

Barclay's Confession of Faith: Thought for Thought

Robert Barclay, various translators

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Editor's Note: This work comprises the 15th and 16th chapters of Robert Barclay's Catechism and Confession of Faith. The original text was written in 1673, and has been updated to modern English.

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Preface

Now that my catechism has given the Scriptural justification for the beliefs of the Quakers, and by using the Scriptures to answer the objections made against us, I provide a Confession of Faith, which I will keep brief, because it would be redundant to reiterate all the Scriptures provided in the Catechism. Rather, a Confession of Faith is meant to be an account of one's own faith, not a debate of them like the Catechism. For clarity, I sometimes need to add words like "and", and "therefore", but not in any way that adds my own commentary to the Confession. In fact, in order to satisfy the most insufferable of my critics, I am even marking these words differently.¹ Similarly, to avoid using nonsensical grammar, I sometimes have to change first-person to third-person, or the conjugation of a verb, but no one who reads this would ever think I am altering the meaning. For example, when Christ says, "I am the Light of the World," would it be proper for me to write, "I am the Light", or would it not be better to write, "Christ is the Light," where the first-person is changed to the third? Also, sometimes the apostles say, "we", which I write as "the apostles," and when said apostles spoke the saints, they said, "you", which I write as "the saints." I do this because connecting the sentences sometimes requires it, such as the first article, which mentions 1 John 1:5¹ concerning God's being Light. In such cases, I know an impartial reader would not argue with these changes, but I also realize the so-called "Christians" of this era, who have no real argument to make against the truth and its followers (the Quakers), will instead nitpick over trivialities at every opportunity. I hope this explanation satisfies those critics.

Notes

¹This 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.

¹Editor's note: While Barclay originally did mark these words differently, for ease of writing, this work does not mark these words differently, assuming that the good-faith reader will understand that they are not significant.

A Confession of Faith, containing twenty-three Articles

0.1 Concerning God, and the True and Saving Knowledge of Him

There is one God [Eph. 4:6, 1 Cor 8:4,6]^{1,2,3}, who is a Spirit [John 4:24]⁴, and this is the message that the apostles heard from Him and preached to the saints: He is Light, and there is no darkness in Him. [1 John 1:5]⁵ There are three in heaven: the Father, the Son, and the Holy Spirit, and these three are one [1 John 5:7]⁶: The Father is in the Son, and the Son is in the Father. [John 10:38, 14:10-11, 5:26]^{7,8,9} No one knows the Father except the Son, and no one knows the Son except the Father, and those to whom the Son reveals Him. [Matt. 11:27, Luke 10:22]^{10,11} The Spirit knows the deepest things of God [1 Cor. 2:10]¹², for the things of God know no man, only the Spirit of God: The saints have not received the spirit of the world, but the Spirit of God, so that they can know the things freely given to them by God. [1 Cor. 2:11-12]¹³ The Comforter (the Holy Ghost) who the Father sends in Christ's name, he teaches the saints everything, and brings everything to their remembrance. [John 14:26]¹⁴

0.2 Concerning the Guide and Rule of Christians

Christ prayed to the Father, and He gave the saints another Comforter, which would be with them forever: The Spirit of Truth who the world cannot receive, because it does not see Him or know Him, but the saints know him; for He dwells with them and within them. [John 14:16-17]¹⁵ If any man does not have the Spirit of Christ, he does not belong to Christ, for those who are led by the Spirit of God are sons of God [Rom. 8:9,14]^{16,17} For this is the covenant that God made with Israel: he put His laws in their mind, and wrote them on their hearts; and that are all taught of God [Heb. 8:10-11]¹⁸ And the anointing they have received from God abides in them, and they don't need any man to teach them, but the anointing teaches them all things, and is the truth, not a lie. [1 John 2:27]¹⁹

0.3 Concerning the Scriptures

Whatever was written before, was written for our learning, so that we, through the patience and comfort of the Scriptures, could have hope [Rom. 15:4]²⁰ that could bring us to salvation through faith in Jesus Christ. All Scripture is inspired by God, and is useful for doctrin, reproof, and instruction in righteousness, so that the man of God can by perfect, capable of all good works [2 Tim. 3:15-17]²¹ No prophecy of the Scripture is anyone's private interpretation, because it is not the product of man's will, but the words of holy men of God who spoke as they were moved by the Holy Spirit. [2 Pet. 1:20-21]²²

0.4 Concerning the Divinity of Christ, and his Being from the Beginning

In the beginning, there was the Word, and the Word was with God, and the Word was God; the Word was in the Beginning with God. He made all things, and nothing was made without him. [John 1:1-3]²³ He has always existed [Mic. 5:2]²⁴ For God created all things by Jesus Christ [Eph. 3:9]²⁵ who, being in the form of God, was equal with God [Phil 2:6]²⁶ and His name is called, wonderful counsellor, the mighty God, the everlasting Father, the prince of peace [Isa. 9:6]²⁷ who is the image of the invisible God, the first of every creature [Col. 1:5]²⁸, the brightness of His Father's glory, and the image of His Father's substance [Heb. 1:3]²⁹ whose clothes were dipped in blood, and whose name is called the Word of God [Rev. 19:13]³⁰ In him dwells the fullness of God [Col. 2:9]³¹ and in him are hidden all the treasures of wisdom and knowoledge. [Col. 2:3]³²

0.5 Concerning his Appearance in the Flesh.

The Word was made into flesh [John 1:14]³³ because he did not take on the nature of an angel, but instead became a descendent of Abraham, being as human as anyone else [Heb. 2:16-17]³⁴, understanding our sufferings, and tempted just as we are, though He did not sin [Heb. 4:15]³⁵ He died for our sins, according to the Scriptures, and he was buried but rose again the third day, according to the Scriptures. [1 Cor. 15:3-4]³⁶

0.6 Concerning the End and Use of that Appearance

God sent his own Son as a human, who condemned sin [Rom. 8:3]³⁷ This is why the Son of God came: to destroy the works of the Devil [1 John 3:8]³⁸ and to take away our sins [1 John 3:5]³⁹. He gave Himself for us, a sweet-smelling offering and a sacrifice to God [Eph. 5:2]⁴⁰ He obtained eternal redemption for us [Heb. 9:12]⁴¹ and through the eternal Spirit, offered himself, pure and blameless, to God, in order to cleanse our consciences from dead works, so we could serve the living God. [Heb. 9:14]⁴² He was the lamb that was slain from the beginning of the world [Rev. 5:8,12;13:8]^{43,44} All the church fathers drank of him, for they drank of the spiritual

rock that was with them, and that rock was Christ [1 Cor. 10:1-4] ⁴⁵. Christ also suffered for us to leave us an example that we should follow [1 Pet. 2:21] ⁴⁶ for in our body we should bear Christ's death, so that Christ's life could also be shown in our body, being delivered unto death for Jesus' sake, so that our lives may demonstrate Christ's life. [2 Cor. 4:10-11] ⁴⁷ in order that we can know Him, and the power of his resurrection, and the fellowship of his suffering, having conformed to His death. [Phil. 3:10] ⁴⁸

0.7 Concerning the Inward Manifestation of Christ

God dwells with the contrite and humble in spirit [Isa. 57:15] ⁴⁹ because he said he would dwell in them and walk in them [2 Cor. 6:16] ⁵⁰. Christ stands at the door and knocks; if any man hears His voice, and opens the door, Christ will come to him, and be with him [Rev. 3:20] ⁵¹ Therefore, we need to examine ourselves, and prove our selves, knowing that unless we are reprobates, Christ must be in us [2 Cor. 13:5] ⁵² For this is the glory of God's mystery, which God would make known to the Gentiles: Christ within, the hope of glory. [Col 1:27] ⁵³

0.8 Concerning the New Birth

Unless a man is born again, he cannot see the Kingdom of God [John 3:3] ⁵⁴ Therefore, we need to put away the old man, with his deeds, and put on the new man, renewed in knowledge and in the image of God, and like God is created in righteousness and holiness. [Eph. 4:21-22; Col. 3:10] ^{55,56} From now on, we know no worldly man, for though we knew Christ when he was a human, we know him know more [2 Cor. 5:16] ⁵⁷ Likewise, if any man is in Christ, he is a new creature, and his old ways are gone; all things have become new [2 Cor. 5:17] ⁵⁸ For he has taken on Christ as his Lord [Rom. 13:14] ⁵⁹ and is renewed in the spirit of his mind [Eph. 4:23] ⁶⁰ Those who have been baptized into Christ, have put on Christ [Gal. 3:27] ⁶¹ They are born again, incorruptible, by the Word of God, which lives forever [1 Pet. 1:23] ⁶² and they take glory in nothing except the Cross of the Lord Jesus Christ. The world is dead to them, and they are dead to the world [Gal. 6:14] ⁶³ for in Christ, it doesn't mean anything to be circumcised or uncircumcised, but rather the man must be a new creature. [Gal. 5:6] ⁶⁴

0.9 Concerning the Unity of the Saints with Christ

He who sanctifies, and those who are sanctified, are in unity [Heb. 2:11] ⁶⁵ For by the great promises that were made to them, they have become divine in nature [2 Pet. 1:4] ⁶⁶. Christ prayed for this, that they could all be in unity, as the Father is in Christ, and Christ is in the Father. Christ prayed that He and the Father could be one within them; and Christ gave them the glory he got from the Father, so that they could be unified just as the Father and Christ are unified: Christ is in the Saints, and the Father is in Christ, so that they become a perfect union. [John 17:21-23] ⁶⁷

0.10 Concerning the Universal Love and Grace of God to all

God so loved the world that he gave his only Son, that whosoever believes in him would not die, but have eternal life [John 3:16] ⁶⁸ and God showed us His love by sending his only Son, so that we could live through Him [1 John 4:9] ⁶⁹ so that if any man sins, Christ is his advocate with the Father; and Christ is the atonement for our sins, and not just ours, but the sins of the whole world [1 John 2:1-2] ⁷⁰ For by God's grace, Christ has tasted death for every man [Heb. 2:9] ⁷¹ and gave himself as a ransom for everyone, to be testified in due time [1 Tim. 2:6] ⁷², wanting every man to be saved and to come to know Christ. [1 Tim. 2:4] ⁷³ Christ did not want anyone to perish, but rather wanted all men to repent. [2 Pet. 3:9] ⁷⁴ God did not send his Son to condemn the world, but so that through Him, the world could be saved. [John 3:17] ⁷⁵ Christ came as a Light into the world, that whoever believes in him would not abide in darkness. [John 12:46] ⁷⁶ Therefore, just as judgement came upon humanity due to one man's sin, eternal life came to humanity through one man's righteousness. [Rom. 5:18] ⁷⁷

0.11 Concerning the Light that enlightens every man

The gospel was preached to every creature in the world [Col. 1:23] ⁷⁸ and that gospel is God's power to save those who believe [Rom. 1:16] ⁷⁹ and if this gospel is unseen, it is unseen by the lost, whose unbelieving minds have been blinded by God, or else the Light of the glorious gospel of Christ would shine into them [2 Cor. 4:3-4] ⁸⁰ This is the condemnation: Light came into the world, but men love darkness rather than Light, because their deeds are evil [John 3:19] ⁸¹. This Light was the true Light that enlightens every man that comes into the world [John 1:9] ⁸². By this light, all things that can be reproved are made manifest: for whatever is manifested is Light [Eph. 5:13] ⁸³ Everyone who does evil hates the Light and does not come into the Light, or else his deeds would be reproved; but he who lives truthfully comes to the Light so his deeds can be shone to be brought about by God. [John 3:20-21] ⁸⁴ Those who walk in the Light just as Christ is in the Light have fellowship with one another, and Christ's blood cleanses them from all sin [1 John 1:7] ⁸⁵ Therefore, we should believe in the Light that we have, so we can become children of the Light [John 12:36] ⁸⁶ Therefore, today, if we hear God's voice, we must not harden our hearts [Heb. 4:7] ⁸⁷ for Christ wept over Jerusalem, saying, "If only you had known, even now, the things of your peace. But now, they are hidden from you." [Luke 19:42] ⁸⁸ And he would have gathered Jerusalem's children like a hen gathering her chicks, but they would not [Matt. 23:37] ⁸⁹ for the stubborn always resist the Holy Spirit [Acts 7:51] ⁹⁰ and rebel against the Light. [Job 24:13] ⁹¹ Therefore, God's Spirit will not always be with man [Gen. 6:3] ⁹² for God's wrath is shown against all ungodliness and unrighteousness of men, who believe the truth itself to be unrighteousness. [Rom. 1:18] ⁹³ His wrath comes upon them because God has shown them the things of God [Rom. 1:19] ⁹⁴ and the Spirit is given to every man for his benefit [1 Cor. 12:7] ⁹⁵ Because God's saving grace has appeared to everyone, teaching us to deny ungodliness and worldly lusts, and instead live soberly, righteously, and Godly in this world [Tit. 2:11-12] ⁹⁶ This Word of His grace builds up and gives an inheritance to those who are sanctified [Acts 20:32] ⁹⁷ For God's Word is quick and powerful, sharper than any sword, able to divide the soul and spirit from the body, and able to discern the thoughts and intents of the heart [Heb. 4:12] ⁹⁸ This is that Word of Prophecy, that we would do well to heed, like a Light shining in darkness, until the day dawns, and the day-star arises in the heart [2 Pet. 1:19] ⁹⁹ This is the Word of faith

which the apostles preached, which is in the mouth and the heart [Rom. 10:8] ¹⁰⁰ God, who commanded Light to shine out of darkness, has shined in our hearts, to give the Light of the knowledge of God's glory in the face of Jesus Christ [2 Cor. 4:6] ¹⁰¹ But we have this treasure in our earthly bodies, so that the excellency of this power comes from God [2 Cor. 4:7] ¹⁰² and not from us, for the Kingdom of God can not be seen, but is within us. [Luke 17:20-21] ¹⁰³

0.12 Concerning Faith and Justification

Faith is the substance of things hoped for, and the evidence of what is not seen [Heb. 11:1] ¹⁰⁴ Without this faith, it is impossible to please God [Heb. 11:6] ¹⁰⁵ Therefore, we are justified by faith, which works through love. [Gal. 5:6] ¹⁰⁶ Faith without works is dead, but by works, faith is made perfect [Jas. 2:22, 26] ^{107,108} No one is justified by the law [Rom. 3:20] ¹⁰⁹ nor by righteous works. Instead, through God's mercy, we are saved by being regenerated and renewed in the Holy Spirit. [Tit. 3:5] ¹¹⁰ For we are washed, sanctified, and justified by both the name of Lord Jesus, and by the Spirit of our God. [1 Cor. 6:11] ¹¹¹

0.13 Concerning Good Works

If we live according to our flesh, we will die, but if through the Spirit, we do away with the deeds of the body, we will live [Rom. 8:13] ¹¹² Those who believe in God must do good works [Tit. 3:8] ¹¹³ for God will give every man according to his deeds according to his righteous judgment, who seek eternal life [Rom. 2:6-7] ¹¹⁴ They are considered worth of the Kingdom of God [2 Thess. 1:5] ¹¹⁵ and do not lose faith, which offers a great reward. [Heb. 10:35] ¹¹⁶ Blessed are those who keep His commandments, for they have a right to the Tree of Life, and can enter through the gates to the city. [Rev. 22:14] ¹¹⁷

0.14 Concerning Perfection

Sin has no power over those who are under God's grace [Rom. 6:14] ¹¹⁸ Those who are in Christ are not condemned, for they don't serve the flesh, but the Spirit, which makes them free from sin and death. [Rom. 8:1-2] ¹¹⁹ Those who are dead to sin and alive to righteousness, are made free from sin and become servants of righteousness [Rom. 6:2,18] ^{120,121} Therefore, we ought to be perfect as our heavenly Father is perfect [Matt. 5:48] ¹²² Christ's burden is easy and light [Matt. 11:30] ¹²³ and His commandments are not difficult [1 John 5:3] ¹²⁴ and whoever will enter into life must keep the commandments. [Matt 19:17] ¹²⁵ We know God if we keep His commandments. [1 John 2:3] ¹²⁶. If someone says they know God but does not keep His commandments is a liar, and the truth is not in him [1 John 2:4] ¹²⁷. Whoever abides in Christ does not sin; whoever sins has not known Christ [1 John 3:6] ¹²⁸. Don't be fooled: he who does righteousness is righteous, and he who sins is of the Devil. Whoever is born of God does not commit sin, for the seed of God remains in him, and he cannot sin, because he is born of God [1 John 3:7-9] ¹²⁹ Not everyone who says, "Lord! Lord!" will enter the Kingdom of Heaven, except for he who does the will of God in Heaven. [Matt 7:21] ¹³⁰ Being circumcised or uncircumcised isn't important, only keeping

God's commandments. [1 Cor. 7:19] ¹³¹

0.15 Concerning Perseverance and Falling from Grace

We need to make sure that we are truly called by Christ, because if we do, we will never fall away. [2 Pet. 1:10] ¹³² Even Paul made sure to examine himself, so that when he preached to others, he himself did not become cast away [1 Cor. 9:27] ¹³³ So let's be careful, making sure there is not evil unbelief in our hearts, which would separate us from the living God [Heb. 3:12] ¹³⁴ Likewise, let us work to keep from setting an example of unbelief that would cause others to fall. [Heb. 4:11] ¹³⁵ It is impossible for those who once had God's Light, and tasted the heavenly gift, and partook of the Holy Ghost and the Word of God and the powers of the world to come, if they should fall away, to come again unto repentance [Heb. 6:4-6] ¹³⁶ because a man who doesn't abide in Christ is cast away and withers [John 15:16] ¹³⁷ Yet for those who overcome, He will make them pillars in the temple of God, and they will never leave Him [Rev. 3:12] ¹³⁸ and nothing will be able to separate them from the love of God, which is in Jesus Christ. [Rom. 8:38] ¹³⁹

0.16 Concerning the Church and Ministry

God's church is the foundation of truth [1 Tim. 3:15] ¹⁴⁰, of which Christ is the head [Col. 1:18] ¹⁴¹, and from which the church, nourished by ministry, grows. [Col. 2:19] ¹⁴² God's church consists of those who are sanctified in Jesus Christ [1 Cor. 1:2] ¹⁴³ who, when he ascended up to heaven, gave men gifts: he made some apostles, some prophets, some evangelists, and some pastors and teachers, in order to perfect the saints for the work of ministry [Eph. 4:8, 11-12] ^{144,145}. They ought to be blameless, vigilant, sober, well-behaved, hospitable, and a good teacher; they must not be drunken, or violent, or greedy, but patient. They must not fight or covet. [1 Tim. 3:2-3] ¹⁴⁶ They must love good men, be sober, just, holy, temperate, and faithful, as they have been taught, so that through sound doctrine, they can exhort and convince others. [Tit. 1:8-9] ¹⁴⁷ They must be careful that they and their flock, which the Holy Spirit has entrusted them to oversee, feed God's church. [Acts 20:28] ¹⁴⁸ They must take this oversight willingly, not for worldly gain but of a sound and ready mind, not being a lord over God's heritage, but by being examples to the flock. [1 Pet. 5:2-3] ¹⁴⁹ Those elders who rule well are worthy of double the honor, especially if they labor in the Word and doctrine [1 Tim. 5:17] ¹⁵⁰, and they should be esteemed highly in love for the sake of their works [1 Thess. 5:13] ¹⁵¹. Just as every man has received the Gift, the gift must be ministered; if any man speaks, let him speak for God; if any man ministers, let him do so according to the ability God has given him. [1 Pet. 4:10-11] ¹⁵² He must preach the gospel, not with the wisdom of Words (or else the Cross of Christ has no effect) [1 Cor. 1:17] ¹⁵³ or with the words of men's wisdom, but by demonstrating the Spirit and power of God, so that the faith doesn't rely on the wisdom of men, but on God's power. [1 Cor. 2:4-5] ¹⁵⁴ Those who are perfect speak wisdom, but it is not the wisdom of this world or of the rulers of this world, which comes to nothing; rather, they speak the mysterious wisdom of God, even the hidden wisdom, which God ordained before the world to their glory [1 Cor. 2:6-7] ¹⁵⁵ They don't speak in words taught by men, but in the wisdom of the Holy Spirit [1 Cor. 2:13] ¹⁵⁶ It isn't their own words that they speak, but the words of the Holy Spirit, who speaks through them. [Matt. 10:20] ¹⁵⁷ If they speak spiritual things, they ought to live by its example, because the Lord commands that those who preach the gospel live according to the

gospel, for Scripture says, "You must not muzzle the mouth of the Ox that spreads the corn, and the laborer deserves his reward [1 Cor. 9:11, 14, 9] ^{158,159,160}. However, a requirement is put on them that they must preach the gospel, and their reward is that when they preach the gospel, the gospel is beyond criticism [1 Cor. 9:16-18] ¹⁶¹ They must not covet any man's silver, or gold, or clothing, but they must work for their own necessities, so they can support the weak, remembering the words of Jesus, who said it is more blessed to give, than to receive [Acts 20:33-35] ¹⁶² They are not like greedy dogs that never have enough [Isa. 56:11] ¹⁶³ or like shepherds that only look out for themselves, [Isa. 56:11] ¹⁶⁴ feeding themselves and not the flock [Ezek. 34:8] ¹⁶⁵ causing people to stumble, crying for peace but fighting all who don't give to them, teaching for hire, and prophesying for money [Mic. 3:5,11] ^{166,167} They are not like those who teach what is wrong in order to make money. [Tit. 1:11] ¹⁶⁸, which run greedily after the error of Balaam for their reward, loving to profit from their evil [2 Pet. 2:15] ¹⁶⁹ Through jealousy and greed, they lie, profiting off of damned souls [2 Pet. 2:3] ¹⁷⁰, corrupt in their minds, lacking the truth, and believing that material gain is godliness. [1 Tim. 6:5] ¹⁷¹ Rather, they know that being content in godliness is its own reward [1 Tim. 6:6] ¹⁷² and are content merely to have food and clothing [1 Tim. 6:8] ¹⁷³

0.17 Concerning Worship

The hour will come and has come when true worshippers will worship the Father in Spirit and in Truth, for the Father wants them to worship him. [John 4:23] ¹⁷⁴ God is a Spirit, and those who worship him must worship him in Spirit and in truth [John 4:24] ¹⁷⁵ because to God is near to all who call upon Him in Truth [Psal. 145:18] ¹⁷⁶ He is not wicked, but rather He hears the prayers of the righteous [Prov. 15:29] ¹⁷⁷ And this is the confidence that we have in Him: If we ask anything according to His will, he hears us [1 John 5:14] ¹⁷⁸ What is His will? We must pray with the Spirit, and with understanding; we must sing with the Spirit, and with understanding. [1 Cor. 14:15] ¹⁷⁹ Likewise, the Spirit helps us with our weaknesses, for we don't know what we should pray for (though we should); but the Spirit speaks to us with unspoken callings. He who searches his heart knows the mind of the Spirit, because the Spirit intercedes for the saints according to God's will. [Rom. 8:26-27] ¹⁸⁰

0.18 Concerning Baptism

Just as there is one Lord and one faith, so is there one baptism [Eph. 4:5] ¹⁸¹ which saves us. This is not the putting away of the filth of our flesh, but rather it is the answer of our conscience toward God, by the resurrection of Jesus Christ [1 Pet. 3:21-22] ¹⁸² For John baptized with water, but Christ baptized with the Holy Spirit and with fire. [Matt. 3:11] ¹⁸³ Therefore everyone who is baptized into Jesus Christ is also baptized into his death, and they are buried with him by baptism into death, that just as Christ was raised up from the dead by the glory of the Father, they too should walk as if resurrected [Rom. 6:3-4] ¹⁸⁴, since they have taken on Christ. [Gal. 3:27] ¹⁸⁵

0.19 Concerning Eating of Bread and Wine; Washing of omne another's Feet; Abstaining from things Strangled, and from Blood; and Anointing of the Sick with Oil

The Lord Jesus, on the same night that He was betrayed, took bread, and when He had given thanks, he broke it and said, "Eat this, my body, which is broken for you; do this in remembrance of me." In the same manner, he took the cup, saying, "This cup is the New Testament in my blood; drink it in remembrance of me. When you eat this bread and drink this cup, you show the Lord's death until he comes again. [1 Cor. 11:23-26] ¹⁸⁶ Jesus, knowing that the Father had placed everything in His hands, and that he came from God, and went to God, he arose from supper, laid aside his garments, girded himself with a towel, and began washing his disciples' feet, then wiped them with the towel. After he had washed their feet, and had taken his garments and sat down again, he said to them, "Do you know what I have done for you? You call me Master and Lord, and you are right, because I am. Well, if I, your Lord and Master, have washed your feet, you should also wash each other's feet, for I have set an example, and you should do as I have done for you. [John 13:3-5, 12-15] ^{187, 188} It seemed right to the Holy Spirit and to us, not to burden you with anymore than these necessary things, that you abstain from meats offered to idols, from blood, and from things strangled, and from fornication. If you keep from doing these things, you have done well. [Acts 15:28-29] ¹⁸⁹ If any man among you is sick, he should call for the church elders, and they should pray over him, anointing him with oil. [James 5:14] ¹⁹⁰

0.20 Concerning the Liberty of such Christians as are come to know the Substance, as to the Using, or not Using of these Rites, and of the Observation of Days

The Kingdom of God is not meat or drink, but righteousness, peace, and joy in the Holy Spirit. [Rom. 14:17] ¹⁹¹ Therefore, no man should judge us in meat or drink, or in our observation of a holy day, of of the new moon, or of the Sabbath. [Col. 2:16] ¹⁹² For if we are dead with Christ from the ways of the world, why are we subject to these ordinances as if we live in the world? We should not touch, or taste, or handle according to the commandments and doctrines of men. [Col. 2:20-22] ¹⁹³ Now, after we know God, or rather are known by Him, why should we turn to these weak and useless rituals, or desire to be bound in observation of days, and months, and times, and years, as if God's labors were in vain? [Gal. 4:9-11] ¹⁹⁴ If one man celebrates a day above others, another celebrates all days the same. Every man should be assured in his own mind: If he recognizes a day, he should celebrate it in honor of God; if he does not celebrate it in honor of God, he does not recognize it at all. [Rom. 14:5,6] ^{195, 196}

0.21 Concerning Swearing, Fighting and Persecution

It has been said by those of old, "You must not swear by yourself, but swear your oaths to the Lord," but Christ says to us, "Do not swear at all, by Heaven, for it is God's throne, nor by Earth, for it is his footstool. Do not swear by Jerusalem, for it is the city of the great king, nor by your head, because you can't make a single hair white or black. Rather, let your yes be yes, yes; or no, no; for whatever you say beyond this comes from evil. [Matt. 5:33-37] ¹⁹⁷ And James tells us, "Above all, do not swear, not by Heaven, or by Earth, or by any other oath; but let your yes be yes, and your no be no, or else you will be condemned. [Jas. 5:12] ¹⁹⁸ Though we walk in the flesh, we must not go to war for the flesh, for our weapons are not carnal, but are mighty through God, capable of destroying strongholds, casting down imaginations and everything that exalts itself against the knowledge of God, and bringing every thought to obedience of Christ. [2 Cor. 10:3-5] ¹⁹⁹ Wars and fighting comes from lusts that battle within men. [Jas. 4:1-2] ²⁰⁰ Christ instead commands, "Do not resist evil, but whoever strikes your right cheek, turn the other also. [Matt. 5:39] ²⁰¹ Christians are lambs among wolves [Luke 10:3] ²⁰² and therefore they are hated by all men for Christ's sake. [Matt. 10:22] ²⁰³ All that live Godly lives in Jesus Christ must suffer persecution [2 Tim. 3:12] ²⁰⁴ They are blessed, for theirs is the Kingdom of Heaven. [Matt. 5:10] ²⁰⁵ For though they have lost their lives, they have also saved them. [Matt. 16:25] ²⁰⁶ Because they have confessed Christ before men, he will also confess them before the angels of God. [Luke 12:8-9] ²⁰⁷ Therefore, we should not be afraid of those who kill the body but cannot kill the soul. Rather, we should fear He who can destroy both the soul and the body in hell. [Matt. 10:28] ²⁰⁸

0.22 Concerning Magistracy

Let every soul be subject to the higher powers, for there is no power but of God. The powers that be are thus ordained by God. Therefore, whoever resists the power, resists the ordinance of God, and those who resist shall be damned, for rulers do not oppose good works, but rather oppose evil. Thus, do not be afraid of such power; do what is right, and you shall have the praise of such powers, for he is a minister of God for your benefit. But if you do evil, be afraid, for he does not bear the sword in vain, because he is the minister of God, who takes revenge upon those that do evil. Therefore we must be obedient, not only in fear of their wrath, but for the sake of our own conscience. This is also why we pay taxes, for they are God's ministers, continually subject to this: Render to all what is due to them, give tribute to whom tribute is due, pay custom to whom custom is due, fear to whom fear is due, and honor to whom honor is due. [Rom. 13:1-7] ²⁰⁹ Therefore, we must submit ourselves to every ordinance of man for the Lord's sake, whether to the king, or to governors, as they are sent by God to punish evil, and to praise those who do good, for this is God's will, that by doing what is right, we will silence the ignorance of fools. [1 Pet. 2:13-15] ²¹⁰ That being said, God expects us to obey Him before them, [Acts 4:19] ²¹¹ and though they command us not to teach in Christ's name, we ought to obey God rather than men. [Acts 5:28-29] ²¹²

0.23 Concerning the Resurrection

There will be a resurrection of the dead, both just and unjust. [Acts 24:15] ²¹³ Those who have done good will be resurrected unto life. Those who have done evil will be resurrected unto damnation. [John 5:29] ²¹⁴ Flesh and blood cannot inherit the Kingdom of God, just as corruption cannot inherit incorruption. [1 Cor. 15:50] ²¹⁵ The body that is buried is not the body that is resurrected. Rather, God will give us the body that pleases Him. The body is buried in corruption but raised in incorruption. It is buried in dishonor but raised in glory. It is buried in weakness but raised in power. It is buried a natural body but raised a spiritual body. [1 Cor. 15:37-38, 42-44] ^{216,217}

Notes

¹One God and Father of all, who is above all, and through all, and in you all.

²As 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.

³But 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.

⁴God is a Spirit: and they that worship him must worship him in spirit and in truth.

⁵This 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.

⁶For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

⁷But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

⁸Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

⁹For as the Father hath life in himself; so hath he given to the Son to have life in himself;

¹⁰All 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.

¹¹All 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.

¹²But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

¹³For 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.

¹⁴But 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.

¹⁵And 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.

¹⁶But 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.

¹⁷For as many as are led by the Spirit of God, they are the sons of God.

¹⁸For 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.

¹⁹But 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.

²⁰For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

²¹And 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.

²²Knowing 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.

²³In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

²⁴But 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.

²⁵And 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:

²⁶Who, being in the form of God, thought it not robbery to be equal with God:

²⁷For 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.

²⁸For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

²⁹Who 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;

³⁰And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

³¹For in him dwelleth all the fulness of the Godhead bodily.

³²In whom are hid all the treasures of wisdom and knowledge.

³³And 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.

³⁴For 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.

³⁵For 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.

³⁶For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

³⁷For 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:

³⁸He 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.

³⁹And ye know that he was manifested to take away our sins; and in him is no sin.

⁴⁰And 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.

⁴¹Neither 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.

⁴²How 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?

⁴³And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

⁴⁴Saying 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.

⁴⁵Moreover, 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.

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

⁴⁷Always 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 always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

⁴⁸That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

⁴⁹For 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.

⁵⁰And 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.

⁵¹Behold, 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.

⁵²Examine 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?

⁵³To 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:

⁵⁴Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see

the kingdom of God.

⁵⁵If 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;

⁵⁶And have put on the new man, which is renewed in knowledge after the image of him that created him:

⁵⁷Wherefore 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.

⁵⁸Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

⁵⁹But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

⁶⁰And be renewed in the spirit of your mind;

⁶¹For as many of you as have been baptized into Christ have put on Christ.

⁶²Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

⁶³But 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.

⁶⁴For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

⁶⁵For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

⁶⁶Whereby 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.

⁶⁷That 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.

⁶⁸For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

⁶⁹In 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.

⁷⁰My 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.

⁷¹But 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.

⁷²Who gave himself a ransom for all, to be testified in due time.

⁷³Who will have all men to be saved, and to come unto the knowledge of the truth.

⁷⁴The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

⁷⁵For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

⁷⁶I am come a light into the world, that whosoever believeth on me should not abide in darkness.

⁷⁷Therefore 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.

⁷⁸If 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;

⁷⁹For 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.

⁸⁰But 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.

⁸¹And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

⁸²That was the true Light, which lighteth every man that cometh into the world.

⁸³But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

⁸⁴For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

⁸⁵But 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.

⁸⁶While 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.

⁸⁷Again, 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.

⁸⁸Saying, 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.

⁸⁹O 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!

⁹⁰Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

⁹¹They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

⁹²And 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.

⁹³For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

⁹⁴Because that which may be known of God is manifest in them; for God hath shewed it unto them.

⁹⁵But the manifestation of the Spirit is given to every man to profit withal.

⁹⁶For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

⁹⁷And 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.

⁹⁸For 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.

⁹⁹We 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:

¹⁰⁰But 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;

¹⁰¹For 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.

¹⁰²But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

¹⁰³And 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.

¹⁰⁴Now faith is the substance of things hoped for, the evidence of things not seen.

¹⁰⁵But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

¹⁰⁶For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

¹⁰⁷Seest thou how faith wrought with his works, and by works was faith made perfect?

¹⁰⁸For as the body without the spirit is dead, so faith without works is dead also.

¹⁰⁹Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

¹¹⁰Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

¹¹¹And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

¹¹²For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

¹¹³This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

¹¹⁴Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

¹¹⁵Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

¹¹⁶Cast not away therefore your confidence, which hath great recompence of reward.

¹¹⁷Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

¹¹⁸For sin shall not have dominion over you: for ye are not under the law, but under grace.

¹¹⁹There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

¹²⁰God forbid. How shall we, that are dead to sin, live any longer therein?

¹²¹Being then made free from sin, ye became the servants of righteousness.

¹²²Be ye therefore perfect, even as your Father which is in heaven is perfect.

¹²³For my yoke is easy, and my burden is light.

¹²⁴For this is the love of God, that we keep his commandments: and his commandments are not grievous.

¹²⁵And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

¹²⁶And hereby we do know that we know him, if we keep his commandments.

¹²⁷He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

¹²⁸Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

¹²⁹Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 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. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

¹³⁰Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

¹³¹Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

¹³²Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

¹³³But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

¹³⁴Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

¹³⁵Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

¹³⁶For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

¹³⁷Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

¹³⁸Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

¹³⁹For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

¹⁴⁰But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

¹⁴¹And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all

things he might have the preeminence.

¹⁴²And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

¹⁴³Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

¹⁴⁴Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

¹⁴⁵And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹⁴⁶A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

¹⁴⁷But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

¹⁴⁸Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

¹⁴⁹Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock.

¹⁵⁰Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

¹⁵¹And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

¹⁵²As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

¹⁵³For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

¹⁵⁴And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

¹⁵⁵Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

¹⁵⁶Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

¹⁵⁷For it is not ye that speak, but the Spirit of your Father which speaketh in you.

¹⁵⁸If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

¹⁵⁹Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

¹⁶⁰For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

¹⁶¹For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make

the gospel of Christ without charge, that I abuse not my power in the gospel.

¹⁶²I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¹⁶³Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

¹⁶⁴Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

¹⁶⁵As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

¹⁶⁶Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

¹⁶⁷The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

¹⁶⁸Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

¹⁶⁹Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

¹⁷⁰And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

¹⁷¹Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

¹⁷²But godliness with contentment is great gain.

¹⁷³And having food and raiment let us be therewith content.

¹⁷⁴But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

¹⁷⁵God is a Spirit: and they that worship him must worship him in spirit and in truth.

¹⁷⁶The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

¹⁷⁷The Lord is far from the wicked: but he heareth the prayer of the righteous.

¹⁷⁸And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

¹⁷⁹What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

¹⁸⁰Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

¹⁸¹One Lord, one faith, one baptism,

¹⁸²The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh,

but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

¹⁸³I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

¹⁸⁴Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

¹⁸⁵For as many of you as have been baptized into Christ have put on Christ.

¹⁸⁶For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

¹⁸⁷Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

¹⁸⁸So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

¹⁸⁹For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

¹⁹⁰Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

¹⁹¹For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

¹⁹²Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

¹⁹³Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?

¹⁹⁴But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

¹⁹⁵One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

¹⁹⁶He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

¹⁹⁷Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

¹⁹⁸But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

¹⁹⁹For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

²⁰⁰From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

²⁰¹But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

²⁰²Go your ways: behold, I send you forth as lambs among wolves.

²⁰³And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

²⁰⁴Yea, and all that will live godly in Christ Jesus shall suffer persecution.

²⁰⁵Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

²⁰⁶For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

²⁰⁷Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.

²⁰⁸And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

²⁰⁹Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

²¹⁰Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

²¹¹But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

²¹²Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

²¹³And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

²¹⁴And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

²¹⁵Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

²¹⁶And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.

²¹⁷So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.