

PREFACE

"This little volume is not issued as an authoritative rule, or code of faith, whereby you are to be fettered, but as an assistance to you in controversy, a confirmation in faith, and a means of edification in righteousness. Here themembers of our church will have a body of divinity in small compass, and by means of the Scriptural proofs, will be ready to give a reason for the hope that is in them.

Be not ashamed of your Faith; remember it is the ancient gospel of martyrs, confessors, reformers and saints. This ancient document is a most excellent epitome of the things most surely believed among us. Above all, it is the truth of God, against which the gates of Hell cannot prevail.

Let your lives adorn your faith, let your example adorn your creed. Above all live in Christ Jesus, and walk in Him, giving credence to no teaching but that which is manifestly approved of Him, and owned by the Holy Spirit. Cleave fast to the Word of God which is here mapped out for you."

C.H. Spurgeon, from his preface to the 1689 Baptist Confession of Faith which he republished for his church in 1855.

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CONFESSION OF FAITH

I The Holy Scriptures

1. Contents

The Holy Scriptures consist of all the books of the Bible.

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

Of the New Testament: Matthew, Mark, Luke, John, The Acts of the Apostles, The Epistle to the Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, The Epistle of James, 1 & 2 Peter, 1,2, & 3 John, Jude, The Revelation.

The Books of the Apocrypha are not part of the Holy Scriptures and are of no authority over the Church nor over the individual Christian. They are to be regarded as human writings only.

2. Purpose

To declare the full, sufficient and perfect revelation of the mind and will of God concerning all things that are necessary to be known for our salvation. To reveal the Lord, to declare His will to the Church. To preserve and propagate the Truth, to establish the Church against all error. To aid Christians in their growth in grace (Roms.15:4; 2 Tim.3:16,17).

3. Necessity

The Holy Scriptures are necessary as the means of revealing God because all other means of revelation are inadequate (Psa.19; 1 Cor.1:21; Heb.1:1).

4. Authority

The Holy Scriptures are the inspired, infallible and inerrant Word of God, and the only rule of faith and conduct (2 Tim.3:16,17).

5. Interpretation

- a) Since the Scriptures contain the whole counsel of God concerning all things necessary for salvation, faith and life, nothing is to be added to them nor subtracted from them (Gal.1:8,9; Rev.22:18,19).
- b) The understanding of the Scriptures is by the inward illumination of the Holy Spirit (Jn.6:45; 1 Cor.2:9-12).
- c) The infallible rule of interpretation of Scripture is Scripture itself, and when there is a question about the true meaning of any part, that part must be examined and explained by other parts of Scripture that speak more clearly on the same subject (Acts 15:15-17).

II The Being and Attributes of God

1. The existence of God

There is but one true and living God (Isa.44:6; 1 Cor.8:4).

2. The Being of God

God is Spirit without human body, parts or passions. He is a personal Spirit possessing intelligence, feeling and will. (Jn.4:24).

3. The attributes of God

God is infinite (Job.11:7-9); Immense (1 Kings 8:27); Omnipresent (Psa.139:7-9); Eternal(Psa.90:2); Omniscient (psa.147:5); Wise (1 Tim.1:17); Omnipotent (Dan.4:35); Good, which includes goodness towards all of His creatures for their physical benefit (Acts 14:17); Love (1 Jn.3:1); Mercy (Psa.57:10); Grace (Eph.1:6,7); righteous and just (Psa.119:137; Roms.2:6,11); sovereign, by which attribute He exercises absolute authority over all His creatures and works (Psa.22:28; 1 Tim.6:15).

III The Holy Trinity

1. Definition

- a) There is but one God, but in this one Godhead there are Three Persons (living Beings): Father, Son and Holy Ghost.
- b) These three Persons are distinct the One from the Other. The One Person is not the Other Person.
- c) These three Persons are co-equal and co-eternal the One with the Other in all the attributes of God. One is not before or after Another, nor greater nor less than Another. Each one of these Three Persons is true God yet there is but One God.

2. Scriptural authority.

- a) That there are Three Persons in the Godhead (1 Jn.5:7; Matt.28:19; 2 Cor.13:14).
- b) That the Three Persons are distinct One from the Other (Matt.3:16, 17; Jn.14:16,17).
- c) That the Three Persons are One God (Jn.14:16,18,23 -in v.16 the Holy Spirit will come to the church, in v.18 it is the Son who will come, in v.23 it is the Father and the Son who will come. The Three Persons are distinct, yet so much One God that the coming of the One Person means the coming of the other two).
- d) That each of the Three Persons possesses all the Attributes of God.
 - i) The Father is God (Jas.1:17).
 - ii) Christ the Son is God (Jn.1:1; Roms.9:5; Rev.1:8; Jn.5:23).
 - iii) The Holy Spirit is God (Acts 5:3,4).

The Holy Spirit is a Person - not a power or force. He speaks (Acts 13:2). He prays (Roms.8:27). He feels grief (Eph.4:30).

All these Scriptures together point to the fact of the Trinity. We cannot comprehend it, but we accept it through faith as being part of God's Word.

IV Creation

1. **The heavens and the earth** and all that are therein were created by God. Their origin is due to God and not to any means of evolution (Gen.1:1; Jer.10:11,12). Creation was the work of the Three Persons of the Holy Trinity. God the Father (1 Cor.8:6). God the Son (Jn.1:3). God the Holy Spirit (Gen.1:2). The world is not, therefore, self-existent. It was created by God and is maintained by God.
2. **God created the heavens and the earth out of nothing** (Heb.11:3). It is only through faith that we understand that the world was made by nothing other than the Word of God.
3. **God created the heavens and the earth** and all that they contain within the space of six days (Gen.1; Ex.20:8-11).
4. **The world thus created** was esteemed by God as being "very good" (Gen.1:31).
5. **The purpose for which God created the heavens and the earth** was to manifest the glory of His eternal power, wisdom and goodness (Psa.19:1; CoI.1:16; Rev.4:11).

V Predestination and the Election of Grace

God, who has ordained all things that come to pass, has decreed before the world began with respect to the eternal destiny of men and of angels.

1. **By this decree**, God elected some to be saved from their sins unto everlasting life. But God, who may give mercy to, or withhold mercy from, whoever He wills (Roms.9:18), left the rest in their sins and so to be brought to condemnation as the just reward for their sins (Roms.9:11-15; 11:7; 1 Pet.2:8; Jude 4).
2. **God from all eternity elected Christ to be the Redeemer** of His people (1 Pet.1:18-20). God also from the foundation of the world elected, in Christ, some individuals to holiness and eternal life (Roms.8:29; Eph.1:4,5; 2 Thess.2:13; 2 Tim.1 :9). The number of the elect is a great multitude which

no man can number, out of every age and every kind of people (Rev.7:9).

3. **God's election of some to salvation** was not based on His foresight of any goodness or faith in the elect, but on the holy and wise counsel of His own will and His purpose and grace in Christ Jesus (Deut.7:7; Acts 13:48; Eph.1:11; Roms.9:11-15; 2 Tim.1:9). When the Scriptures speak of God's Foreknowledge they refer, not to God's foreknowing faith in men, but to God's fore-loving men and fore-choosing them to salvation (Roms.8:29).
4. **God, having elected sinners to be saved**, ensures that they shall certainly be saved (Roms.8:29,30; 1 Thess.1:4,5; 1 Pet.1:5).
5. **The purpose of God in the election of grace** is to make those whom He has chosen to be conformed to the image of His Son (Roms.8:29), to bring them to holiness (1 Pet.1:2) and ultimately to the praise of the glory of His grace (Eph.1:6,12).

VI Providence

Definition: The Providence of God embraces not only the good things of life, but covers every aspect of life. Every creature, every work, every event is embraced within the Providence of God. The term means God's foreordination and government of the world He created, of every creature in it and of every event that takes place in the world. Nothing is, and nothing comes to pass, apart from the providential ordering of God the Creator, Sustainer and Governor of all things.

1. **God who created all things** also sustains all things (Heb.1:3).
2. **God is absolute Governor of all things.** He exercises complete control over the earth, all its creatures and every event that takes place in the earth. He controls the national affairs of men (Job 12:23). He controls the circumstances of individuals (1 Sam.2:6-8; Jas.4:13-15). Nothing happens that is not under the providential control of God (Psa.135:6ff; Matt. 10:29,30).

3. **God controls all creatures and events** in accordance with His own predetermined plan. Whatever comes to pass has already been providentially ordained by God. Nothing happens by chance (Isa.46:10,11; Acts 15:18; Eph.1:11).
4. **Whatever God has foreordained shall come to pass.** Nothing can prevent what God has already willed to be (Job 23:13; Psa.33:11; Isa.43:13).
5. **The purpose of God's providential will** is to make known His glory, that men might praise God (Roms.11:36).
6. **God works His sovereign will** through the agency of His creatures, but in a way that leaves men free in what they do, so that they are responsible for what they do. In this respect also, God's Providence overrules the sinful actions of men, yet without causing or occasioning their sinfulness (Gen.50:20; Judges 14:3,4; Acts 2:23; 4:27,28).
7. **Although God uses means to accomplish His will,** yet He is not bound to use means (Hos.1:7) and can work against means (Roms.4:18-21).

VII Man in his Original Condition

1. **Man was created directly by God** (Gen.1:27) of the dust of the ground (Gen.2:7). Man did not evolve from lower animal life. Adam and Eve were the first two human beings and the whole human race sprang from them (Acts 17:26).
2. **God made man in the image and after the likeness of God** (Gen. 1:26,27). This includes knowledge (CoI.3::10), righteousness and true holiness (Eph.4:24), and dominion over all the earth (Gen.1:28; Psa.8:6-8); yet capable of falling, being left to the liberty of their own will.
3. **In this original condition Adam,** and in him all his offspring, stood in perfect harmony with God, but only for as long as he kept the commandment which God laid upon him (Gen.2:16,17).

VIII The Fall of man

1. **Adam and Eve sinned** (Gen.3:6), having been seduced by Satan (Gen.3:1) to disobey God by eating the fruit of the tree which had been forbidden them by God (Gen.2:16,17; cf. 3:6).
2. **The consequences of the Fall upon Adam and Eve** where that they fell from their original righteousness and lost their communion with God (Gen.3:8). They became dead in (as a result of) their trespasses and sins (Eph.2:1), totally corrupt i.e. polluted by sin in every part of their being (Psa.14:1), and subject to sorrow, decay and death (Gen.3:16-19).
3. **The Transmission of the Fall to all humanity.** Since Adam stood before God as the representative of all mankind, his fall into sin was passed on to the whole human race. His guilt is imputed to all mankind and his total corruption conveyed by ordinary generation (Roms.5:12-21).
4. **In consequence, all are born sinners** (Psa.51:5), being guilty before God, under the curse of the law (Roms.3:19), totally corrupt in every part of the soul:- in the mind (1 Cor.2:14); in the will (In.6:44); and in the affections (Eph.2:2,3). Are dead in trespasses and sins (Eph.2:1), incapable of good (Roms.8:7,8), inclined to evil (Gen.6:5), given to bodily disease and death (Roms.8:19-23), subject to eternal death (Roms.6:23), under the wrath of God (Eph.2:3) and in danger of everlasting torment (2 Thess.1:8,9).
5. **The duration of sin in the human soul** is for the whole of this present life, even in the regenerate (Roms.7:14; 1 In.1:8; 3:2), although in the regenerate the guilt of sin is pardoned and its dominion over them destroyed in Christ.

IX God's Covenant with Man

God's covenant is the means by which God expresses His gracious intention to enter into personal relationship with men. He makes a covenant with them to be their God, and they His people.

Any covenant between God and man must originate in a condescending act on the part of God, the distance between God and the creature being so great (Job 9:32).

1. The Covenant of Works

The account in Gen.2 of God's relationships with Adam suggests that God made with Adam a Covenant of Works. The warning that Adam would die if he disobeyed God in eating the forbidden fruit implies that he would have continued in life and happiness if he had obeyed God and not eaten the fruit of the tree. That is to say, Adam's continued happiness depended upon his continued obedience to the law of God. His relationship to God was couched in terms of a Covenant of Works.

In this covenant Adam stood before God as the representative of all mankind. His disobedience, by which he broke the conditions of the covenant, plunged himself and all humanity into sin and its fearful consequences (Hos.6:7 margin; Roms.5:12-21; 1 Cor.15:21).

(The 1689 Baptist Confession of Faith does not mention the Covenant of Works).

2. The Covenant of Grace

Man has failed to render to God the perfect obedience required for his eternal happiness, but God is pleased to make with, and reveal to, man a Covenant of Grace. In this covenant, the obedience and satisfaction required for man's salvation is provided by God in the Person of His only begotten Son, the Lord Jesus Christ. This Covenant of Grace was first revealed to Adam after his fall, when Christ was promised (Gen.3:15). It was more fully declared to Abraham (Gen.15:4-6; 17:1-8), and progressively revealed and confirmed throughout the Old Testament period by many promises and types. This was until Christ came, the promised Saviour, and Surety of the covenant (Heb. 7:22), who rendered to His Father that perfect obedience and satisfaction required for the salvation of His people (Matt.1:21).

The benefit of this covenant -eternal salvation- depends entirely upon the grace of God in Christ, and therefore all that is required of men to receive it is repentance from their sins (Acts 17:30) and faith in the Lord Jesus Christ (In.3:16).

The Scriptures sometimes refer to the Covenant of Grace as a "Testament". This is in reference to the eternal inheritance provided

in the covenant by the death of Christ as having rendered perfect satisfaction to God for His people's sin (Heb.9:15-18).

In the Scriptures the Covenant of Grace, or Testament, is spoken of in two aspects: The Old Testament and The New Testament. The covenant is essentially the same under both Testaments. Salvation in the Old is therefore the same as in the New. The difference is only in administration. Under the Old, the covenant was administered by much ritual and confirmed by many prophecies and promises concerning the coming of Christ. Under the New, Christ having come and having fulfilled the conditions of the covenant, the Old administration is done away (Heb.8:13), and the whole truth is revealed (Jn.1:17,18; Heb.1:1,2). Furthermore, the promised salvation is extended more fully to the gentiles (Eph.2:15), and the covenant is now administered more simply by the Word and the sacraments which, under the influence of the Holy Spirit and the believer's faith, reveal much more of the grace and glory of Christ.

X Christ the Mediator

There is one Mediator between God and men, the Man Christ Jesus (1 Tim.2:5). As Mediator, Christ intervenes between God and men -who by nature are children of wrath (Eph.2:3) and enemies of God (Col.1:21)- in order to reconcile God with man (Col.1:21).

The Lord Jesus Christ was chosen and ordained to be Mediator according to the good pleasure of God before the foundation of the world (1 Pet.1:18-20).

1. The Person of Christ the Mediator

As Mediator between God and man, the Lord Jesus Christ is truly God and truly Man in one Person.

As God, He is the very eternal God, of one substance and equal with His Father (Heb.1:3); but in the fullness of time He took upon Himself human nature, being made of a woman (Gal.4:4).

As Man, Christ has a truly human body (In.1:14) in which He knew all the experiences of a human soul (Mk.14:34). Christ's human nature, body and soul, was conceived by the Holy Ghost in the womb of the virgin Mary (Lk.1:26-31), the Holy Spirit coming down upon her and the power of the Highest overshadowing her

(Lk.1:34,35), so that Christ's human nature is holy (Lk.1:35; Heb.7:26).

Although, as Mediator, Christ possesses two natures, divine and human, He remains one Person. Yet these two natures, although joined together in the one Person of Jesus Christ, nevertheless remain distinct the one from the other, without conversion or confusion, so that Jesus Christ remains truly God and truly Man in one Person (Roms.9:5).

As God-Man, the Lord Jesus Christ was equipped for His work as Mediator by His being sanctified and anointed with the Holy Spirit above measure (Matt.3:16,17; Lk.4:18; In.3:34), His having all the treasures of wisdom and knowledge (CoI.2:3), His having in Him all the fullness of the Godhead bodily (CoI.1:19; 9:9), and His being holy, harmless and undefiled (Heb.7:26), and full of grace and truth (In.1:14).

2. The Offices of Christ the Mediator

In order to secure the salvation of His people, Christ, as Mediator, is Prophet, Priest and King. As Prophet (Acts 3:27), Christ reveals the will of God in all things concerning our salvation (Heb.1:1,2). As Priest (Heb.5:5,6), Christ represents His people before God, making propitiation for all their sin (1 In.2:2) and offering continual intercession for them before God (Heb.7:24,25). As King (Lk.1:33; CoI.1:13), Christ is sovereign Head over all things in heaven and in earth for the benefit of His Church (Eph.1:22). He calls out a people from the world to be His own (In.17:2), preserving them in salvation (In.10:28), protecting them in all dangers so that by His power they are kept to the end (1 Pet.:1 :5), and commanding from them their full allegiance (Col.3:1-3).

3. The Work of Christ the Mediator

Christ most willingly discharged His office as Mediator by the states of humiliation and exaltation (Phil.2:6-11).

In the state of humiliation, Christ was made man and put under the law (Gal.4:4), and perfectly fulfilled it (Matt.3:15). He endured the suffering of soul (Matt.26:37,38) and body (Matt.26:67-27:66), was crucified, died and was buried (Matt.27:35-60). He remained under the power of death, yet saw no corruption.

In the state of exaltation, Christ arose from the dead on the third day (1 Cor.15:4) in the same body in which He died (In.20:27). He

ascended into heaven in His resurrected body (Acts 1:9); He sits at the Father's right hand in glory and power (Eph.1:20), making intercession for His people, and He shall return to gather His people to Himself (Matt.24:30,31) and to judge men and angels (2 Thess.1:8,9; 2 Pet.2:4).

4. The Effects of Christ's Work as Mediator

Christ has secured eternal salvation for all whom the Father has given Him (In.17:2) by His obedience, in which He perfectly fulfilled the law of God on behalf of His people (Roms.5:19); and by the offering of Himself unto God as a sacrifice for their sins (1 Pet.3:18). He has thus fully satisfied the justice of His Father (Roms.3:25,26), has procured for His people reconciliation to God (CoI.1:19-22) and an eternal inheritance in the kingdom of heaven (Eph.1:11).

XI Free Will

1. **God has given the will of man the capacity** to act without any outside influence forcing it against its natural inclinations. All men are free agents, being free to act as they see fit, without anyone making them will to do what they do not want to do. Even in the spiritual realm God does not force men to become Christians against the natural inclinations of the will. This free agency of man also means that man is responsible for his own actions.
2. **In what sense the will is not free.** Although the will is free from being forced by external influences, it is not free to act independently of the nature of which it is part. The will and the nature of man belong together. The will therefore always acts in harmony with its nature. In Scripture, human nature is revealed in four states: Innocence, Sin, Grace, Glory. The will of man acts according to whichever of these states its nature is in:
 - a) **The State of Innocence**
Man's nature at Creation was innocent, free from sin and in harmony with God, and therefore the will was able to obey God.
 - b) **The State of Sin**

As a result of the Fall, man's nature is corrupted by sin in all its parts and therefore the will itself is enslaved to sin (In.8:34). It is no longer able to obey God, either with respect to the law of God or to the gospel of Christ (Roms.8:7; In.6:44; In.15:5).

c) The State of Grace

As a result of the work of grace within man, he is freed from his natural bondage to sin (In.8:36; Col.1:13), and so the will is again made able to do that which is spiritually good (Roms.6:18; Phil.2:13). Only when God frees a man's nature from its bondage to sin is that man able to come to Christ (Jn.6:44).

d) The State of Glory

In glory, man's nature is freed absolutely from all sin and made entirely holy, and in consequence his will is made perfectly able to do all good for all eternity (Heb.12:23; 1 Jn.3:2).

XII Effectual Calling and Regeneration

Definition: Effectual Calling is God successfully bringing sinners to Himself through Christ, by the inward operation of the Holy Spirit upon their hearts, through the instrumentality of His Word. Scripture recognises two types of calling:-

1. External Calling

The gospel is to be preached to every creature (Mk.16:15), and thereby an external call is made to every man to repent of his sins and to believe upon the Lord Jesus Christ, that he might be saved.

2. Effectual (inward) Calling

The outward call of the gospel is made effective in the sinner by the inward working of the Holy Spirit, so that the sinner willingly responds to that outward call to repent and to believe upon Christ for salvation (Matt.22:14; 1 Thess.1:5,6).

- a) Those who are effectually called unto salvation are all whom God has elected from the foundation of the world, and those only (Acts 13:48; Roms.8:30; Eph.1:11; 2 Thess.2:13,14). Those who are not elected unto salvation may hear the outward call of the gospel, but will not respond because they are not

inwardly and effectually called by the Holy Spirit (Matt.22:14; Roms.11:7).

- b) The elect are effectually called to partake of salvation by the Word of God and the Holy Spirit (2 Thess.2:13,14).
 - i. The Word of God is the instrument through which the Holy Spirit effectually calls sinners to Christ (Jas.1:18).
 - ii. The Holy Spirit is the sole Agent in effectual calling, working upon the sinner's soul, to enable him to respond to the outward call of the Word to repent and believe.

This inward working of the Holy Spirit upon the sinner's soul is described in Scripture under the following terms: Regeneration, Quickening, Born Again. Each of these terms describes the same work. The soul, which by nature is dead in trespasses and sins, is given life which is eternal and holy (Titus 3:4-6; Eph.2:1; Jn.3:3,5), and with it the ability to come to Christ (Jn.6:65).

3. The Effect of Regeneration upon the Sinner's Soul

- a) The mind is enlightened to understand the gospel of Christ (1Cor.2:10).
- b) The affections are made sensitive to God, the Holy Spirit taking away the natural "heart of stone," and putting in its place "an heart of flesh" (Ezek.36:26).
- c) The will is made able and ready to obey God in His gospel, being freed from its bondage to a nature that is sinful and dead, and put under the control of a nature of holiness and life (Roms.8:2; Phil.2:13).

4. The Result of Regeneration

The Result of Regeneration upon the elect sinner is that he is effectually drawn to trust the Lord Jesus Christ for salvation (Jn.6:44,45), and yet he comes to Christ most freely, being made willing to come by the operation of the Spirit upon his soul (In.6:37; Roms.6:17).

5. The Sole Cause of Regeneration

The Sole Cause of Regeneration is the grace of God in Jesus Christ and not anything that is in man or anything that man does (2 Tim.1 :9). Man's part in regeneration is to be entirely passive, the operation of implanting life in him belonging solely to the Holy Spirit (In.3:5-8). The sinner's response to the outward calling of the Word, by the regenerating work of the Holy Spirit, is known as

conversion; which is not to be confused with regeneration or quickening or being born again. (Conversion is dealt with under Articles XVI and XVII).

XIII Justification

Definition: *Justification is an act of God's free grace by which He declares that sinners are legally righteous in His sight, pardoning their sins on the basis of the merit of Christ, and imputing His righteousness to them.*

1. **Those who are justified** are those who are effectually called (Roms.8:28). No one can be justified who is not drawn to faith in the Lord Jesus Christ.
2. **God does not justify sinners** by infusing righteousness into them, but by pardoning their sins and by accounting and accepting their persons as righteous in His sight, for the sake of Christ alone, whose righteousness God imputes to them (Roms.3:20-26).
3. **The Grounds upon which God justifies sinners** is His grace in Jesus Christ. By His obedience and death all the righteous demands of His Father against sinners have been fully satisfied, Christ having been given by the Father to fulfil the law on the elect's behalf and to bear the righteous judgement of God which was upon them for their unrighteousness (Roms.5:8-10; 8:33). Thus in Christ, God's righteousness is vindicated and sinners redeemed (Roms.3:24-26).
4. **All that is required of sinners to be justified** before God is saving faith in the Lord Jesus Christ (Roms.3:22; 5:1). No one can be justified by anything in himself or by any work he has done (Roms.3:20; Eph.2:8,9).
5. **This faith is not the cause of the sinner's justification** but the instrument through which Christ's righteousness is imputed to him, and such faith is itself the gift of God (In.6:65; Acts 14:27; Eph.2:7,8; 2 Pet.1:1).
6. **Although faith in Christ is the only instrument of justification**, it is never alone in those to whom it is given, but will be accompanied by other graces (Jas.2:17; Gal.5:6).

7. **Although God decreed to justify all the elect from eternity** (Roms.8:30), and although Christ in the fullness of time made satisfaction to God on their behalf to secure their justification (Roms.3:24,25), nevertheless the elect are not justified until the Holy Spirit effectually calls them to repent of their sins and to trust the Lord Jesus Christ (Gal.2:16).
8. **Sinners are justified by an instantaneous declaration of God**, and are then justified for all eternity (Roms.8:30). Although they often sin and thereby fall under God's displeasure, yet God will continue to forgive them whenever they turn to Him again in repentance (1. In.1:7-9; 2:1,2).
9. **The justification of believers under the Old Testament** is the same as that of believers under the New Testament i.e. by the grace of God in Christ, and through faith in His Person and work (Heb.11:13).

XIV Adoption

Definition: Adoption is when God, acting in grace, transfers into the family of God those whom He has effectually called and justified. He thereby gives, through Christ, the status and privileges of the children of God (In. 1: 12; Gal.4:4,5).

All who are thus adopted to become the children of God through Jesus Christ, enjoy the liberties and privileges of God's children: God's Name put upon them (Jer.14:9); access to the throne of grace with boldness (Roms.5:2; Heb.4:16); ability to cry "Abba, Father" (Roms.8:15); they are pitied, protected, provided for, taught and chastened by God as Father (Psa.103: 13; 1. Pet.5:7; Heb.12:6); are never cast off by God (In.10:28), but are sealed unto the day of redemption (Eph.4:30) and inherit the promises as heirs of everlasting salvation (1 Pet.1:3,4; Roms.8:17).

XV Sanctification

Definition: Sanctification is the continuous work of the Holy Spirit in the justified sinner, by which he is gradually delivered from the pollution of his sin and is renewed in his whole being into the image of God, and is enabled to perform works pleasing to God.

1. **In the work of sanctification** the body of sin is gradually destroyed (Roms.7:22-25) and the new nature is strengthened and developed (Eph.3: 16).
2. **The ground and cause of the believer's sanctification** is the death and resurrection of the Lord Jesus Christ (Roms.6:3-6).
3. **The means by which the believer is sanctified** in virtue of Christ's death and resurrection is the indwelling Christ, the Holy Spirit and the Word of God (CoI.1:27; 2 Thess.2:13;Jn.17:17), and also by proper use of the means of grace, where the Word is taught, and applied to the believer by the Holy Spirit.
4. **Sanctification affects every part of the believer**, destroying sin and perfecting the image of God in the mind, will, affections and body (1 Thess.5:23).
5. **Sanctification is incomplete in this life** because human nature always retains remnants of corruption (1 Jn.1:8-10; 3:2), whence arises a constant warfare between the flesh and the Spirit (Roms.7:7-26; Gal.5:16-24). The flesh for a while may prevail (Roms.7:23), yet the regenerate part of the believer will overcome (Roms.6: 14), until at death and the resurrection, believers are finally perfected in holiness in the presence of the Lord (1 Jn.3:2).
6. **Believers are commanded in the Scriptures** to be obedient to God in the matter of their sanctification. They are to respond in practice to the sanctifying work of God within them (Phil.2:12,13), growing in grace (2 Pet.3:18), perfecting holiness in the fear of God (2 Cor.7:1; 1 Pet.1:13-16).

XVI Saving Faith

Definition: *Saving faith is that faith which is given by God to His elect, by which they are enabled to believe upon the Lord Jesus Christ unto salvation (Acts 13:48).*

1. **Saving faith is the gift of God** and not something natural to men (Eph.1:19; 2:8; Phil.1:29). It is worked in us through the preaching of the Word (Roms.10:12-17).

2. **By this faith the sinner is enabled** to understand the truth of God, is convinced of its certainty, and is led to accept it, and the Person of Christ, for salvation (Roms.3:22-26; Phil.3:9).
3. **By this faith also, the Christian believes** to be true whatever is in the Word of God, because the authority of God Himself resides in that Word (1 Thess.2:13), and therefore the Christian acts in obedient response to the Word (Heb.11:7).
4. **Saving faith differs in degree in different Christians**, and even in the same Christian at different times faith can be either strong (Roms.4:20) or weak (Matt.6:30; Roms.14:1). It is strengthened by further applications of the Word by the Holy Spirit.

XVII Repentance unto Life

Definition: *Repentance is a radical change of mind with respect to sin and with respect to God.*

1. **The nature of true repentance.** In true repentance there is a sense of the heinous nature of ours in as being contrary to God's holy law (Roms. 7:7; 1 In.3:4), and an understanding of the mercy of God in Christ that leads us to a godly sorrow for, and hatred of, our sins. The effect is that we forsake our sins and turn to God, in order to live, instead, in obedience to His commandments (Acts 26:20; 2 Cor.7:10,11).
2. **Repentance is not to be understood as being meritorious** for salvation, nor as the cause of pardon for sin, since this is owing entirely to the free grace of God in Christ. Nevertheless true repentance is absolutely necessary to all sinners as a condition of salvation (Acts 17:30,31).
3. **True repentance is a gift from God**, who imparts it to whoever He wills (Acts 5:31; 11:18; 2 Tim.2:25). Yet it must be preached by every minister of the gospel (Lk.24:47; Acts17:30).
4. **True repentance is not a once-for-all experience** at conversion, but, being a radical change of attitude towards sin and God, it has an abiding effect upon every true believer

throughout this present life, both in respect to particular sins against God (Psa.51:1-4; 1 In.1:9) and to offences against the brethren (Jas.5:16).

5. **TRUE REPENTANCE, TOGETHER WITH SAVING FAITH IN CHRIST (Article XVI), CONSTITUTES THE ACT OF CONVERSION. IN IT THE SINNER CONSCIOUSLY OBEYS THE GOSPEL OF CHRIST AND IS THEREBY SAVED.**

XVIII Good Works

1. **Those works which are good** are those which are commanded by God in His Word (Micah 6:8; Heb.13:21), and such as spring from a regenerate heart and are directed to the glory of God (Matt.5:16; 7:16-20).
2. **God expects His people to be zealous of good works** (Eph.2:10), and believers are meant to keep God's commandments (Jn.14:15-21).
3. **Such good works are the fruits and evidences of saving faith** (Jas.2:18-22) and by them believers show their thankfulness to God (1 Pet.2:9), strengthen their assurance (1 Jn.2:3-5), edify their brethren (2 Cor.9:2), adorn their profession of the gospel (Titus 2:4,5), silence their enemies (Titus 2:6-8) and glorify God (Matt.5:16).
4. **Believers derive their ability to perform good works** from the presence and power of the indwelling Holy Spirit and their union with Christ, without whom they can do nothing (In.15:5). In consequence, even the best works of believers cannot be regarded as meritorious for pardon of sin or for eternal life, since their ability to do good works is of God and not of themselves. Furthermore, after all that they have done they can never do more than God requires, and they still remain unprofitable servants (Lk.17:10; Gal.5:17). Yet still believers should never grow negligent in zeal for good works, but should ever stir up the grace of God that is in them (2 Cor.3:5; Phil.2:12,13; 4:13).
5. **Although the works of believers** are accompanied by many weaknesses and imperfections, yet they are acceptable to

God in the Person and merits of Christ (2 Cor.8:12; 1 Pet.2:5).

6. **Works done by unregenerate persons**, although they may be things that God commands, and may be of benefit to other people, because they do not spring from a regenerate heart and are not done in conscious obedience to God's Word, nor directed to His glory, they are therefore sinful and cannot please God (Roms.8:8; 9:16; Titus 1:15; 3:5). Yet the neglect of such works by unbelievers is an act of sin (Matt.25:41-46).

XIX The Perseverance of the Saints

1. **Those whom God has effectually called**, justified, accepted in Christ and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but will certainly be enabled to persevere in grace to the end and be eternally saved (Jn.10:28,29; Roms.8:33f; Phil.1:6; 1 Pet.1:5).
2. **Such perseverance** depends not upon the will of believers but upon the love of the Father shown in His immutable decree of election (Jn.6:37-40; Eph.1:5), upon the efficacy of Christ's work (Roms.8:34,35; Heb.7:25; 9:12; 10:14), upon the indwelling Holy Spirit in believers (Jn.14:16,17; 1 In.3:9), and upon the nature of the Covenant of Grace (Article IX) (Jer.32:40).
3. **While the doctrine of Perseverance** assures believers that they shall never be lost and thus gives them great encouragement, it does not permit them to become presumptuous and indifferent in their Christian life. Believers may sin and bring upon themselves the temporal judgments of God (Rev.2:4,5), and so they are urged to continue diligently in the faith as evidence of their profession, for only those who endure to the end shall be saved (Matt.24:13; Roms.2:7; Heb.3:6).

XX Assurance

1. **All those who truly believe in the Lord Jesus Christ**, who love Him sincerely, and who endeavour to live in obedience to His will as revealed in the Scriptures, may in this life have an infallible assurance that they are justified before God, and that they are eternally saved (1 Jn.2:3; 3:24; 5:12,13).
2. **This assurance in believers is not a mere supposition** that they might be saved, but a sure and certain persuasion of their salvation. It is based upon the promises of salvation revealed in the Scriptures (Jn.6:37; Heb.6:17,20); upon the inward evidence of grace in their souls (1 In.2:5; 3:14); upon the testimony of the Holy Spirit to their adoption (Article XIV) (Roms.8:15,16); and upon the sealing of the Spirit which is the earnest (guarantee) of their inheritance in Christ (Eph.1:13,14).
3. **Although assurance is of the essence of saving faith**, which belongs to all true believers, they can lack full assurance of salvation and may have to wait long and with much difficulty until they acquire it (Isa.50:10; Mk.9:24; 1 Jn.5:13). Nevertheless every believer ought to acquire full assurance of salvation, since it enables him to serve God faithfully and cheerfully, and he may acquire this assurance by the aid of the Holy Spirit and by diligent use of the means of grace (Heb.6:11; 2 Pet.1:10).
4. **Believers may have their assurance shaken** by falling into sin whereby they grieve the Holy Spirit, or by lack of knowledge and trust in the promises of God in the Scriptures, or by God's withdrawing Himself from the believer (Psa.51 :8,12; Eph.4:30), yet they can never lose the seed of God that is in them, and in time their assurance will be recovered (Isa.54:7-10; Lk.22:32; 1 Jn.3:9).

XXI The Law of God

1. God gave to mankind a law

God gave to mankind a law by which He demanded perfect obedience to Himself, in virtue of His authority as sovereign Creator.

2. The Scriptures reveal three kinds of law:

a) Ceremonial

All those laws which regulated Israel's worship in the Old Testament period and which prefigured the Person and work of Christ.

b) Judicial

Those laws which regulated Israel's life as a political nation, a theocracy, during the Old Testament period.

c) Moral

The perfect rule of righteousness for all men in every period, which was written upon the heart of man at creation (Gen.1:26; Roms.5:13), and which was delivered by God on Mount Sinai in the form of Ten Commandments upon two tablets of stone (Ex.20).

3. The duration of these laws

The ceremonial law and the judicial laws have been abrogated in Christ (Acts 10:13-15; Col.2:14; Heb.10:1). The Moral law is still binding upon all men (Roms.2:14; 3:19; Jas.2:8-13).

4. The purpose of the Moral law for the unbeliever

a) To give knowledge of sin by reason of man's utter inability to keep it (Roms.3:20).

b) To cause the offence of sin to abound (Roms.5:20).

c) To show the necessity for a mediator, inasmuch as man's inability to obey the law makes him guilty before God and under God's judgment. Therefore it leads him to cry for mercy in Christ (Gal.3:24).

5. The Christian and the Moral law

Although true believers are no longer under the law as a means of salvation, and are in Christ delivered from its curse (Roms.8:3,4; Gal.3:13), nevertheless their union with Christ puts upon them a greater obligation to obey the law (Matt.5:17-19; In.14:15,21; Roms.7:12; 1 Cor.9:21).

The law to believers is a rule of life (Gal.5:13-16), a means to convict them of sin (Roms.7:7) and to restrain them from sin (Jas.2:11). Believers are helped to obey the law in that it is their delight so to do (Psa.119:97; Roms.7:22) and in that they have the power to obey it, the law having been written upon their hearts (Heb.8:10).

XXII Christian Liberty and Liberty of Conscience

1. Christian liberty

Is that spiritual liberty which has been purchased by Christ for His people and bestowed by the Holy Spirit. It gives believers freedom from all those things to which they were enslaved before coming to saving faith in Christ (In.8:36).

By their liberty in Christ, believers have freedom from the guilt of sin, the condemning wrath of God and the curse of the law (Gal.3:13); from this present evil world (Gal.1:4); from bondage to Satan (Acts 26:18); from the dominion of sin over them (Roms.6:14); from the evil of afflictions (Roms.8:28); from the fear and sting of death, and the victory of the grave (1 Cor.15:54,57); and from everlasting damnation (Roms.8:1).

By this liberty in Christ believers also have free access to God (Roms.5:1,2), yielding obedience to God, not out of a slavish fear but with a childlike love and a willing heart (Lk.1:73-75; Roms.8:15).

Believers under the Old Testament also had this liberty (Gal.3:9), but under the New Testament this liberty is made greater in that believers in Christ have freedom from the ceremonial law (Gal.5:1 and see Article XXI para.3), greater access to the throne of grace (Heb.4:14-16), and a larger measure of the free Spirit of God than was normally granted to saints in the Old Testament era (In.7:38,39; 2 Cor.3:17,18).

2. Liberty of Conscience

God alone has legitimate authority over the conscience, and no one has the right to make persons act contrary to God and conscience (Roms.14:4; Jas.4:12).

Conscience is bound to the Word of God -God rules over the conscience by His Word. Therefore persons are free to refuse to obey whatever is contrary to the Word of God (Acts 4:19; 5:29). Also, to require persons to believe or to obey what conscience, - bound to God's Word -cannot accept, is to destroy liberty of conscience (1 Cor.3:5; 2 Cor.1:24).

3. Liberty of Conscience is not Licentiousness

It never means that one is free to live as one pleases or to believe whatever one likes. True liberty is to be made free from bondage to sin in order to become the servant of God, and to serve Him without fear in holiness and righteousness (Lk.1:74,75; Roms.6:18). And therefore, anyone who on pretence of Christian liberty and liberty of conscience, cherishes any lust or practises any sin, thereby abuses true liberty (Gal.5:13; 1 Pet.2:16).

XXIII The Church

1. The Church is Catholic

It is one Church, consisting of all the elect of God in every part of the earth, in every age, as well as those in heaven. It is the one Body and Bride of Christ (Eph.1:22,23; 5:23; CoI.1:18; Heb.12:23).

2. The Church on Earth

It is made up of all those who profess saving faith in Christ and who give evidence of this faith by living in obedience to God, according to His Word. Of such should every local Church be constituted (1 Cor.1:2).

3. The Head of the Church is the Lord Jesus Christ (Eph.1:22,23).

He has given to His Church the Holy Spirit, the ministry of the Word and the sacraments/ordinances for the gathering together and the spiritual perfecting of the saints (Eph.4:11-13).

4. A True Local Church

Is the Body of Christ in its own particular locality (1 Cor.12:27), where the saints are gathered together with their elders and deacons (Phil.1: 1), giving themselves up to the Lord and to one another (1 Pet.5:5; Acts 2:41,42), and being in subjection to those whom Christ has appointed to preach the Word, to administer the

sacraments/ordinances and to take the oversight of the flock (1 Thess.5: 12-14; Heb.3:7, 17).

XXIV The Communion of Saints

1. **All are saints who are united to Christ** their Head by the Holy Spirit dwelling in them, and who exercise faith in Christ (Eph.2:5,6; 3:17).

They have fellowship with Christ in His graces, sufferings, death, resurrection and glory (Jn.1:16; Phil.3:10; Roms.6:5; Col.2:10).

2. **Since the saints are all united to the one Lord Jesus Christ** by the same Spirit and through the same faith, they are thereby united to one another in Christ by love, and have fellowship with one another in each other's gifts and graces (1 Cor.12:25-28).
3. **The saints in Christ, in virtue of their being united together** in Christ, are obliged to maintain a holy fellowship one with another, and in the worship of God, and to perform such spiritual services as tend to their mutual edification (1 Thess.5:11; Heb.3:13; 10:24,25). The saints also have a duty to relieve one another in material things, according as each one is able and as each has need (Acts 2:44,45; 2 Cor.9; 1 Jn.3:17).

XXV The Sacraments or Ordinances of the Gospel

1. **The Sacraments or ordinances of the gospel** are appointed by Christ to be administered in His Church. They are signs and seals to believers of the Covenant of Grace. They testify to, and confirm, the believer's participation in that Covenant and put him under an obligation to serve God in Christ (Matt.28:19,20; 1 Cor.11:25; 10:16; Gal.3:27).
2. **There are only two sacraments/ordinances** ordained by Christ: baptism and the Lord's Supper (Matt.28:19-20; 1 Cor.11:23).

3. **The Sacraments/ordinances, when received through faith** in Christ, become a means of grace to believers. Yet grace is not conveyed by any power in the sacrament/ordinance, nor by any authority in the person administering it, but by the work of the Holy Spirit, by the Word of God and through faith in Christ (1 Cor.12:13; Matt.3:11).

XXVI Baptism

1. **Baptism is an ordinance of Christ** for all who profess saving faith in Christ (Matt.28:19). It is not essential to salvation, but is commanded upon all those who repent from their sins and come to faith in Christ (Acts 2:38; Mk.16:16).
2. **Baptism is a sign and seal to the believer** that he is cleansed from sin and has been brought into union with Christ in His death, burial and resurrection. In virtue of this union, he has already received the new life of Christ by the inward work of the Holy Spirit. Baptism is the outward sign and seal to the believer of his possessing this new life (Roms.6:3-5; Titus 3:5), and a pledge of his desire to live in newness of life with Christ (Roms.6:4).
3. **The mode of baptising is immersion in water** (Jn.3:23; Mk.1:5; Acts 8:36-39; Roms.6:3,4), and this method is to be practised except where it constitutes a danger to health or where the person to be baptised is convinced, in conscience bound to Scripture, that sprinkling or pouring is valid.
4. **The persons to be baptised are those who have repented** from their sins and possess saving faith in Christ (Mk.16:16; Acts 8:12,36,37), and can show by their lives that such repentance and faith is genuine (Matt.3:8; Roms.6:4).

XXVII The Lord's Supper

1. **The Lord Jesus Himself instituted the Lord's Supper** (Matt.26:26-28) and commanded His Church to observe it as a visible remembrance and demonstration of the fact that in His death upon the cross Christ gave His body and shed His blood for our redemption (1 Cor.11:23-26).

2. **The Lord's Supper is not a sacrifice**, but a commemoration of the death of Christ as the one and only sacrifice for the pardon of all our sins (Heb.9:25-28). The broken bread testifies to believers that Christ's body was broken for them, and the cup testifies that Christ's blood was shed in order to ratify the Covenant of Grace in Christ (1 Cor.11:24,25).
3. **The Lord's Supper, when received with faith in Christ**, is a sign and seal to believers of their participation, or fellowship, in the broken body and shed blood of Christ, and in all the spiritual benefits secured for believers by Christ's body and blood. It also signifies to believers their fellowship with one another in Christ's body and blood, and becomes to them a means of grace by which they spiritually feed upon Christ (1 Cor.10:16,17). The Lord's Supper also testifies to believers of their joyful expectation that Christ who died for them will also come again for them (Mk.14:25; 1 Cor.11:26).
4. **The Lord's Supper is a means by which believers** pledge their further devotion to Christ (1 Cor.10:21) and to one another (1 Cor.10:17).
5. **All those who partake of the Lord's Supper** are required to make sure they discern that the ordinance signifies the Lord's body, otherwise they partake unworthily and so eat and drink damnation (judgment) to themselves (1 Cor.11:27-29).

XXVIII Church Censures

1. **The Lord Jesus Christ, as the Head of the Church**, commanded the exercise of appropriate discipline upon those in the Church who are guilty of open and persistent sin (Matt.18:17-20; Roms.16:17; 1 Cor.5:4-5; Titus 3:10,11).
2. **Church censures are necessary for the following reasons:**
 - a) To preserve the purity of the Church (1 Cor.5:7).
 - b) To deter others from like offences (1 Tim.5:20).
 - c) To preserve the honour of Christ and the holy profession of the gospel (Titus 2:1-5).
 - d) For the restoration and reinstatement of the offender (1 Cor.5:5; 2Cor.2:6-8; 2 Thess.3:14,15).

3. **The method to be followed in the application of Church censures** is outlined in Matt.18:15-17:

First, private admonition, with the aim of bringing the offender to repentance. If this fails, the offender is to be admonished in the presence of two or three witnesses. If that fails, he is to be publicly admonished before the Church, and should that fail to bring him to repentance, he is to be excommunicated from the Church: "let him be unto thee as an heathen man and a publican."

4. **In the application of discipline against an offender**, the Church is to be filled with a godly sorrow, maintaining its love towards the offender (2Cor.2:1-8) and exercising its censure in the spirit of meekness (Gal.6:1).

XXIX Death and the State of Men at Death

1. **Physical death consists of the separation of the soul and the body** for a time (Eccl.12:7; Jas.2:26). It is a punishment inflicted by God upon men and women for their sins (Gen.3:19; Roms.5:12; 6:23; Heb.9:27).
2. **At death the body goes to corruption and the soul does not sleep**, but lives on in one of two states:
 - a) The souls of the wicked at death are cast immediately into hell (Lk.16:22,23), and their bodies await the resurrection, when they shall be raised to everlasting condemnation (Jn.5:29).
 - b) The souls of the righteous at death are made perfect in holiness, and pass immediately into the presence of the Lord (Lk.23:43; Acts 7:59; 2Cor.5:6; Phil.1:21-23). Although their bodies undergo corruption, they sleep' in Jesus (1 Thess.4:14) until the Lord shall come and raise them up incorruptible to the resurrection of life (Jn.5:29).

XXX The Second Coming of the Lord Jesus Christ

1. **The Lord Jesus Christ is to return to earth** from heaven (Matt.26:64; Acts 1:11; 1 Thess.4:16), with the angels (2

Thess.1:7) and His glorified saints (1 Thess.3:13). Christ's return to earth will be visible (Rev.1:7), personal and physical (Acts 1:11; Phil.3:20), glorious and triumphant (Matt.24:30; 2 Thess.1:8), sudden and unexpected (1 Thess.5:3). The time of Christ's return is known only to His Father (Matt.24:36), and therefore believers are taught to watch and pray (Matt.24:13; 1 Thess.1:10), waiting patiently for the coming of the Lord in holy living (1 In.3:2,3).

2. **Events associated with the Second Coming of Christ.**

a) The End of the World.

This present world will not go on for ever, for God has decreed its end by a mighty catastrophe: "in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet.3:10).

Although the present created order shall be destroyed by God, it shall not be annihilated, for God will bring out of its destruction "new heavens and a new earth wherein dwelleth righteousness" which shall never pass away (2 Pet.3:13; Roms.8:21).

b) The Final Resurrection.

When the Lord Jesus Christ shall return to earth, He shall raise up all those who have died, both the righteous and the wicked (the righteous shall be raised to life, the wicked to everlasting condemnation, In.5:28,29).

The resurrected bodies of the righteous shall be essentially the same bodies that died, but made incorruptible, glorious, powerful and spiritual (1 Cor. 15:42-44), like the glorious body of the exalted Lord Jesus Christ (Phil.3:21). Those who are alive and remain unto the coming of the Lord "shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (1 Cor.15:51-53).

c) The Final Judgement

God has appointed a Day, in the which He will judge the apostate angels and every person who has ever lived (Roms.2:16; 2 Pet.2:4; Jude 6). God has also appointed the Lord Jesus Christ to be the Judge (Matt.25:31f; In.5:22; Acts 10:42; 17:31). The standard of judgement shall be the revealed will of God (the law of God as revealed in the Word and in the conscience, and the gospel of Jesus

Christ) (Matt.11:20,21; Acts 17:31; Roms.2:14-16). Every~ one will have to give account of the whole of their lives, including their hidden motives, thoughts, words and deeds, and to receive according to the things done in the body, whether good or evil (2 Cor.5:10).

Entrance into heaven will be granted only to those who are clothed with the righteousness of Christ (Matt.22: 11-14; Roms.8:1), while the unrighteous shall be condemned for ever (Matt.25:41).

At the Final Judgement, God will openly manifest the glory of His mercy in the salvation of His Church (2 Thess.1:10), and the glory of His justice and power in the condemnation of the impenitent wicked (Roms.2:5).

3. The Final State of the wicked and of the righteous.

At the Final Judgement, God shall set both the wicked and the righteous in their everlasting places (Matt.25:46).

- a) The Wicked shall be cast into hell-a place of everlasting punishment prepared for the devil and his angels (Matt.25:41), where they shall be shut out for ever from the favour of God (2 Thess.1 :9), and where they shall suffer in their bodies and in their souls the torment of the full wrath of God (Rev.6:16,17), and also everlasting miseries and anguish: "weeping and gnashing of teeth" (Matt.8:12).
- b) The Righteous shall enter into everlasting glory, which will consist of their beholding and enjoying for ever the full glory of God in Jesus Christ (Matt.5:8; Col.3:4), and to dwell on a new earth (Rev.21:1) with all the saints in Christ (1 Thess.4:17; Rev.7:9), in perfect holiness (Eph.5:27; Rev.21:2), and in unending joys for ever and ever (Rev.21:3,4; 22:1-5). The devil and all his works shall be for ever cast into the lake of fire (Rev .20: 10,14,15), and God in Christ shall be all in all (1 Cor.15:24-28). Amen.