you the truth, and thus you abide in Christ. [1 John 2:27]<sup>3</sup>

As for brotherly love, no one needs to exhort you to love your brother, as God teaches you to love one another. [1 Thess. 4:9]<sup>4</sup>

Q. From that answer, I understand that the inward anointing and rule is what teaches Christians; is this the basis of the New Covenant?

A. This is the Covenant that God has made with Israel: God will put his laws into their mind and write them on their hearts. He will be their God, and they will be His people. They won't need to teach their neighbors and brothers, for everyone will know God, from the least to the greatest. [Heb. 8:10-11]<sup>5</sup>

They will all learn of God. [John 6:45]<sup>6</sup>

Q. Did Christ promise that the Spirit would both be with His disciples, and be within them?

A. Christ said his Father would give us another comforter, the Spirit of truth, that would be with us forever, but that worldly men could not receive, because they don't see or know it. We Christians, however, do know the Spirit, for it dwells with us, and is within us. [John 14:16,17]<sup>7</sup>

Q. Why were the Scriptures written?

A. The Scriptures were written to teach us that our patience and the comfort of the Scriptures would give us hope. [Romans 15:4]<sup>8</sup>

Q. How are the Scriptures helpful?

A. The Holy Scriptures teach us of salvation through faith in Christ. Scripture is inspired by God, and is useful to teach us doctrine, to teach us what we should disapprove, to correct those in error, and to instruct us in righteousness, so that we may be perfect in the things we do. [2 Tim. 3:15-17]<sup>9</sup>

Q. What makes the Scriptures so perfect?

A. The Scriptures were not written by men according to their own will, but rather these men were writing what the Holy Spirit told them to. [2 Pet. 1:20-21]<sup>10</sup>

Q. So the Scriptures should be respected because they came from the Spirit, and because these Scriptures testify that the Spirit leads us to Truth, not the Scriptures themselves. How does Christ command us to read the Scriptures?

A. Christ tells us to read the Scriptures, because while we may think we have eternal life in them, they actually testify of Christ. [John 5:39]<sup>11</sup>

Q. I understand that a past generation greatly respected the Scriptures, but would not believe in Christ or be guided by the Holy Spirit that the Scriptures testified to. How does Christ explain this?

A. Christ says he doesn't have to accuse us of unbelief, as Moses himself does that. If we believed Moses, we would believe Christ, because Moses wrote of Christ. If we won't believe the writings of Moses, how can Christ expect us to believe His own words? [John 5:45-47]<sup>12</sup>

Q. So then, how do we account for their unbelief, in spite of their claim to follow the Scriptures?

A. They don't understand the Scriptures, and so their claim to follow the Scriptures is their own undoing. [2 Pet. 3:16]<sup>13</sup>

## Notes

<sup>1</sup>But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

<sup>2</sup>For as many as are led by the Spirit of God, they are the sons of God.

<sup>3</sup>But the anointing which ye have received of him abideth in you, and ye need not that any man teach you:

but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

<sup>4</sup>But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

<sup>5</sup>For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

<sup>6</sup>It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

<sup>7</sup>And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

<sup>8</sup>For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

<sup>9</sup>And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

<sup>10</sup>Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

<sup>11</sup>Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

<sup>12</sup>Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

<sup>13</sup>As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

## Chapter 3

# Of Jesus Christ's being manifest in the Flesh, the Use and End of it

Q. Which scriptures most clearly prophesy of Christ?

A. The Lord will raise up a prophet among you, and you will listen to him just as you listen to the Lord. [Deut. 18:15]<sup>1</sup>

The Lord will give you a sign: A virgin will conceive and bear a son, and shall name Him Immanuel. [Isaiah 7:14]<sup>2</sup>

Q. Didn't Christ exist before becoming flesh? What Scriptures proves this against people who wrongly claim otherwise?

The little town of Bethlehem will bring forth a ruler in Israel who has existed since ancient times. [Mic. 5:2]<sup>3</sup>

Jesus said to them, "Truly I tell you, I existed before Abraham." [John 8:58]<sup>4</sup>

Now, Father, glorify me through You, with the same glory I had before the world existed. [John 17:5]<sup>5</sup>

And to make men see the fellowship of the mystery, which was in God, who created all things through Christ, since the beginning of the world. [Eph. 3:9]<sup>6</sup>

He created everything in Heaven and Earth, visible and invisible, be they kings, nations, or governments. They were created by Him and for Him. [Col. 1:16]<sup>7</sup>

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God has in these last days spoken to us through His son, who He has appointed heir of all things, and through whom he made the worlds. [Heb. 1:2]<sup>8</sup>

Q. Those verses make it clear that the world was created by Christ, but what Scriptures prove Christ's divinity against people who claim He isn't divine?

A. The Word was God. [John 1:1]<sup>9</sup>

Israel's ancestors are the ancestors of Christ, who is God over all, forever blessed, amen. [Rom. 9:5]<sup>10</sup>

Christ, being equal with God, did not exploit his equality with God. [Phil 2:6]<sup>11</sup>

We know the Son of God has come, and has given us the understanding to know the true God. We are in the true God through his son Jesus Christ: This is the true God and eternal life. [1 John 5:20]<sup>12</sup>

Q. What glorious names does Scripture give unto Jesus Christ, the eternal son of God?

A. His name will be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. [Isa. 9:6]<sup>13</sup>

He is the image of the invisible God, the first-born of every creature. [Col 1:15]<sup>14</sup>

He is the brightness of God's glory and the image of God's person (or as the Greek states, His substance). [Heb. 1:3]<sup>15</sup>

He wore a blood-dipped robe, and His name was the Word of God. [Rev. 19:13]<sup>16</sup>

Q. How does Scripture describe the birth of Christ?

A. This is how Christ was born: When Mary was engaged to Joseph (but before they were married), she became pregnant with the child of the Holy Spirit. [Matt. 1:18]<sup>17</sup>

The angel said to Mary, "Fear not, for God favors you. You will have a son and name him Jesus. He will be great, and called the Son of the Highest, and God shall give him David's throne." Mary said to the angel, "How can I have a son, since I'm a virgin?" The angel answered, "The Holy Spirit will come to you, and the power of God will overshadow you. The child you bear will thus be called the Son of God. [Luke 1:30-32, 34-35]<sup>18,19</sup>

Q. Was Jesus Christ, son of the Virgin Mary, and ostensible son of Joseph, a real man?

A. Just as children are flesh and blood, so was Christ, so that His death could destroy the Devil. [Heb. 2:14]<sup>20</sup>

Truely, he didn't take the nature of an angel, but instead took the lineage of Abraham, because he needed to be like his brethren, so that he could be a merciful and faithful high priest. [Heb. 2:16-17]<sup>21</sup>

We don't have a high priest who can't empathize with our pain and weaknesses, but rather, He was tempted as we are, though He did not sin. [Heb. 4:15]<sup>22</sup>

The gift of grace, by **one man**, Jesus Christ, has abounded unto many. [Rom. 5:15]<sup>23</sup>

Now Christ has risen from the dead and become the first to resurrect, for since humanity caused death to come into the world, a human has also brought resurrection into the world. 1 Cor. 15:20-21<sup>24</sup>

Q. How does Scripture describe the unity of Christ the Son of God with Christ the Man?

A. God's Word became flesh and lived among us (and we observed his glory, the glory of God's only Son) full of grace and truth. [John 1:14]<sup>25</sup>

For the man sent by God speaks God's words, for God has given him the entirety of the Spirit. [John 3:34]<sup>26</sup>

God anointed Jesus of Nazareth with the Holy Spirit and with power, so Jesus went about doing good and healing those afflicted by the Devil because God was with Him. [Acts 10:38]<sup>27</sup>

It pleased God that the fullness of the Spirit dwelt in Christ. [Col. 1:19]<sup>28</sup>

In Christ dwells the fullness of God. [Col. 2:9]<sup>29</sup>

In Christ are hidden all the treasures of wisdom and knowledge. [Col. 2:3]<sup>30</sup>

Q. Why did Christ come to Earth?

A. Because God's law could not overcome the sinfulness of humanity, God sent His son as a human, resembling the sinful likeness of humanity, so that He could condemn sin as a man. [Rom. 8:3]<sup>31</sup>

The Son of God came to destroy the works of the Devil. You know that He came to take away our sins. [1 John 3:8,5]<sup>32,33</sup>

Q. Was Jesus Christ really crucified and resurrected?

A. My eyes have seen your salvation, which you have prepared before everyone, a light shining upon the Gentiles, and the glory of your people, Israel. [Luke 2:30-32]<sup>34</sup>

God sent Christ as an atonement through faith in His blood, to declare his righteousness for the forgiveness of past sins, through the patience of God. [Rom. 3:25]<sup>35</sup>

Walk in love as Christ loved us and gave Himself for us, a sweet-smelling offering and sacrifice to God. [Eph.5:2]<sup>36</sup>

He brought peace through His blood on the cross, to reconcile everything unto Himself, be they in on Earth or in Heaven. You, who were sometimes the enemies of God through your wicked deeds, have been reconciled through his death, to make you holy and beyond reproach in the eyes of God. [Col. 1:20-22]<sup>37</sup>

Not by animal blood, but by His own blood, he entered the holy place, having obtained redemption for us. Thus the blood of Christ, who through the Holy Spirit offered his blameless self to God, clear your conscience of sin to serve God. [Heb. 9:12,14]<sup>38,39</sup>

Christ suffered for sins, the just suffering for the unjust (to bring us to God), having been killed as a man, but strengthened by the Spirit. [1 Pet. 3:18]<sup>40</sup>

We see the Love of God in Christ giving His life for us. [1 John 3:16]<sup>41</sup>

Christ is the mediator of God's new testament, in that through His death to redeem sins under the first testament, those who are called can receive God's promised inheritance. [Heb. 9:15]<sup>42</sup>

Q. So Christ is our mediator?

A. Christ is the lamb that was slain from the world's founding. [Rev. 5:12; 13:8]<sup>43,44</sup>

Q. Should we then believe that the saints of old nourished themselves with Christ's Spirit, just as we do today?

A. The Church's forefathers were baptized unto Moses, and nourished themselves with the Spirit of Christ. [1 Cor. 10:1-4]<sup>45</sup>

Q. These Scriptures assert that Christ's death was meant to destroy and remit sin. Did He do this so that He no longer had work to do in us, and that we no longer had work to do for Him?

A. Christ suffered for us as an example, so that we could follow in His footsteps. [1 Pet. 2:21]<sup>46</sup>

Paul became a minister and was glad to suffer for Christ, for the sake of Christ's church. [Col. 1:23-24]<sup>47</sup>

Remember that Christ died so that His life could manifest through us. For we who live always risk death for Christ's sake, that His life is manifested through us. [2 Cor. 4:10-11]<sup>48</sup>

Christ died for everyone so that they would no longer live for themselves, but for the One who died for them and rose again. [2 Cor. 5:15]<sup>49</sup>

I will know him and the power of His resurrection, and share in his suffering, conforming to his death. [Phil. 3:10]<sup>50</sup>

## Notes

<sup>1</sup>The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

<sup>2</sup>Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

<sup>3</sup>But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

<sup>4</sup>Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

<sup>5</sup>And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.



<sup>6</sup>And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

<sup>7</sup>For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

<sup>8</sup>Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

<sup>9</sup>In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>10</sup>Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

<sup>11</sup>Who, being in the form of God, thought it not robbery to be equal with God:

<sup>12</sup>And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

<sup>13</sup>For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

<sup>14</sup>Who is the image of the invisible God, the firstborn of every creature:

<sup>15</sup>Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

<sup>16</sup>And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

<sup>17</sup>Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

<sup>18</sup>And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

<sup>19</sup>Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

<sup>20</sup>Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

<sup>21</sup>For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

<sup>22</sup>For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

<sup>23</sup>But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

<sup>24</sup>But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

<sup>25</sup>And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

<sup>26</sup>For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

<sup>27</sup>How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

<sup>28</sup>For it pleased the Father that in him should all fulness dwell;

<sup>29</sup>For in him dwelleth all the fulness of the Godhead bodily.

<sup>30</sup>In whom are hid all the treasures of wisdom and knowledge.

<sup>31</sup>For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

<sup>32</sup>He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

<sup>33</sup>And ye know that he was manifested to take away our sins; and in him is no sin.

<sup>34</sup>For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

<sup>35</sup>Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

<sup>36</sup>And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

<sup>37</sup>And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

<sup>38</sup>Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

<sup>39</sup>How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

<sup>40</sup>For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

<sup>41</sup>Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

<sup>42</sup>And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

<sup>43</sup>Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

<sup>44</sup>And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

<sup>45</sup>Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

<sup>46</sup>For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

<sup>47</sup>If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

<sup>48</sup>Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

<sup>49</sup>And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

<sup>50</sup>That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

## Chapter 4

# Of the New Birth, the Inward Appearance of Christ in Spirit, and the Unity of the Saints with him

Q. Did Christ promise his disciples that he would come again?

A. I will not leave you comfortless; I will come unto you. [John 14:18]<sup>1</sup>

Q. Was this just a special promise to his disciples? Or does it extend to all the saints?

A. God says that while he dwells in a high and holy place, with him is a contrite and humble spirit. [Isa. 57:15]<sup>2</sup>

You are the temple of the living God, and God says He will dwell in you and walk among you. [2 Cor. 6:16]<sup>3</sup>

Christ knocks at the door, and if any man hears him and opens the door, Christ will come in. [Rev. 3:20]<sup>4</sup>

Q. Does the apostle Paul speak of the Son of God's being revealed in him?

A. God revealed his Son in me so I could preach among the heathen. [Gal. 1:15-16]<sup>5</sup>

Q. Does this mean that we need to know Christ within?

A. Examine yourselves and whether you are in the faith. Don't you know that Christ is in you, unless you are reprobates? [2 Cor. 13:5]<sup>6</sup>

Q. Was Paul telling the truth when he said that the inward birth of Christ should be brought forth in believers?

A. My children, I am in pain until Christ is formed in you. [Gal. 4:19]<sup>7</sup>

Q. What does Paul say about the need of this inward knowledge of Christ, and of man becoming a new creature?

A. Because from now on we know no one in a worldly sense. Though we have known Christ in such a sense, we no longer do. If any man is in Christ, he is a new creature. [2 Cor. 5:16-17]<sup>8</sup>

When you learned of Christ, you learned to put away your old corrupt self, and to become a new, Godly person. [Eph. 4:20-24]<sup>9</sup>

Q. So this inward Christ is the hope that Paul was preaching about?

A. God would make known the riches of the glory of this mystery, Christ within you, to the Gentiles. [Col. 1:27]<sup>10</sup>

Q. Does Paul encourage undergoing this new birth anywhere else?

A. Put on the Lord Jesus Christ, and don't allow your flesh to fulfill its lusts. [Rom. 13:14]<sup>11</sup>

Q. Does Paul write to any of the saints about getting rid of the old man and putting on the new?

A. Those of you who have been baptized to into Christ have put on Christ. [Gal. 3:27]<sup>12</sup>

You've put off the old man with his worldly deeds, and have instead put on the new man, renewed in the knowledge of God. [Col. 3:9-10]<sup>13</sup>

Q. What does Christ say about the necessity of this new birth?

A. Jesus said to him, "Unless a man is born again, he cannot see the kingdom of God." [John 3:3]<sup>14</sup>

Q. What seed does this birth come from?

A. We are born again of the everlasting Word of God, not some corruptible seed. [1 Pet. 1:23]<sup>15</sup>

Q. What does Paul say about this rebirth?

A. I am crucified with Christ, and I no longer live, but Christ lives in me. [Gal. 2:20]<sup>16</sup>

Q. What does the cross of Christ preach?

A. To the damned, it is foolishness, but to us who are saved, it is the power of God. [1 Cor. 1:18]<sup>17</sup>

Q. How did the Cross affect the apostle Paul? And how much did he prefer this rebirth over any outward and visible ordinances and traditions?

A. God forbids me from glory, except the glory of the cross of Christ, for whom I disown the world,

and because of whom the world disowns me. In Jesus Christ, circumcision and uncircumcision don't matter, only a new man. [Gal. 6:14-15]<sup>18</sup>

Q. What does Christ say about His unity with the saints?

A. On that day, you will know that I am in my Father, and you are in me, and I am in you. [John 14:20]<sup>19</sup>

Abide in me, and I in you. A branch can't bear fruit by itself; it needs to be with the vine. You can only bear fruit if you abide in me. If a man abides in me, and I abide in him, he will bear much fruit, because without Me, you can do nothing. [John 15:4-5]<sup>20</sup>

I don't just pray for these alone, but also for those who will believe in me through their words. They will all be in unity, and you, Father, are with me, and I with you, so will they be one with us, so the world will believe that you sent me. I have given to them the glory you gave Me, so that they can be one with us. I am in them, and you are in me, so they can be made perfect in unity, and the world will know that you sent me, and that you love them as you love me. [John 17:20-23]<sup>21</sup>

Q. What does Paul say about this unity?

A. He who sanctifies and those who are sanctified are all in unity, so He is not ashamed to call them brothers. [Heb. 2:11]<sup>22</sup>

Q. What does the apostle Peter say about this?

A. We are given great and precious promises that we can partake in God's divine nature, escaping the corruption of the world. [2 Pet. 1:4]<sup>23</sup>

## Notes

<sup>1</sup>I will not leave you comfortless: I will come to you.

<sup>2</sup>For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

<sup>3</sup>And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

<sup>4</sup>Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

<sup>5</sup>But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

<sup>6</sup>Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

<sup>7</sup>My little children, of whom I travail in birth again until Christ be formed in you,

<sup>8</sup>Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

<sup>9</sup>But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>10</sup>To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

<sup>11</sup>But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

<sup>12</sup>For as many of you as have been baptized into Christ have put on Christ.

<sup>13</sup>Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him:

<sup>14</sup>Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

<sup>15</sup>Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

<sup>16</sup>I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

<sup>17</sup>For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

<sup>18</sup>But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

<sup>19</sup>At that day ye shall know that I am in my Father, and ye in me, and I in you.

<sup>20</sup>Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

<sup>21</sup>Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

<sup>22</sup>For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

<sup>23</sup>Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

## Chapter 5

# Concerning the Light wherewith Jesus Christ hath enlightened every Man; the Universality and Sufficiency of God's Grace to all the World made manifest therein.

Q. Where is God's love toward fallen and lost men?

A. For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. [John 3:16]<sup>1</sup>

God's love manifested in this: That God sent his only begotten Son into the world so we could live through him. [1 John 4:9]<sup>2</sup>

Q. What does the Bible mean by "World"? Every man, or only a few?

A. Jesus, who was made a little lower than the angels in order to die with glory and honor, tasted death for every man, by the grace of God. [Hebrews 2:9]<sup>3</sup>

If a man sins, he has an advocate with God in Jesus Christ, the righteous one; and he is the atonement for our sins, and not just ours, but the sins of the whole world. [1 John 2:1-2]<sup>4</sup>

Q. It seems the apostle John is speaking plainly by mentioning the whole world. This must not only include the saints, but everyone else, since he clearly distinguishes the world from himself and all the saints he was writing to. What does Paul say about this?



A. Christ within you is the hope of glory, and we preach of him, warning and teaching every man, so we that every man can be made perfect in Christ. [Colossians 1:27-28]<sup>5</sup>

I strongly recommend that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for this is good and acceptable in the sight of God our Savior, who wishes all men would come to the knowledge of the truth; who gave himself as a ransom for all, to be testified in due time. [1 Timothy 2:1,3-6]<sup>6,7</sup>

Q. And what does the apostle Peter say about this?

A. Tell them that God says, "I have no pleasure in the death of the wicked, but wish that the wicked would turn from their way and live." [Ezekiel 33:11]<sup>8</sup>

God is gracious and compassionate; he is slow to anger, and very merciful. God is good to all, and His tender mercy is shown in His works. [Psalms 145:8-9]<sup>9</sup>

In Christ, God reconciled the world to himself, not counting their sins against them. [2 Corinthians 5:19]<sup>10</sup>

Q. These Scriptures seem to assert that God's love is offered to all, so that everyone could be saved by Christ. What, then, can be said about those who claim that God and Christ intended many men should never be saved; and that Christ's life and death were never intended for these men's justification, but rather would serve to condemn them, as God so desired, withholding salvation from the moment they were born? What does Scripture say about this?

A. God didn't send his son into the world to condemn the world, but so that through Him the world could be saved. [John 3:17]<sup>11</sup>

I come as a light into the world, that whoever believes in me doesn't abide in darkness. If any man hears my words and doesn't believe him, I don't judge him for that, because I didn't come to judge the world, but to save it. [John 12:46-47]<sup>12</sup>

Q. Then what Scripture led such men to believe so wrongly?

A. Before Jacob and Esau were even born, before they had done good or evil, in order that God's purpose in election could stand, not by their works but by God's will, Rebekah was told, "The older child will serve the younger, because I love Jacob and hate Esau." [Romans 9:11-13]<sup>13</sup>

Q. But the referenced Scripture only says that before the children were born, the older would serve the younger. The part about loving Jacob and hating Esau is taken from Malachi, who wrote them centuries after Jacob and Esau had died. Doesn't Scripture mention any other reason God hated Esau besides his own will? What does Paul say about this elsewhere in Scripture?

A. No one should be immoral like Esau, who sold his birthright for a meal, since as a result, when he would have inherited the blessing, he was instead rejected. [Hebrews 12:16-17]<sup>14</sup>

Q. These men allege that Adam's sin damned many people, even children. But doesn't Scripture say that Christ's death could heal just as much as Adam's sin could damn?

A. If one man's sin could damn many, God's grace through Jesus Christ could do so much more. By one man's sin, all were condemned, but by one man's righteousness, God gave everyone the

chance to be justified. [Romans 5:15-19]<sup>15</sup>

Q. The proves that Christ's death can make up for Adam's sin. Why, then, are some still condemned?

A. He who believes in Christ is not condemned, but he who doesn't believe is already condemned, because he hasn't believed in the name of the only begotten Son of God. [John 3:18]<sup>16</sup>

There are those unrighteous who will die, because they haven't received God's truth to be saved. For this, God will delude them with a lie, that those who didn't believe the truth but took pleasure in evil will be damned. [2 Thess. 2:10-12]<sup>17</sup>

Q. Seeing that Scripture testifies that God intended love and mercy for all through Christ, is the Gospel intended for everyone, in that they are able to receive God's grace?

A. Continue in grounded faith, and don't be pulled away from the hope of the Gospel you've heard, which was preached to every creature, and of which I, Paul, am a minister. [Colossians 1:23]<sup>18</sup>

Q. What is the Gospel?

A. I'm not ashamed of the Gospel, for it is God's power of salvation for everyone who believes it. [Romans 1:16]<sup>19</sup>

Q. Is this Gospel hidden?

A. If our Gospel is hidden, it is hidden to those who are lost, whose unbelieving minds God has blinded so that the light of this glorious Gospel would not shine on them. [2 Cor. 4:3-4]<sup>20</sup>

Q. But hasn't this light come into the world? And aren't men condemned because they hate the light, not because it is hidden from them?

A. The condemnation is this: Light has come into the world, but men prefer darkness. [John 3:19]<sup>21</sup>

Q. Why do they love darkness?

A. They love darkness because their deeds are evil. [John 3:19]<sup>22</sup>

Q. Is every man given light by this light?

A. John the Baptist was not the light, but was sent to bear witness of the true light which gives light to everyone in the world. [John 1:8-9]<sup>23</sup>

Q. Does this light discover everything?

A. Everything the light shines on is made visible, and everything it shines on becomes a light. [Eph. 5:13]<sup>24</sup>

Q. Do evil men preach up this light, or care for it?

A. Everyone who does evil hates the light, and they do not come to the light, or else their evil

deeds would be discovered. [John 3:20]<sup>25</sup>

Q. Do good men love and follow the light?

A. Whoever does what is true comes to the light, so that people can see their deeds are done in God. [John 3:21]<sup>26</sup>

Q. What does the light do for those love it and walk in it?

A. If we walk in the light, we have fellowship with each other, and the blood of Jesus Christ, God's Son, cleanses us from all sin. [1 John 1:7]<sup>27</sup>

Q. Does Christ command us to heed the light?

A. While you have the light, believe in the light, so you can be children of the light. [John 12:36]<sup>28</sup>

Q. Were the apostles commanded to turn people toward the light?

A. I am saving you (Paul) from your own people and the Gentiles. I'm sending you to them to open their eyes and turn them away from darkness and toward the light, and from Satan toward God, so they can receive forgiveness of sins and join the sanctified through faith in Me. [Acts 26:17-18]<sup>29</sup>

Q. Does the light abide with everyone their whole lives, in order to save them, or only when God offers them His grace?

A. The light is with you for a little while longer. Walk while you have the light, or darkness will overtake you. [John 12:35]<sup>30</sup>

Again, God set a certain day, telling David, "today". It is said, "Today, if you hear His voice, don't harden your hearts." [Hebrews 4:7]<sup>31</sup>

Q. How can it be proven that one day people may understand what will bring them peace, but afterwards it may be hidden from them?

A. When he came near, he saw the city and wept for it, saying, "If you, even you, had only known today the things that give you peace; but now they are hidden from your eyes." [Luke 19:41-42]<sup>32</sup>

Q. What other Scriptures prove the Lord's willingness to gather a people who then rejected him and were condemned?

A. Oh Jerusalem, Jerusalem, you who kills the prophets, and stones those who God sends you, how often I would have gathered your children together like a hen gathers her chicks under her wings, but you refused! [Matthew 23:37]<sup>33</sup>

The the servant's lord said, "You wicked servant! I forgave all your debts because you asked me; shouldn't you have had mercy for your fellow servant, just like I had pity on you? His lord was furious and gave the servant over to his tormentors until he paid all he owed. [Matt. 23:37; Luke 13:34]<sup>34,35</sup>

Then Paul and Barnabas boldly said, "It was necessary to preach the word of God to you, but seeing you've rejected it, judging yourselves unworthy of everlasting life, we'll turn to the Gentiles instead." [Acts 13:46]<sup>36</sup>

Because I called and you refused, because I offered my hand and no one took it, because you ignored my commands and rejected my rebukes, I will laugh at your destruction and mock your fear. [Proverbs 1:24-26]<sup>37</sup>

I will speak of a nation, and of the kingdom that will build and plant it: If it does evil by not obeying me, I will withhold the good I intended for it. [Jeremiah 18:9-10]<sup>38</sup>

Q. Does God's Spirit stay for a while, and then afterwards leave?

A. And the Lord said, "My Spirit will not always be with people." [Genesis 6:3]<sup>39</sup>

Q. Can the Spirit be resisted?

A. You stubborn and unsaved people, you always resist the Holy Spirit, just like your fathers did. [Acts 7:51]<sup>40</sup>

God's wrath is revealed from heaven against the evils of man, who hide the truth in evil. [Romans 1:18]<sup>41</sup>

Q. Is this light given to evil people?

A. Jesus told them many things through parables: "A farmer went out to plant his seeds, and when he planted, some seeds fell in the wrong place, and some among stones, and some among thorns. [Matt. 13:3-7]<sup>42</sup>

Q. Are these places where the seeds are said to have fallen a metaphor for men's hearts?

A. This is the meaning of the parable: When someone hears God's word and doesn't understand it, the wicked one comes and takes away what was planted in his heart. This is what I mean by seeds falling by the wayside. [Matt. 13:18-19]<sup>43</sup>

Q. Is this seed small at first sight?

A. The Kingdom of Heaven is like a mustard seed, the smallest of all seeds, planted in a field. [Matt. 13:31-32]<sup>44</sup>

Q. For those who don't understand these metaphors (even though they're in the Bible): Does God offer His Spirit to everyone?

A. The Spirit is given to everyone, for their benefit. [1 Cor. 12:7]<sup>45</sup>

Q. If it is for their benefit, then it must be for their salvation. Otherwise, how could it benefit them at all? But regarding those who distinguish a "common" grace from a saving grace, is saving grace offered to all?

A. God's saving grace has appeared to all men. [Titus 2:11]<sup>46</sup>

Q. Anything that gives salvation must be saving grace. But what does this saving grace teach

us?

A. Teaching us to deny ungodliness and worldly desires and instead live righteously, godly, and soberly in this present world. [Titus 2:12]<sup>47</sup>

Q. Whatever teaches righteousness and godliness but be sufficient to save, because therein is the entire duty of man. What does Paul say elsewhere about this teacher?

A. Now, brothers, I urge you to turn to God, and to His grace, which can build you up and number you among the saints. [Acts 20:32]<sup>48</sup>

Q. What is God's word?

A. God's word is quick and powerful, sharper than any two-edged sword, sharp enough to cleave the soul and spirit from the body. It knows the thoughts and the heart. Nothing is hidden from it, but everything is naked and open to the eyes of Him to whom we must be accountable. [Hebrews 4:12-13]<sup>49</sup>

Q. Should we obey this word?

A. We have a more sure prophecy, to which you should take heed, like a light shining in a dark place, until the day dawns and the sun rises in your hearts. [2 Peter 1:19]<sup>50</sup>

Q. I see the Scriptures are very clear about the universality and sufficiency of this light, seed, grace, and word of God, but is the word with us or far way, is it inward, or outward?

A. Don't say in your heart, "Who will go to heaven to bring Christ down here?" or "Who will go down to the depths to bring Christ up from the dead? The word we preach says that the word is near you, in your mouth and you heart. [Romans 10:6-8]<sup>51</sup>

Q. That's clear about the word, but what about the light being inward?

A. God, who commanded light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. We have this light in our earthly bodies, so that the power is of God, not of us. [2 Cor. 4:6-7]<sup>52</sup>

Q. Since it's also called the seed of the kingdom, does that mean God's kingdom is within us?

A. God's Kingdom is not seen with the eyes, but rather it is within you. [Luke 17:20-21]<sup>53</sup>

## Notes

<sup>1</sup>For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

<sup>2</sup>In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

<sup>3</sup>But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

<sup>4</sup>My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

<sup>5</sup>To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

<sup>6</sup>I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

<sup>7</sup>For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.

<sup>8</sup>Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

<sup>9</sup>The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works.

<sup>10</sup>To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

<sup>11</sup>For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

<sup>12</sup>I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

<sup>13</sup>(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

<sup>14</sup>Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

<sup>15</sup>But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

<sup>16</sup>He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

<sup>17</sup>And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>18</sup>If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

<sup>19</sup>For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

<sup>20</sup>But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the

minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

<sup>21</sup>And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

<sup>22</sup>And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

<sup>23</sup>He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.

<sup>24</sup>But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

<sup>25</sup>For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

<sup>26</sup>But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

<sup>27</sup>But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

<sup>28</sup>While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

<sup>29</sup>Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

<sup>30</sup>Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

<sup>31</sup>Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

<sup>32</sup>And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

<sup>33</sup>O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

<sup>34</sup>O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

<sup>35</sup>O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

<sup>36</sup>Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

<sup>37</sup>Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh;

<sup>38</sup>And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

<sup>39</sup>And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

<sup>40</sup>Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

<sup>41</sup>For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

<sup>42</sup>And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them:

<sup>43</sup>Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

<sup>44</sup>Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>45</sup>But the manifestation of the Spirit is given to every man to profit withal.

<sup>46</sup>For the grace of God that bringeth salvation hath appeared to all men,

<sup>47</sup>Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

<sup>48</sup>And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

<sup>49</sup>For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

<sup>50</sup>We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

<sup>51</sup>But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

<sup>52</sup>For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

<sup>53</sup>And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.



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