

# THE CHRISTIAN CONFESSION OF FAITH

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## *Preface*

*After more than three years in the making, it is with joy that we present to you the Christian Confession of Faith (CCF). Those who contributed to and gave input into this Confession represent a wide variety of backgrounds and nationalities. At the outset, it was our mission to make a Confession with which every true Christian could agree in full, thus making it truly ecumenical in the good sense of the word. We have accomplished our mission. Whereas other Confessions include extraneous and unbiblical things as well as things over which true Christians can disagree (and, in the case of some Confessions, things with which true Christians must disagree), the CCF is a document that consists of biblical doctrine to which no true Christian will be opposed. It consists of doctrine that distinguishes the Christian Faith from all other religions, including false Christian religions. The other Confessions leave room for their adherents to speak peace to those who believe false gospels; this Confession does not. For the CCF, there is no such thing as a “partial subscriptionist.” If, after reading this Confession, anyone opposes any of the doctrines put forth therein, that person can rightfully be judged to be not of the Christian Faith.*

*We do not anticipate that the CCF will be popular, even among those professing Christians who say they believe the doctrines of grace, because true Christianity is not popular, even among those who say they believe the doctrines of grace. We do not anticipate that this will be embraced in most “Reformed” or “Calvinist” or “Sovereign Grace” circles, since it does not allow any room for its adherents to engage in spiritual harlotry with God-haters. Many unregenerate people are able to hold to other Confessions in good conscience because other Confessions do not go far enough in distinguishing the true Christian religion from false Christian religions and in proclaiming that all who believe in a false gospel of salvation conditioned on the sinner, as well as all who speak peace to them, are unregenerate.*

*The CCF is sure to be opposed by all kinds of self-righteous God-hating religionists, from those who believe that there are many ways to God to those who believe that Jesus Christ died for everyone without exception to those who believe that Christians can confess a false gospel to those who deny eternal punishment in hell to those who consider any such God-haters to be their brothers in Christ, to name a few. We expect howls of indignation and ridicule from the false religionists, and we are thankful for the opposition, as it confirms that we are doing what is right.*

*You will find in the CCF the highest reverence for Scripture as the final authority. All the doctrines contained therein have solid bases in Scripture. You will not find extraneous material or conjecture. We hope that the reader will find it very easy to understand, as one of our goals was to use understandable terminology.*

*If, after reading the CCF, you agree with all the doctrines therein and would like to formally state to us your agreement with this Confession, please send us the following statement:*

*“I agree in full with all the doctrines contained in the Christian Confession of Faith, as these doctrines are a Scriptural summary of the Christian Faith. I will not fellowship with anyone who I know opposes at least one of the doctrines contained in this Confession. I will not endorse, promote, or be a part of any church, religious group, missionary work, or denomination that I know (1) opposes at least one of the doctrines contained in this Confession or (2) has at least one member who opposes at least one of the doctrines contained in this Confession.”*

*We hope that the CCF will be a blessing and a means of unity among our brothers and sisters in Christ around the world, including a means of finding others of like precious faith. We hope that true Christians will use it as a litmus test for fellowship. We hope that it will show the essence of the Christian Faith to those who are ignorant of it. And we hope that it will be another means God uses to bring His people to Himself.*

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## **I. Scripture**

### **A. Inspiration**

**1. All of the Bible is given by inspiration of God and is thus without error. It is the very Word of God. It does not merely *contain* the Word of God, as if it contained the erroneous words of men mingled with the perfect words of God. The doctrine of inspiration is the first principle from which all biblical doctrines are derived. Its truth is revealed to man by God. [2Sa 7:28; 23:2; Psa 12:6; 25:5; 111:7-8; 119:43,89; 138:2; Dan 10:21; Joh 17:17; Act 3:18; 1Co 2:4,12-16; 2Ti 2:15; 3:15-17; Heb 1:1-2; 2Pe 1:20-21; 3:15]**

**2. There is no part of Scripture that contradicts any other part of Scripture. [Psa 19:7-9; 2Co 1:18-20; Heb 6:17-18]**

### **B. Preservation**

**It has been God's special care to providentially preserve the Bible whole and unblemished through every age. [Deu 31:11; Psa 12:5-7; 111:7-8; 119:152; Isa 40:8; 59:21; Act 15:21; Rom 3:1-4; Eph 2:20]**

## C. Scripture Alone

1. Only the Bible is to be received as authoritative, to the exclusion of all other writings, because it is the only inspired Word of God. In it God has given His church everything necessary for life and godliness. It is forbidden to add unto or take away anything from the Word of God; the doctrine within it is most perfect and complete in all respects. God has not given any new revelations to His people since the close of Scripture, and there is no unwritten tradition equal or superior in authority to the Scriptures. [*Deu 4:2; 11:18-21; 12:32; Jos 1:8; Psa 19:7-11; Pro 30:5-6; Isa 40:6-8; Mat 15:5-9; Luk 16:31; Gal 1:10-17; 2Ti 3:15-17; 2Pe 1:3-4; Rev 22:18-19*]

2. Let all men and all doctrines, including this Confession, be judged by this standard alone. Whatever is taught in any book or by any man that is contrary to the Bible is to be rejected. [*Deu 13:1-4; Isa 8:20; Joh 7:24; Act 17:11; Gal 1:8-9; 1Jo 4:1*]

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## II. God

### A. The Knowledge of God

1. God is an infinite being and is therefore impossible for finite beings to fully comprehend. [*1Ki 8:27; Job 9:10; Isa 40:28; 46:9; Joh 1:3; Act 17:24-25; Rom 11:33-36*]

2. However, God is not unknowable. He has purposed to glorify Himself among His people by imparting the fear of God to them; that is, causing them to understand His infinite glory, divine nature, and perfect attributes through the Scriptures. God does not give a knowledge of Himself to some of His regenerate people while withholding that knowledge from the rest, for this would mean that God causes some of His regenerate people to attribute their salvation to themselves, which can never be. [*Exo 20:2-6; Psa 40:3; 50:15; Pro 1:7; 2:5; 9:10; Isa 29:23; 38:19; 43:1-13,21; 45:20-25; Mat 13:11-12,16; Joh 8:32; 16:8-11; 17:3,6-7; Rom 6:17-18; 9:23-26; 10:2-4; 2Co 4:3-6; Eph 1:17-19; Phi 3:8; Col 1:4-6; 1Jo 5:20*]

3. In nature, God has revealed enough of His attributes to leave men without excuse for their sin and unbelief. [*Psa 19:1-6; Rom 1:18-21,32*]

4. Since God is infinitely holy and righteous, He cannot fellowship with anyone who has less than perfect righteousness. [*Exo 20:5; Deu 4:24; 5:9; 27:26; Psa 130:3; Isa 6:5; 28:17; Hab 1:13; Mat 5:20; Rom 3:19; Gal 3:10; Heb 10:28-31*]

5. To His people, God reveals Himself not only as a just, righteous, and holy God, but also as a loving, gracious, and merciful God. [*Exo 20:5-6; 34:6-7; Deu 4:24-25; Psa 85:9-11; 89:14; 130:4; Isa 45:21-22; Rom 3:26*]

6. The external means by which God thus reveals Himself to His people are the Bible and the preaching of the gospel. The internal means is the ministry of the Holy Spirit. [*Joh 16:8; 17:8; Rom 1:16-17; 10:14-15; 1Co 1:21; Eph 1:13; Jam 1:21*]

7. God is a logical being, and the knowledge that He imparts to His people is logical and noncontradictory. God is not paradoxical or illogical, for God cannot be against Himself. [*Num 23:19; 1Sa 15:29; Psa 61:7; 117:2; Isa 65:16; Mal 3:6; Joh 1:1; 1Co 14:7-9; 2Co 1:18-20*]

### B. The Trinity

1. God has revealed in His Scriptures that He is a triune being: Father, Son, and Holy Spirit. Each member of the Godhead is eternal and coequal. [*Exo 3:14; Psa 110:1; Joh 1:1; 5:18; 8:58; 10:30-33; Act 20:28; 1Co 10:9; 15:47; 2Co 3:17-18; 1Ti 3:16; Tit 2:13; Heb 1:3; 1Pe 1:2; Jud 4,20-21*]

2. Yet Scripture does not teach the existence of three gods, nor one person manifesting himself three different ways, but that there is one God existing in three Persons. [*Deu 6:4; Mar 12:29; Gal 3:20*]

**3. The Son is eternally begotten by the Father, and the Spirit eternally proceeds from the Father and the Son. [Isa 61:1; Mat 3:16; Luk 4:18; Joh 3:16; 15:26; 17:5; Act 2:17-18; Rom 8:9; 1Co 2:10-14; 3:16; 2Co 3:17; Phi 1:19; 1Jo 4:9]**

### **C. Divine Attributes**

**1. God is all-knowing, everywhere present, unchangeable, and not able to be limited. He existed before time began and will exist forever. Because of His infinite holiness, He is infinite in justice, righteousness, love, mercy, and grace. His infinite glory is manifested in these attributes. [Exo 20:5-6; Num 23:19; 1Sa 15:29; 1Ki 8:27; Job 26:6-14; Psa 44:21; 90:2-4; 103:17; 136:1-26; Pro 8:22-31; Isa 6:3; 57:15; Lam 3:22-23; Hab 1:12-13; Mal 3:6; Jam 1:17; 1Jo 4:8]**

**2. God created the universe in six days and continues to sovereignly and actively uphold, control, and sustain it. [Gen 1:1-31; 8:22; Exo 20:10-11; 1Sa 2:8; 2Ki 19:15; 1Ch 16:26; Neh 9:6; Job 9:5-9; 26:7-14; 28:24-27; 38:1-41:34; Psa 8:3; 19:1; 24:1-2; 33:6-9; 74:16-17; 89:11-12; 90:2; 95:4-5; 102:25; 104:1-32; 121:2; 124:8; 136:5-9; 146:6; 147:7-9; 148:3-12; Pro 3:19-20; 8:23-31; 30:4; Isa 40:26-28; 42:5; 44:24; 48:13; Jer 10:12-13; 27:5; 31:35; 32:17; 51:15-16; Amo 4:13; 5:8; 9:6; Zec 12:1; Joh 1:1-3; Act 4:24; 14:15; 17:24-28; Rom 1:20; Eph 3:9; Rev 4:11; 10:6; 14:7]**

**3. God absolutely controls all actions and events; nothing at all happens by chance or merely by His permission. All actions and events happen because of His sovereign decree, including the sins of men and angels. Contrary to the aspersions of the enemies of God, this doctrine does not attribute sin to God; instead, it provides great comfort for believers. [Gen 50:20; Exo 4:21; 7:3; 9:12; Deu 2:30; 32:39; Jos 11:20; 1Sa 2:6-8,25; 2Sa 17:14; 2Ch 10:15; 11:4; 25:20; 36:22; Job 12:14-25; 23:13-14; 26:7-12; Psa 105:25; 115:3; 135:5-7; Pro 16:4,33; 21:1; Isa 40:23-26; 42:9; 43:13; 45:6-7; 46:9-11; Jer 18:6; 52:3; Eze 17:24; Hab 1:6,12; Joh 19:11; Act 2:23; 4:27-28; Eph 1:11; Rev 17:17]**

**4. Because God sovereignly orders all things, He is able to keep all His promises. Because God is the God of truth, He is faithful to keep all His promises. [Deu 7:8-10; Jos 21:44-45; 23:14; 2Sa 23:3-5; Psa 89:24-37; 132:11; Isa 45:23; 46:9-11; 54:9-10; Jer 33:20-21,25-26; Act 13:32-33; Rom 15:8-9; 2Co 1:19-20; 1Th 5:24; Tit 1:1-3; Heb 6:13-20; 2Pe 3:9-13]**

### **D. Predestination**

#### **1. Election**

**a. In eternity past, God the Father covenanted with God the Son, Jesus Christ, to glorify Himself by saving a particular, elect people, and those only, from the guilt and defilement of sin, by the atoning blood and imputed righteousness of Jesus Christ. [Psa 89:19-37; Isa 49:5-6; 53:11-12; Luk 22:29; Joh 6:37-40; 10:29; 17:2,9; Gal 3:16-18; 2Ti 1:9]**

**b. In covenanting with Jesus Christ, God the Father covenanted with all the elect in Jesus Christ, to be their God and to reveal His divine love, mercy, grace, and wisdom to them by saving them through the work of Jesus Christ their Redeemer. [Gen 13:14-16; 17:4-8,19; Deu 4:35; 7:9; 2Sa 23:5; Psa 65:4; 67:2; 105:8-10; 111:9; 132:11; Isa 43:10-12; 55:3-4; 61:6-9; Mat 13:11; Mat 24:22,24,31; Mar 13:20,22,27; Luk 1:68-75; 18:7; Joh 17:2-3; Act 13:48; Rom 8:28-30,33; 9:11-16,23; 11:26-27; Eph 1:4-14; Col 3:12; 2Th 2:13; 2Ti 2:10; Tit 1:1; Heb 6:13-14; 8:6-12; 1Pe 1:1; 2:9]**

**c. Further, as part of the terms of this covenant, the Father decreed to send the Holy Spirit to indwell His elect people. [Isa 44:3-4; 59:21; Eze 36:27; Gal 4:6; Eph 1:13-14; 1Pe 1:2]**

**d. When Scripture speaks of God's covenant, it does not mean a conditional agreement or contract between two parties; rather, it means a bond of friendship and fellowship that is unilaterally enacted by God. [Gen 15:12-21; Lev 26:44-45; Deu 4:31; 7:6-8; Jdg 2:1; 2Ch 13:5; Psa 89:3; Isa 54:10; 55:5; Heb 6:17-18; 8:10]**

e. The exact number of the elect is known only to God Himself; it cannot be increased or diminished. The elect of God are scattered among every tribe, nation, and language on earth. *[Deu 29:29; Joh 6:37-39; 10:14; 17:9, 2Ti 2:19; Rev 7:9]*

f. This election was not owing to any merits in those elected or conditions they would meet, whether foreknown or foreordained, but only to the free grace and goodness of God alone. When Scripture speaks of God's foreknowledge, it is not speaking of a prior knowledge of men's actions (although God had such knowledge) but a love for their persons. *[Deu 7:7-8; Isa 65:1; Eze 36:22-32; Rom 8:29; 9:11,16; 10:20; 1Co 1:25-29; Eph 1:11; 2Ti 1:9]*

## 2. Reprobation

a. In eternity past, God (in order to more fully reveal to the elect His saving love towards them) purposed to create a people for displaying His power, wrath, and hatred of sin and unbelief. *[Exo 9:14-16; Psa 73:17-18; Pro 16:4; Jer 6:28-30; Hab 1:6-11; Rom 9:17,21-23; 1Pe 2:8]*

b. Every person without exception is either a vessel of mercy or a vessel of wrath. There is no one about whom God is undecided. *[Isa 45:23; Rom 9:22-23; 14:11]*

c. The Father determined to include the elect and the reprobate in one common fall, that they should be equally ruined and undone, equally guilty and defiled, and equally in need of a righteousness that neither could produce on their own. *[Rom 3:9-12,23; 5:12-14; Eph 2:3]*

d. God actively causes the reprobate to hate His glory, persecute His people, and oppose His gospel, that He may justly punish them. *[Exo 7:3; 9:12; Jos 11:20; 1Sa 2:25; Psa 105:25; Rom 9:18; Rev 17:17]*

e. God does not have any love toward the reprobate or any desire to save them, for God does not show love at the expense of His justice. The good things that God gives to them in this life lead only to their destruction, increasing their guilt for their thanklessness to God. Jesus Christ did not die for the reprobate in any sense, and they do not benefit in any sense from His death. Scripture, in speaking of God's love for "all men" and "the world" is not speaking of all men without *exception*. Rather, these words refer to God's love for all men without *distinction* – that is, regardless of their nationality or status. *[Psa 2:4-5; 5:5-6; 11:5; 73:11-12; 92:7; Pro 3:32-33; 11:20; 12:2; 16:4-5; 17:15; Joh 3:16; 15:22; 17:9; Rom 9:13; 1Ti 2:4; 1Pe 2:8; 1Jo 2:2; 4:10]*

f. God uses the preaching of the gospel as a special means of hardening the reprobate. *[Isa 6:9-12; Mat 13:13-15; Mar 4:11-12; 2Co 2:14-16]*

g. Contrary to the aspersions of the enemies of God, this doctrine of reprobation does not make believers exalt themselves over other men; instead, it humbles them and causes them to tremble before Almighty God, thankful that He has graciously numbered them among the elect rather than the reprobate. *[Rom 9:15-16,23,29; 1Co 4:7; 2Th 2:11-13]*

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## III. Man

### A. Human Nature Before the Fall

1. On the sixth day of creation, God formed the first man (Adam) out of the dust of the ground. The first woman (Eve) was formed from one of Adam's ribs. Unlike the other creatures, Adam and Eve were created in God's own image (that is, with understanding and a will). They were created in a state of innocence. *[Gen 1:26-30; 2:7,21-25; 9:6; Exo 20:11; Ecc 7:29; Jam 3:9]*

2. God put Adam in the Garden of Eden to work it and keep it. God commanded Adam not to eat of the Tree of the Knowledge of Good and Evil, promising death to him upon his breaking the command. *[Gen 2:15-17]*

### B. Human Nature After The Fall and Before Regeneration

1. Adam and Eve sinned by believing the devil's lie and eating the forbidden fruit. *[Gen 3:1-6]*
2. In so doing, Adam and Eve fell from their original state of innocence into a state of spiritual death and depravity. The guilt and defilement of Adam's sin has been imputed to all whom he represented (all his natural posterity). The spiritual state of total depravity into which Adam fell has been transmitted to all whom he represented, and all whom he represented became physically subject to decay and death. *[Gen 3:7-8,16-24; 5:3-5; Psa 51:5; Rom 3:10-18; 5:12-14,19; 8:5-8; Eph 2:1-3; 4:17-19]*
3. The truth of total depravity does not mean that all men are as outwardly immoral as they possibly could be. It means that every faculty of the soul of every natural (that is, unregenerate) descendant of Adam is completely polluted with hatred of the true and living God, and all of the natural man's thoughts, words, and deeds (even his kindness, morality, and religion) are dead works, evil deeds, and fruit unto death. It means that every natural descendant of Adam owes a debt to God's law and justice that he cannot pay. It means that every natural descendant of Adam is spiritually dead, having no spiritual understanding, a lover of darkness rather than light, a slave of sin, unable and unwilling to obey God and come to Jesus Christ for salvation. This truth is contrary to the damnable poison known as "free will," which seeks to make the creature independent of the Creator and seeks to make the Potter depend on the clay, according to the devil's lie, "You shall be as God." *[Gen 3:5; Psa 14:2-3; Pro 12:10; 15:8; Isa 45:20; 64:6; Jer 13:23; 17:9; Mat 7:18; Joh 3:19-20; 6:44-45; Rom 1:20-23; 3:9-12,20; 5:12; 6:16-23; 7:5; 8:5-8; 10:2-3; 1Co 2:14; 2Co 4:3-4; Eph 2:5; 4:18; Col 1:21; 2:13; Heb 9:14; 11:6]*
4. Yet all men are responsible to obey the commands of God, because God, as the sovereign King of creation, has the right to command obedience from His creatures, regardless of their ability to obey. *[Deu 10:16; Mat 12:13; 28:18; Joh 11:43; Act 17:30-31; Rom 2:12-16; 2Th 1:8]*

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#### IV. Jesus the Christ

##### A. His Nature

1. There is only one man among the descendants of Adam born without a sinful nature, and this is Jesus of Nazareth, God the Son incarnate. He was born of a virgin by the power of the Holy Spirit, contracting no guilt or defilement from Adam. He was totally and completely without sin. *[Isa 7:14; 53:9; Mat 1:25; Luk 1:31-35; 2Co 5:21; Heb 4:15; 7:26-27; 1Pe 2:22-23; 1Jo 3:5]*
2. Jesus of Nazareth is really and truly God as well as really and truly human. He is the only descendant of Adam with two natures, human and divine. These two natures are continually without confusion, without change, without division, and without separation. Scripture rejects the lie that Jesus Christ was merely human and not fully divine. It likewise rejects the lie that Jesus Christ was a supernatural being but not fully human. *[Deu 18:15; Psa 2:7; 110:1; Isa 9:6; Luk 2:7; Joh 1:1,14,18; 3:16,18; 5:18; 8:58; 10:30-33; Act 20:28; Rom 1:3; 1Co 15:47; Gal 4:4; Phi 2:6-8; Col 1:15; 1Ti 3:16; Tit 2:13; Heb 1:1-5; 5:5; 1Jo 4:9,15; Rev 1:17-18]*

##### B. His Offices

1. Jesus of Nazareth is the Messiah about whom the prophets of old spoke. He is the one who was anointed by the Father to be a Savior for His elect people. *[Isa 2:10; Psa 2:2; 18:50; 84:9; Isa 43:11; Mat 16:16-17; Luk 2:25-30; 24:44-46; Joh 1:41; 5:39; 8:56; Act 3:18; 4:25-27; 9:22; 28:23; 1Co 10:1-4; Gal 3:8]*
2. Jesus Christ is the great Prophet who declares the will of God to His people. *[Deu 18:15-19; Isa 50:4; 61:1-3; Nah 1:15; Luk 4:17-21,24; 13:33; Act 3:22-24; Heb 1:1-2]*
3. Jesus Christ is the great High Priest who intercedes with the Father on behalf of His people, pleading the merits of His own atoning blood and imputed righteousness. *[Psa 110:4; Zec 6:13; Heb 2:17; 3:1; 5:1-10; 6:20-10:21]*

4. Jesus Christ has absolute authority over His people, ruling and reigning over them as the great King. [*Gen 49:10; Psa 2:6-7; 132:10-11; Isa 9:6-7; Jer 23:5-6; Dan 7:13-14; 9:25; Zec 6:13; 9:9-10; Mat 21:4-5; 22:1-14; 25:31-34; 28:18; Joh 18:36-37; Eph 1:20-23; Phi 2:9-11; Heb 2:8-9; Rev 1:5; 17:14; 19:16*]

### C. His Work

1. When He became incarnate, Jesus Christ was made subject to the law of God and was obliged to obey all its precepts. He did this perfectly, to the minutest detail. [*Psalms 40:8; Isa 50:5; Mat 3:15; 2Co 5:21; Gal 4:4; Heb 2:14-15; 4:15; 7:26; 1Pe 2:22-23; 1Jo 3:4-5*]

2. The consummate act of obedience that Jesus Christ paid to the law was in suffering the ultimate penalty for the disobedience of His people that the law demanded. Thus, while upon the cross, Jesus Christ, as a perfect representative, substitute, and sacrifice for His people, became a curse for His people and suffered the unmitigated fury of God the Father, which was equivalent to suffering the very pains of hell. This was not for any guilt He had contracted Himself but for the sins of His people. Their guilt was imputed to Him, and He suffered the penalty their sins deserved. His finished work on the cross appeased God's wrath in full toward all for whom He died and paid the ransom price in full for all for whom He died, guaranteeing the salvation of all for whom He died. [*Gen 22:13; Exo 12:3-13; Lev 16:21-22; 17:11; Psa 22:1-18; 32:1; Isa 53:1-12; Dan 9:24-26; Zec 13:7; Mat 26:28; 27:35-50; Mar 15:24-37; Luk 23:33-46; 24:46; Joh 11:49-52; 19:16-30; Act 17:3; 20:28; Rom 3:24-25; 5:6-11; 1Co 1:30; 5:7; 6:20; 15:3; 2Co 5:21; Gal 1:4; 2:20; 3:13; 4:5; Eph 1:7; 2:13-17; Col 1:14,20-22; 2:13-14; 1Th 5:10; 1Ti 2:6; Tit 2:14; Heb 2:9-10,17; 9:12-14,26-28; 10:10-18; 13:12; 1Pe 1:18-19; 2:24; 3:18; 1Jo 1:7; 2:2; 3:5; 4:10; Rev 1:5; 5:9*]

3. The perfect righteousness that Jesus Christ established is imputed to every one of God's people in time. Because of this imputed righteousness, they are declared blameless before God and reconciled to God. Christ's righteousness imputed demands God's favor and fellowship toward them. [*Job 29:14; Psa 32:2; 85:10-11; Isa 53:11; 61:10; Jer 23:5-6; Rom 3:21-22; 4:6-8; 5:9-11,17-19; 8:1,31-39; 1Co 1:30; 2Co 5:18-21; Eph 5:25-27; Col 1:21-22; Tit 3:6-7*]

4. The Father set His seal of approval upon the work of Jesus Christ on the cross by resurrecting Him from the dead and exalting Him to sit at the Father's right hand. [*Job 19:25-27; Psa 16:10; Luk 24:4-7; Act 1:22; 2:24-33; 3:15; 4:10,33; 5:31; 10:40; 13:30-37; 17:3,31; Rom 1:4; 4:24-25; 5:10; 6:4,9-10; 8:34; 10:9; 14:9; 1Co 15:20-28; 2Co 5:15; Gal 1:1; Eph 1:20; Col 2:12; 1Th 1:10; 2Ti 2:8; Heb 1:3; 10:12; 12:2; 1Pe 1:21*]

5. From there Jesus Christ rules and intercedes for His people until the day He judges the world and until the final enemy, death, is subdued beneath His feet. [*Psa 96:13; 110:1,6; Mat 25:31-46; Act 10:42; 17:31; Rom 8:34; 2Co 5:10; 2Ti 4:1*]

6. Those who deny the effectual work of Jesus Christ, claiming instead that the blood of Jesus Christ atoned for everyone without exception (including those in hell), deny the very heart of the gospel. They do not believe that it is the work of Jesus Christ alone that makes the difference between salvation and damnation; instead, these self-righteous boasters believe that it is the effort of the sinner that makes the difference between salvation and damnation. These blasphemers deny that Jesus Christ made full satisfaction for sins and that Jesus Christ accomplished and ensured salvation for all whom He represented. They trample underfoot the precious blood of Jesus Christ, treating it as something of no value. They glory and boast in themselves, for whatever one believes makes the difference between salvation and damnation is what one glories and boasts in. There is not a single one of these blasphemers who is a child of God. [*Psa 25:14; 74:18; 94:4; 139:20; Pro 30:12-13; Isa 28:14-18; 42:8; 48:11; Joh 16:8-14; Rom 3:27-28; 4:2; 10:3; 16:17-18; 1Co 2:12; 2Co 10:3-6; Gal 1:8-9; 6:14; Eph 2:8-9; Phi 3:18-19; 1Ti 4:1; 2Ti 3:2-5; 4:3-4; Heb 10:29; 1Jo 2:22-23; 4:6; 2Jo 9*]

### D. Jesus Christ Alone

1. Jesus Christ is the only mediator between God and men, for He alone has partaken of both the divine and human natures and is alone able to lay His hand upon both God and Man. Scripture rejects the lie that Mary or any "saints" mediate between God and men. [*Job 9:32-33; Isa 53:12;*

*Zec 6:13; Luk 23:34; Joh 14:6; Act 4:12; Rom 5:1-2; Eph 2:14-18; 1Ti 2:5; Heb 4:15; 9:15; 10:19-20; 12:24]*

2. According to the terms of the eternal covenant, the mediatorship of Jesus Christ is designed for the benefit of the elect alone and is absolutely effectual to secure pardon for their sins and all the blessings of God's favor and fellowship toward them. [*Isa 49:5-8; Mat 1:21; Joh 6:39; 10:11,27-29; 17:3; Act 20:28; Rom 8:33-39; Gal 3:17-18; Eph 1:3; 5:25; Heb 8:6-13]*

## V. Salvation

### A. The Law

The function of God's law is to show forth God's perfect standard of righteousness that His people may:

1. Learn their natural inability to meet that standard, [*Deu 9:4-6; Psa 130:3; Isa 64:6; Dan 9:5-11; Rom 3:19-20; 5:13,20; 7:7-13; Gal 3:10-12; 4:24-25; Jam 2:10-11]*

2. Rest in a Substitute who would and did meet that standard on their behalf, [*Psa 32:1-2; 34:19-20; 130:4; Isa 53:11; Joh 8:56; Rom 3:21-22; 7:24-25; 2Co 5:21; Gal 3:19; Heb 7:25-27; 11:24-28; 1Pe 2:21-24]*

3. And strive to obey Him out of love, thankfulness, and a desire to glorify Him. [*Exo 20:20; Deu 6:1-25; 8:1-18; 10:12-13; 13:4; Jos 1:8; 23:6; 1Sa 15:22; Psa 1:2; 119:2,4-6,10-11,16,55,60,72,77,97,109,112,129,166-168; Ecc 12:13; Mat 22:37-40; Joh 14:15,21; Rom 6:1-2,11-13; 1Co 6:20; Eph 5:15-21; Heb 12:28-29]*

### B. The Gospel

1. The gospel is God's promise to save His people, giving them all the blessings of salvation from regeneration to final glory, conditioned exclusively on the atoning blood and imputed righteousness of Jesus Christ, totally apart from the sinner's works and efforts. It reveals the righteousness of God – how God is just to justify the ungodly based on the work of Jesus Christ alone. The gospel is not merely the fact that Jesus lived, died, and rose again, considered apart from the purpose of these truths, which were accomplished to establish a righteousness for all whom Jesus represented. [*Gen 15:5-6; Psa 103:2-12; 130:3-4; Isa 1:18; 45:21-25; Jer 33:14-16; Mat 1:21; Joh 3:16; Act 13:32-39; Rom 1:16-17; 3:21-26; 4:5-8,13-25; 10:4,15; 1Co 15:1-8; 2Co 1:20; 5:21; Eph 1:3-2:22; 3:6; Col 1:5; 2Ti 1:1,9-10; Heb 10:4-17]*

2. Immediately upon the first sin of Adam and Eve, God gave out this gospel as a promise to the serpent (for the benefit of the Church) that He would cause one of Eve's descendants to destroy the work of the devil. From the first giving of this promise until its consummation in Jesus Christ, God has given no new gospel. All the saints from the beginning of creation have believed this gospel. [*Gen 3:15; Psa 32:1-2; Isa 53:1-12; Luk 24:44-46; Joh 8:56; Act 13:32-33; Rom 4:1-7; 2Ti 3:14-15; Heb 11:24-26,39-40; 1Pe 1:10-12]*

3. The gospel, which is clearly revealed within the Scriptures, is the power of God to salvation to everyone believing. No man ever has, or ever can be, saved apart from the knowledge of this gospel, for it is this gospel and this alone that glorifies God in all His redemptive attributes. Scripture rejects the lie that a regenerate person may be ignorant of the gospel or that the people of God were saved by various other means under various other dispensations (such as the keeping of the law in the time of Moses, etc.). [*Deu 4:34-35; Psa 36:9; 119:98-100; Isa 45:20; Mat 13:23; Mar 16:16; Luk 24:44-46; Joh 6:40,45-47; 8:32,56; 17:3; Act 4:12; 26:26; Rom 1:16-17; 4:1-8,23-24; 6:17-18; 10:2-3,8; 1Co 2:10-12; 10:9-11; 2Co 4:3-6; Gal 3:10-13; Eph 1:13; Phi 3:8; 2Th 2:13-14; 2Ti 3:15; Heb 11:27; 1Jo 5:20]*



## C. Regeneration and Conversion

1. Regeneration (also known as the new birth) is that grace in which the Holy Spirit brings a sinner from spiritual death to spiritual life, takes away his old heart and old spirit, implants within him a new heart and a new spirit, and indwells him. He is made a new creation, dead to sin and alive to God in Jesus Christ, so that he is no longer totally depraved and no longer serves sin. God's grace in regeneration is irresistible; that is, no man is able to resist the motions of the Holy Spirit to regenerate him. Regeneration is never preceded by any condition the sinner meets, can meet, or is enabled to meet. [*Deu 30:6; Jer 24:7; Eze 11:19-20; 36:25-27; Zec 4:6; Joh 1:13; 3:3-8; 6:37,44,63; 10:3-5,27; 17:2; Rom 5:5; 6:1-22; 7:6; 8:2,5-16,30; 1Co 15:45; Eph 2:5; 4:22-24; Col 2:11-13; Tit 3:5; Heb 9:13-15; 1Pe 1:23*]

2. At the same time a sinner is regenerated, he is adopted into God's family and set apart from the world. He is counted to be as holy and acceptable before God as Jesus Christ Himself, is made to be at peace with God, and enters into fellowship with God based on the imputed righteousness of Jesus Christ alone. [*Job 29:14; Psa 85:8; Isa 26:3; 32:17; 61:10; Joh 1:12; 17:21-23; Rom 3:22; 4:6-8; 5:1-2,19; 8:14-17,33-39; 1Co 1:30; 6:11; 2Co 5:21; Gal 3:26; 4:5-7; Eph 1:4-5; 2:14-19; 3:11-12; 5:25-27; Col 1:20-22; 2Th 2:13; Tit 3:7; Heb 2:10-11; 1Jo 1:3; 3:1; Rev 21:7*]

3. Conversion is that grace in which the Holy Spirit causes the sinner to repent and believe the gospel. The regenerate person is given a knowledge and understanding of the true gospel of salvation conditioned on the work of Jesus Christ alone and the realization that he was unregenerate when he believed a false gospel of salvation conditioned on the sinner. He counts all of his former life and deeds, whether religious or irreligious, as dead works, evil deeds, and fruit unto death. Conversion is the immediate and inevitable fruit of regeneration; therefore, a person may not be regenerated without being converted. There has never existed and will never exist a regenerate person who is ignorant of the gospel. Scripture rejects the lie that an unregenerate person can be under the conviction of the Holy Spirit, since the Holy Spirit only leads people to Jesus Christ and His righteousness as the only ground of salvation. [*Deu 4:34-35; Isa 45:6,20-25; Mat 13:23; Mar 16:16; Joh 6:40; 8:32; 16:8-11; 17:3; Act 16:14-15; Rom 1:16-17; 3:26; 6:17,21; 7:6; 1Co 2:10-12; 2Co 4:2-6; Eph 1:13; Phi 3:7-8; 2Th 2:13-14; Heb 9:14; 1Jo 5:20*]

4. Faith is not a condition of or prerequisite to salvation; instead, faith believes that Jesus Christ alone met all the conditions for salvation. Faith is the instrument through which a believer receives the imputed righteousness of Jesus Christ and is justified. No man is justified before God by works. Salvation by grace alone through faith alone is diametrically opposed to salvation by works. Scripture rejects the lie that man is able to keep the law of God or even a mere summary of the law as a means of gaining God's favor, let alone that he is able to obey the law beyond what God requires. [*Isa 45:24-25; 51:5; Luk 17:10; Joh 1:12-13; 5:24; 6:29; Act 13:39; Rom 3:20-28; 4:1-5,14-25; 5:1; 9:16,30-33; 11:6; Gal 2:16; 3:6-12; 5:2-6; Eph 2:8-9; Phi 3:9; Heb 11:4,7*]

5. When God regenerates and converts a sinner, indwelling sin is not totally removed from a believer. A believer continues to sin against God all the days of his life, and he continues to be ashamed of and to repent of his sin. But a believer's sin in no way forfeits his interest in Jesus Christ nor annuls God's covenant with him. Scripture rejects the lie that man may be freed from indwelling sin in this life; anyone who says he has no sin is an unbeliever. [*1Ki 8:46; Psa 32:5; 37:24; 38:18; 41:4; 69:5; 130:3; Rom 7:14-25; Jam 5:16; 1Jo 1:8-10*]

6. God gives every believer assurance of salvation. The believer's assurance does not lie in his obedience to the law, his continued repentance, or anything else but in the sure and certain promise of God through the work of Jesus Christ alone received by faith. [*2Sa 23:5; Psa 5:11; 9:10; 32:10; 34:22; 62:1-2,5-7; 64:10; 125:1; 130:7-8; 147:11; Isa 26:3; 32:17; Jer 17:7-8; Nah 1:7; Rom 5:1; 8:15-16,33-39; 9:33; 2Co 1:18-22; Eph 3:12; Phi 1:6; Col 2:2; 1Th 1:5; 2Ti 1:12; Heb 6:11,16-19; 10:22; 11:1; Rev 5:9*]

## D. Preservation

1. When God saves a person, He preserves that person from ever returning to a state of lostness and from ever being punished in hell. [*Psa 31:23; 37:24,28; 55:22; 66:9; 121:3-8; Pro 2:7-8; Jer 32:39-40; Joh 6:40; 10:28-29; Rom 8:30-39; Eph 1:13-14; Phi 1:6; 2Th 3:3; 2Ti 1:12; 4:18; 1Pe 1:3-5; Jud 24*]

2. There are sins that God, in His sovereign preserving grace, keeps His people from committing. Any sin that God says proves lostness is, by definition, a sin that a believer cannot commit, even temporarily. These include believing in a false gospel, confessing belief in a false gospel, and speaking peace to one who brings a false gospel. [*Jer 8:11; Mat 7:18; 24:24; Mar 16:16; Luk 6:45; Rom 10:3; Gal 1:8-10; 1Jo 1:8,10; 2:22-23; 2 Joh 9-11*]

3. Those who have professed belief in the gospel but later show themselves to be unregenerate did not lose their salvation. Instead, they show that they were never saved. [*Joh 6:64-65; Heb 6:4-6; 1Jo 2:19*]

## E. Judging

1. God requires of His people that they love and fellowship with each other. Love of the brothers in Jesus Christ is an inevitable fruit of salvation. [*Psa 101:6; 133:1; Joh 13:34-35; 17:20-21; Gal 6:10; Phi 1:27; 2:2-4; 3:16; 1Jo 1:7; 2:9-11; 3:11,14-16,23; 4:7,11,20-21; 5:1*]

2. One of the main proofs that believers love their brothers in Jesus Christ is that they do not speak peace to their brothers' enemies. They obey God's command to separate themselves from the world and false Christians. [*Exo 34:15-16; Deu 13:1-3; Psa 1:1; 26:4-5; 101:3-8; Pro 4:14-15; 9:6; Joh 15:19; Rom 16:17-18; 1Co 5:11; 10:21; 2Co 6:14-18; Eph 5:7-12; 1Ti 6:3-5; 2Ti 3:5; 1Jo 2:15-16; 2Jo 10-11; Rev 18:4*]

3. For these reasons, as well as to witness the gospel to the lost, it is necessary for believers to make judgments concerning who is unregenerate (including who are false Christians) and who is regenerate. The standard by which believers are to make these judgments is whether or not the person being considered believes the gospel. [*Isa 8:20; 45:20; Mat 7:15-20; Mar 16:16; Luk 6:43-45; Joh 7:24; Rom 10:1-3; 1Co 5:11-12; Gal 1:8-9; 1Jo 4:1,6; 2Jo 9*]

4. Some people may show by their lawless way of life that they do not believe the gospel, but no one can demonstrate by his law-keeping that he believes the gospel; for there are many whose lives appear to conform to the law of God who are yet unregenerate. Therefore, let no man be judged by his reputation, good works, sufferings, appearance, or any other standard but the gospel. [*Isa 16:7; Mat 7:21-23; 23:25-28; Mar 16:16; Luk 18:11-12; Rom 1:21-2:2; 10:1-3; 1Co 6:9-10; 2Co 11:13-15; Gal 1:8-9; 6:14-16; 2Th 2:12*]

5. Those who refuse to judge by this standard alone, preferring instead to judge by reputation, appearance, religious zeal and dedication, or a false gospel, show that they place no value on the gospel and thus show themselves to be unregenerate. All who consider at least some believers in a false gospel (e.g., believers in universal atonement) to be their brothers in Jesus Christ are unregenerate. [*Deu 29:19; Pro 17:15; Isa 5:20; Jer 8:10-12; 1Co 13:6; 1Th 5:3; 2Jo 11*]

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## VI. The Church

A. The Church is an entity created by God by the power of the gospel with Jesus Christ as her Head and Husband, to the praise of the glory of His grace. Wherever the true Church is found, the true gospel is always found. [*Psa 2:6; 46:4-5; 48:1-2,11-13; 50:2; 99:2; 102:13-21; 111:1; 118:22; Isa 2:3; 28:16; 33:5-6; 35:8-10; 52:7; 62:12; Mat 16:18; Act 20:28; Rom 12:4-5; 1Co 12:24,27; Eph 1:6,13; 2:20-22; 5:23-32; Col 1:18; 1Th 1:1; 2Th 1:1; 1Ti 3:15; Tit 1:9; 2:15; Jam 1:21; Rev 21:12*]

B. It is the duty of believers to assemble for worship and fellowship. [*Mat 18:20; Act 2:42; Heb 10:24-25*]

C. The worship in the assembly must be conducted decently and in order, in spirit and truth, according to the commands of Scripture. [*2Ch 29:30; Psa 22:22; 35:18; 89:7; 107:31-32; 149:1; Joh 4:23-24; 1Co 11:1-12:31; 14:33-40; Eph 5:19; Col 3:16; 1Ti 2:1-2,8-12*]

D. It is the duty of the assembly to excommunicate anyone in the assembly who confesses belief in a false gospel or who confesses that at least some who believe in a false gospel are regenerate (including anyone who considers at least some universal atonement advocates to be regenerate), as such persons

are clearly unbelievers. [*Deu 13:1-5; Psa 26:4-5; 101:4,7; Mat 7:15-20; Mar 16:16; Joh 6:43-45; 7:24; Rom 10:3; 16:17; 1Co 10:21; 16:22; 2Co 6:14-15; Gal 6:14-16; Eph 5:6-12; 1Ti 6:3-5; 2Ti 3:5; 1Jo 2:22-23; 4:2-3; 2Jo 9-11*]

**E. It is the duty of the assembly to rebuke and call to repentance anyone in the assembly who is openly disobedient to God's law, including anyone who has sinned against another in the assembly. If the person persists in this sin without repentance, it is the duty of the assembly to excommunicate this person, as no such person will inherit the kingdom of heaven. [*Psa 101:7-8; Mat 18:15-18; 1Co 5:7,11-13; 6:9-10; 2Co 13:1; 2Th 3:11-12; 1Ti 5:20; 2Ti 3:2-7; 1Jo 2:15-16; Rev 21:8*]**

**F. If anyone in the assembly who has been rebuked (but not excommunicated) repents of sinning against a brother or of any other open disobedience to God's law, the assembly is to forgive him and restore him to fellowship. [*Mat 18:20-21; 2Co 2:5-8; Gal 6:1*]**

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## VII. The End Times

**A. Jesus Christ will return from Heaven as He promised, the dead will be resurrected, and the whole world will be judged, all at God's appointed time. [*Psa 96:13; Dan 7:9-14; 12:1-2; Mat 16:27; 25:31-46; Mar 4:22; 13:24-27; Joh 5:28-29; Act 1:11; 17:31; 24:15; 1Co 15:23-25; 2Co 5:10; 1Th 4:15-17; 2Th 1:7-10; 2Ti 4:1; Heb 9:27-28; 2Pe 3:10-12; Rev 1:7-8; 20:11-13*]**

**B. All for whom Jesus Christ did not die will live eternally in the pit of Hell and will be eternally tormented for their sins. Souls who are tormented in the next life will never suffer enough to even begin to pay for as much as one sin. Scripture rejects the lie that souls in Hell cease to exist or cease to be tormented, as this is a denial that offending the infinitely holy God is an infinite crime deserving of an infinite punishment. Scripture also rejects the lie of Purgatory as well as the lie that those who perish denying the doctrines of the gospel will finally accept them in heaven. [*Deu 32:22,41; Psa 9:17; Pro 27:20; Isa 33:14; Dan 12:2; Mat 3:12; 5:22; 7:21-23; 10:28; 11:22-24; 13:41-42; 25:30,46; Mar 9:42-48; Luk 16:23-24,26; Joh 3:36; 10:11,26; 12:48; Rom 2:5-9; 6:23; Gal 3:10; 2Th 1:5-9; Heb 10:26-27; 2Pe 3:7; Jud 6-7; Rev 14:9-11; 19:2-3; 20:14-15*]**

**C. All for whom Jesus Christ died will live eternally in Heaven in perfect fellowship with God, as He promised them. The final state of the Church will be eternal glory with her King and Husband. He will wipe every tear from her eyes and will entirely remove all indwelling sin from her. She will worship Him in the presence of His visible glory for all eternity. [*Psa 49:15; 116:8; Isa 25:8; Dan 12:2; Mat 19:29; 25:34,46; Luk 18:29-30; Joh 3:15-16; 3:36; 4:14; 6:40,47,54; 10:28; 14:2-3; 17:2-3; Rom 2:7; 6:22-23; 8:30; 1Co 15:53-54; Gal 6:8; Phi 3:20-21; Col 3:4; Tit 1:2; 2:13; 3:7; 1Pe 1:4; 2Pe 3:13; 1Jo 2:25,28; 3:2; Rev 14:1-5; 21:2-4,22-27; 22:1-5*]**

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4:5-8	V.B.1
4:6-8	IV.C.3
	V.C.2
4:13-25	V.B.1
4:14-25	V.C.4
4:23-24	V.B.3
4:24-25	IV.C.4
5:1	V.C.4
	V.C.6
5:1-2	IV.D.1
	V.C.2
5:5	V.C.1
5:6-11	IV.C.2
5:9-11	IV.C.3
5:10	IV.C.4
5:12	III.B.3
5:12-14	II.D.2.c
	III.B.2
5:13	V.A.1
5:17-19	IV.C.3
5:19	III.B.2
	V.C.2
5:20	V.A.1
6:1-2	V.A.3
6:1-22	V.C.1
6:4	IV.C.4
6:9-10	IV.C.4
6:11-13	V.A.3

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6:17 ..... V.C.3  
6:17-18 ..... II.A.2  
..... V.B.3  
6:21 ..... V.C.3  
6:22-23 ..... VII.C  
6:23 ..... VII.B  
7:5 ..... III.B.3  
7:6 ..... V.C.1  
..... V.C.3  
7:7-13 ..... V.A.1  
7:14-25 ..... V.C.5  
7:24-25 ..... V.A.2  
8:1 ..... IV.C.3  
8:2 ..... V.C.1  
8:5-8 ..... III.B.2  
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8:5-16 ..... V.C.1  
8:9 ..... II.B.3  
8:14-17 ..... V.C.2  
8:15-16 ..... V.C.6  
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8:29 ..... II.D.1.f  
8:30 ..... V.C.1  
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8:30-39 ..... V.D.1  
8:31-39 ..... IV.C.3  
8:33 ..... II.D.1.b  
8:33-39 ..... IV.D.2  
..... V.C.2  
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8:34 ..... IV.C.4  
..... IV.C.5  
9:11 ..... II.D.1.f  
9:11-16 ..... II.D.1.b  
9:13 ..... II.D.2.e  
9:15-16 ..... II.D.2.g  
9:16 ..... II.D.1.f  
..... V.C.4  
9:17 ..... II.D.2.a  
9:18 ..... II.D.2.d  
9:21-23 ..... II.D.2.a  
9:22-23 ..... II.D.2.b  
9:23 ..... II.D.1.b  
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9:23-26 ..... II.A.2  
9:29 ..... II.D.2.g  
9:30-33 ..... V.C.4  
9:33 ..... V.C.6  
10:1-3 ..... V.E.3  
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10:2-3 ..... III.B.3  
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10:2-4 ..... II.A.2  
10:3 ..... IV.C.6  
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10:4 ..... V.B.1  
10:8 ..... V.B.3  
10:9 ..... IV.C.4  
10:14-15 ..... II.A.6  
10:15 ..... V.B.1  
10:20 ..... II.D.1.f  
11:6 ..... V.C.4  
11:26-27 ..... II.D.1.b  
11:33-36 ..... II.A.1  
12:4-5 ..... VI.A  
14:9 ..... IV.C.4  
14:11 ..... II.D.2.b  
15:8-9 ..... II.C.4  
16:17 ..... V.I.D  
16:17-18 ..... IV.C.6

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1:21 ..... II.A.6  
1:25-29 ..... II.D.1.f  
1:30 ..... IV.C.2  
..... IV.C.3  
..... V.C.2  
2:4 ..... I.A.1  
2:10-12 ..... V.B.3  
..... V.C.3  
2:10-14 ..... II.B.3  
2:12 ..... IV.C.6  
2:12-16 ..... I.A.1  
2:14 ..... III.B.3  
3:16 ..... II.B.3  
4:7 ..... II.D.2.g  
5:7 ..... IV.C.2  
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5:11 ..... V.E.2  
5:11-12 ..... V.E.3  
5:11-13 ..... V.I.E  
6:9-10 ..... V.E.4  
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6:11 ..... V.C.2  
6:20 ..... IV.C.2  
..... V.A.3  
10:1-4 ..... IV.B.1  
10:9 ..... II.B.1  
10:9-11 ..... V.B.3  
10:21 ..... V.E.2  
..... V.I.D  
11:1-12:31 ..... V.I.C  
12:24 ..... V.I.A  
12:27 ..... V.I.A  
13:6 ..... V.E.5  
14:7-9 ..... II.A.7  
14:33-40 ..... V.I.C  
15:1-8 ..... V.B.1  
15:3 ..... IV.C.2  
15:20-28 ..... IV.C.4  
15:23-25 ..... VII.A  
15:45 ..... V.C.1  
15:47 ..... II.B.1  
..... IV.A.2  
15:53-54 ..... VII.C  
16:22 ..... V.I.D  
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1:18-20 ..... I.A.2  
..... II.A.7  
1:18-22 ..... V.C.6  
1:19-20 ..... II.C.4  
1:20 ..... V.B.1  
2:5-8 ..... V.I.F  
2:14-16 ..... II.D.2.f  
3:17 ..... II.B.3  
3:17-18 ..... II.B.1  
4:2-6 ..... V.C.3  
4:3-4 ..... III.B.3  
4:3-6 ..... II.A.2  
..... V.B.3  
5:10 ..... IV.C.5  
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5:15 ..... IV.C.4  
5:18-21 ..... IV.C.3  
5:21 ..... IV.A.1  
..... IV.C.1  
..... IV.C.2  
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..... V.B.1  
..... V.C.2  
6:14-15 ..... V.I.D  
6:14-18 ..... V.E.2  
10:3-6 ..... IV.C.6  
11:13-15 ..... V.E.4  
13:1 ..... V.I.E  
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1:1 ..... IV.C.4  
1:4 ..... IV.C.2  
1:8-9 ..... I.C.2  
..... IV.C.6  
..... V.E.3  
..... V.E.4  
1:8-10 ..... V.D.2  
1:10-17 ..... I.C.1  
2:16 ..... V.C.4  
2:20 ..... IV.C.2  
3:6-12 ..... V.C.4  
3:8 ..... IV.B.1  
3:10 ..... II.A.4  
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3:10-12 ..... V.A.1  
3:10-13 ..... V.B.3  
3:13 ..... IV.C.2  
3:16-18 ..... II.D.1.a  
3:17-18 ..... IV.D.2  
3:19 ..... V.A.2  
3:20 ..... II.B.2  
3:26 ..... V.C.2  
4:4 ..... IV.A.2  
..... IV.C.1  
4:5 ..... IV.C.2  
4:5-7 ..... V.C.2  
4:6 ..... II.D.1.c  
4:24-25 ..... V.A.1  
5:2-6 ..... V.C.4  
6:1 ..... V.I.F  
6:8 ..... VII.C  
6:10 ..... V.E.1  
6:14 ..... IV.C.6  
6:14-16 ..... V.E.4  
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1:3-2:22 ..... V.B.1  
1:4-5 ..... V.C.2  
1:4-14 ..... II.D.1.b  
1:6 ..... V.I.A  
1:7 ..... IV.C.2  
1:11 ..... II.C.3  
..... II.D.1.f  
1:13 ..... II.A.6  
..... V.B.3  
..... V.C.3  
..... V.I.A  
1:13-14 ..... II.D.1.c  
..... V.D.1  
1:17-19 ..... II.A.2  
1:20 ..... IV.C.4  
1:20-23 ..... IV.B.4  
2:1-3 ..... III.B.2  
2:3 ..... II.D.2.c  
2:5 ..... III.B.3  
..... V.C.1  
2:8-9 ..... IV.C.6  
..... V.C.4  
2:13-17 ..... IV.C.2



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2:20	IB	2:12	V.E.4	2:9-10	IV.C.2
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3:9	II.C.2	2:13-14	V.B.3	2:17	IV.B.3
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3:12	V.C.6	3:3	V.D.1	3:1	IV.B.3
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4:18	III.B.3			.....	IV.C.1
4:22-24	V.C.1	<b>1 TIMOTHY</b>		.....	IV.D.1
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5:7-12	V.E.2	2:4	II.D.2.e	5:1-10	IV.B.3
5:15-21	V.A.3	2:5	IV.D.1	6:11	V.C.6
5:19	VI.C	2:6	IV.C.2	6:4-6	V.D.3
5:23-32	VIA	2:8-12	VI.C	6:13-14	II.D.1.b
5:25	IV.D.2	3:15	VIA	6:13-20	II.C.4
5:25-27	IV.C.3	3:16	II.B.1	6:16-19	V.C.6
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2:2-4	V.E.1	1:9	II.D.1.a	8:6-13	IV.D.2
2:6-8	IV.A.2	.....	II.D.1.f	8:10	II.D.1.d
2:9-11	IV.B.4	1:9-10	V.B.1	9:12-14	IV.C.2
3:7-8	V.C.3	1:12	V.C.6	9:13-15	V.C.1
3:8	II.A.2	.....	V.D.1	9:14	III.B.3
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3:9	V.C.4	2:10	II.D.1.b	9:15	IV.D.1
3:16	V.E.1	2:15	IA.1	9:26-28	IV.C.2
3:18-19	IV.C.6	2:19	II.D.1.e	9:27-28	VIA
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1:14	IV.C.2	3:15	V.B.3	10:24-25	VI.B
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1:20-22	IV.C.2	.....	VIA	11:1	V.C.6
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1:21-22	IV.C.3	4:18	V.D.1	11:6	III.B.3
2:2	V.C.6	<b>TITUS</b>		11:7	V.C.4
2:11-13	V.C.1	1:1	II.D.1.b	11:24-26	V.B.2
2:12	IV.C.4	1:1-3	II.C.4	11:24-28	VA.2
2:13	III.B.3	1:2	VII.C	11:27	V.B.3
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5:24	II.C.4	1:1-5	IV.A.2	5:16	V.C.5
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1:23	V.C.1	2:28	VII.C	6-7	VII.B
2:8	II.D.2.a	3:1	V.C.2	20-21	II.B.1
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3:18	IV.C.2	3:23	V.E.1	4:11	II.C.2
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